



D^R SAMUEL CLARKE.



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277dg

BRITISH BIOGRAPHY;

O R,

An ACCURATE and IMPARTIAL ACCOUNT OF THE LIVES and WRITINGS OF Eminent Persons,

IN
GREAT BRITAIN and IRELAND;
From WICKLIFF, who began the REFORMATION by his
WRITINGS, to the PRESENT TIME:

W H E T H E R	
STATESMEN,	PHILOSOPHERS,
PATRIOTS,	POETS,
GENERALS,	LAWYERS, or
ADMIRALS,	DIVINES.

I N W H I C H

The several Incidents and remarkable Actions of their LIVES, and
the Particularities of their DEATHS, that could be collected from
HISTORY, FAMILY MEMOIRS, and RECORDS, are related;
a Catalogue and Specimen of their WRITINGS given, with
occasional Remarks; and their CHARACTERS delineated with
Freedom and Impartiality.

V O L. IX.

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L O N D O N.

M,DCC,LXXVIII.



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The Life of Dr. SAMUEL CLARKE.

DR. SAMUEL CLARKE was born at Norwich, on the 11th of October, 1675 ; of which city his father was an Alderman, and one of the Representatives in Parliament, for several years. He received the first part of his education in the free-school at Norwich, where he made a very uncommon proficiency in the learned languages. From thence he was removed to Caius College, in Cambridge, in the year 1691 ; where he soon distinguished himself by his ardent love of knowledge, and his excellent capacity for acquiring and improving it.

At this time, the Cartesian philosophy was the established philosophy of that University ; and Mr. Clarke's tutor, the learned and eminent Mr. (afterwards Sir John) Ellis, was himself most zealously attached to the prevailing system ; so that there was no great encouragement for our young Student to strike out any light in another way. Sir Isaac Newton had indeed then published his "Principia," but both the manner and matter of this book placed it out of the reach of the generality even of learned readers ; and strong prejudice, in favour of what had been received, worked against it. These discouraging circumstances, however, had no effect upon Mr. Clarke ; who being entirely dissatisfied with the arbitrary hypothesis of *Des Cartes*, set himself immediately to the study of what was real and substantial ; in which he proceeded with such uncommon rapidity and success, that he soon became master of the chief parts of the Newtonian Philosophy ; and, in order to his first degree, performed a publick exercise in the schools, upon a question taken from thence, which surprised the whole audience, both for the accuracy of knowledge, and clearness of expression, that appeared through the whole.

Having thus endeavoured to excite his fellow students to the pursuit of true philosophy by his own example, he proceeded, at this early age, to render their progress, in the path he had opened to them, more easy and expeditious. The system of Natural Philosophy, then generally taught in the University, was that written by Mr. Rohault, entirely founded on the Cartesian principles, and very ill translated into Latin. With a view to supply both these defects, therefore, Mr. Clarke resolved not only to translate that Work into pure Latin, but to add to his translation such notes as might lead the young men, by degrees, to other and truer notions, than what could be found there. The success answered his expectations: His Translation was made the standing text for Lectures; and his Notes the first direction to those who were willing to receive the reality and truth of things in the place of invention and romance. This translation was published in 1697, when Mr. Clarke was not more than twenty-two years of age. It has been reprinted several times, with improvements and additions. (a)

The philosophical knowledge which Mr. Clarke had acquired, and was thus desirous to communicate to others, was indeed very extraordinary; and it seems to have laid the foundation not only of his fame, but of his fortune. For, whilst he was engaged in this undertaking, he happened to meet the celebrated Mr. Whiston, at a coffee-house, in the city of Norwich; and being no stranger to the character of that learned man, (though they were not personally acquainted) he entered into conversation with him upon the subject, and asked his opinion with regard to the propriety of such a translation of Rohault, as that in which he was employed. This introduction led them, by degrees, into a discourse concerning the wonderful and sublime discoveries made in Sir Isaac Newton's philosophy; when, to the great astonishment of Mr. Whiston, our young Student appeared to be well acquainted with what was then a secret to all, but to a few particular Mathematicians. At this time, Mr. Whiston was Chaplain to Dr. Moore, Bishop of Norwich; and immediately on his return to the Palace, he gave his Lordship an account of this conversation; in consequence of which, the Bishop desired him to invite Alderman Clarke and his son to the Palace: "And then it was," says he, "that I had the opportunity of first introducing Mr. Clarke into the Bishop's acquaintance; which proved the happy occasion of that great favour and friendship which was ever afterward shewed him by the Bishop, and which he highly deserved at his hands." (b)

(a) Account of the Life, Writings, and Character of Dr. Clarke, By Bishop Hoadly, prefixed to Dr. Clarke's Works, in Folio, 1788.

(b) Historical Memoirs of the Life of Dr. Samuel Clarke. By William Whiston, M. A. 8vo. 1730.

Immediately after this, Mr. Clarke turned his thoughts to Divinity ; which he proposed to make the peculiar study and profession of his life : And, in order to qualify himself for the office he designed to undertake, he began to peruse, with great diligence and attention, the Old Testament in the original Hebrew, the New in the original Greek, and the Primitive Christian writers. The first of these he then read with that exactness of judgment, which very few have shewn, after a much longer application ; and which furnished him with many observations written at that time with his own hand in the margin, relating to the mistakes of the common translation of it. The New Testament he read with a true critical accuracy ; and he pursued his design farther with great care, in order to discover, if possible, the genuine sentiments and customs of antiquity, as well as to support the authority of the Sacred Books.

As soon as Mr. Clarke was of a proper age, he entered into Holy Orders, and was immediately appointed Chaplain to the Bishop of Norwich, in the place of Mr. Whiston ; who, having been presented by his Lordship to a Living, thought it his duty to resign his Chaplainship, and to reside amongst his parishioners. This promotion of our young Divine brought him into a situation which was very favourable to the prosecution of his studies ; and it was not long before the result of his application appeared, in two Treatises ; one of which was entitled, “ Three Practical Essays upon Baptism, Confirmation, and Repentance ;” and the title of the other (which was printed without his name) was “ Some Reflections on that Part of a Book called *Amyntor* ; or, “ *The Defence of Milton’s Life*, which relates to the Writings of “ the Primitive Fathers, and the Canon of the New Testament.” These Reflections have since been added to our Author’s Letter to Mr. Dodwell ; and they are proofs of his knowledge in the writings of those early ages, even at his first setting out in life. His three Essays carry with them the plain marks of a Christian frame of mind. Mr. Whiston went so far as to esteem them “ the most serious Treatise that Dr. Clarke ever wrote ; and one “ (says he) that, with a little correction, would be still very use-“ ful in all Christian families.” (c)

When Mr. Clarke was made Chaplain to the Bishop of Norwich, he was received, at the same time, into his Lordship’s familiarity and friendship to such a remarkable degree, that he lived in that station with all the decent freedoms of a brother and an equal, rather than an inferior ; and the leisure which he thus enjoyed, he devoted to the noblest purposes. The object he had chiefly in view was the understanding the phraseology of the Holy Scriptures, and the explaining the meaning of them in the most easy and perspicuous manner ; which wise and benevolent design he

(c) *Historical Memoirs, &c.* P. 7. *Bishop Hoadly’s Account, &c.*

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he was the better enabled to execute, as he could now have recourse to one of the noblest private collection of books that ever appeared in England. Accordingly, in the year 1701, he published his "Paraphrase upon St. Matthew's Gospel;" which was soon followed by his "Paraphrases upon the Gospels of St. Mark, Luke, and John;" in all which he endeavoured to express the full sense of the Evangelists in the plainest words, and to continue the sense without interruption, by the clearest transitions he could. A work of this nature carries its own recommendation with it; and if the usefulness of such a manner of interpretation, from so masterly a hand, and its peculiar benefit to the English reader, be rightly considered, we shall have just cause to wish, that he had pursued his original design, and completed the work upon the whole New Testament. He had, indeed, actually begun his Paraphrase upon the Acts of the Apostles, immediately after the others were published; and had certainly proposed to himself to go through all the remaining books: But something accidental interrupted the execution; and it is now only to be lamented, that any thing first diverted him from it, or that he did not afterwards prevail upon himself to resume and complete so excellent a work; which his friends often pressed upon him, and to which he would sometimes answer, that it was made less necessary by the labours of several worthy and learned persons, since the appearance of his Paraphrase upon the four Gospels. (*d*)

Bishop Moore, who was every day confirmed in his high opinion of the superior talents, and excellent qualifications of his Chaplain, justly thought there was no place so fit for a person of such abilities to exert himself in, for the good of mankind, as the metropolis of the kingdom; and he resolved to make use of all his interest, in order to fix him in a proper scene of action: But, in the mean time, he gave him the Rectory of Drayton, near Norwich, and procured for him a parish in that city; both together of very inconsiderable value; and these churches Mr. Clarke served himself in the season, when the Bishop resided at Norwich. His preaching at first was without notes, and so continued till he was Rector of St. James's; a method in which he was peculiarly happy; being qualified for it, by a certain strength and coolness of head, which could not easily be surprised or deceived, and a certain faculty of expression, which was hardly ever at a loss for plain and proper words.

In the year 1704, our Divine was called forth to an office worthy of him; being appointed to preach the lecture founded by Mr. Boyle for asserting and vindicating the great fundamentals of natural and revealed religion. This trust he executed in such a manner, that he at once surprised and instructed his most intelligent

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(d) Account of the Life, &c.

gent hearers, and exceeded the expectations of those who knew him enough to expect great things from a person of his excellent parts and learning. The subject of his Discourses was the Existence of God, or of a Being of all possible Perfections: And in the demonstration of this, he chose particularly to consider the arguings of Spinoza and Hobbes, the most plausible patrons of the system of Fate and Necessity.

His labours having succeeded so well in this great attempt, Mr. Clarke was appointed to preach the same lecture the next year; when he chose for his subject, The Evidences of Natural and Revealed Religion; which he deduced from what he had before proved, and strengthened with all proper arguments: And this he executed with such masterly senfe, and perspicuity of exprefſion, as recommended both the Preacher and the Subject to all who heard him.

These two courses of sermons were printed in two distinct volumes; the former in 1705, and the latter in 1706: They were afterwards thrown into two continued treatises, and printed together, under the general title of "A Discourse concerning the Being and Attributes of God, the Obligations of Natural Religion, and the Truth and Certainty of the Christian Religion, in Answer to Mr. Hobbes, Spinoza, the Author of *The Oracles of Reason*, and other Deniers of Natural and Revealed Religion: Being Sixteen Sermons, preached in the Cathedral Church of St. Paul, in the Years 1704 and 1705, at the Lecture founded by the Honourable Robert Boyle, Esq." In this form, these excellent discourses have passed through several editions; receiving, from time to time, such alterations and additions as the Author judged necessary to their perfection.

There had been already published many good books, to prove the Being and Attributes of God; and therefore Mr. Clarke chose to contract what was requisite for him to say upon the subject into as narrow a compafs, and to expres what he had to offer in as few words, as he could with perspicuity; for which reason also, he confined himself to one only method or continued thread of arguing; which he endeavoured should be as near to Mathematical, as the nature of such a discourse would allow; omitting some other arguments, which he could not discern to be so evidently conclusive. The argument *à posteriori*, he well knew, and acknowledged to be, by far, the most generally useful argument, most easy to be understood, and in some degree suited to all capacities; for which reason it ought always to be distinctly insisted upon: Yet, forasmuch as Atheistical writers have sometimes opposed the Being and Attributes of God by such metaphysical reasonings, as can no otherwife be obviated, than by arguing *à priori*; therefore he concluded, that this manner of arguing also, is useful and necessary in its proper place; and accordingly he employed it in the former part of his work.

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But notwithstanding the proof *à priori* is of use only against learned and metaphysical difficulties, (and therefore it must never be expected, that this should be made obvious to the generality of men, any more than astronomy or mathematicks can be) yet our Author fully believed, that it is strictly Demonstrative, though (like numberless mathematical demonstrations) capable of being understood by only a few attentive minds : He seemed therefore to have gained a complete victory over such Philosophers as Hobbes and Spinoza, when he thought proper to shew, that the way of reasoning which they had employed against religion, might be better made use of in its favour. (e)

In the later editions of these Discourses, there were added several Letters to the Author, from a Gentleman in Gloucestershire, (f) relating to the " Demonstration of the Being and Attributes of God," with the Answers; and also " An Answer to " a seventh Letter concerning the Argument *à priori*." The " Demonstration" was likewise animadverted upon by Mr. Edmund Law, (the present Bishop of Carlisle) in his " Notes" upon Archbishop King's " Essay on the Origin of Evil, translated from the Latin :" And this gave occasion to several learned publications on both sides ; but it does not appear that our Author was himself engaged in the controversy. These particular objections, however, did not much affect the general merit of those discourses ; of which, together with the sermons on " The Evidences of Natural and Revealed Religion," Bishop Hoadly scruples not to declare, that every Christian in this country, in which they first saw the light, ought to esteem them as his treasure ; as they contain the true strength not only of natural, but of revealed religion. (g)

Soon after he had brought this work to a conclusion, our Author was led into a controversy on a subject which, at that time, engaged the attention of the publick. Mr. Henry Dodwell, a man of singular erudition, had published a very remarkable discourse, in which he endeavoured to prove, from the Scriptures, and the first Fathers, That the Soul is a Principle naturally Mortal ; and that Immortality is only at Baptism conferred upon it, by the gift of God, through the hands of One Set of regularly-ordained Clergy.—The mischievous tendency of these doctrines, thus blended together, is sufficiently obvious ; and as they were supported by the great name of the author in the learned world,

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(e) *Historical Memoirs, &c. P. 8.*
Preface to the Demonstration, &c.
Dr. Clarke's Answer to a Seventh
Letter concerning the Argument A
PRIORI.

Had these motives for adopting this proof, and this opinion of its real force been duly considered, our Author would not, perhaps, have

been involved (as he now is) in the censure which Mr. Pope has passed upon this method of reasoning in the fourth book of the *Dunciad*.—See the Note on Ver. 471.

(f) Dr. Joseph Butler, afterwards Bishop of Bristol.

(g) *An Account of the Life, &c.*

it was necessary that an answer should be given to what, if it had come from another hand, might, perhaps, have been disregarded, or treated with contempt. Mr. Clarke was thought the most proper person for this work : And he did it (says Bishop Hoadly) in so excellent a manner, both with regard to the philosophical part, and to the opinions of some of the Primitive writers, upon whom these doctrines were fixed, that it gave universal satisfaction. The title of his performance was, " A Letter to Mr. Dodwell ; wherein all the Arguments in his Epistolary Discourse against the Immortality of the Soul are particularly answered, and the Judgment of the Fathers concerning that Matter is truly represented." But this controversy did not end here : For the celebrated Mr. Anthony Collins, embracing this opportunity of coming into it, as a Second to Mr. Dodwell, went much farther into the philosophy of the dispute ; and indeed seemed to produce all that could plausibly be said against the immateriality of the soul, as well as the liberty of human actions. This opened a larger field of debate ; in which Mr. Clarke acquitted himself with such readiness and ability as might have been expected from a person of his parts and learning. " He wrote," says the illustrious Prelate before cited, " with such a spirit of clearness and demonstration, as at once shewed him greatly superior to his adversaries in Metaphysical and Phsyical knowledge, and made every intelligent reader rejoice that such an incident had happened, to provoke and extort from him that plenty of strong reasoning, and perspicuity of expression, which were indeed very much wanted upon this intricate and obscure subject : And I am perswaded that what he has written in this controversy will remain the standard of good sense on that side of the question on which he spent so many of his thoughts, as upon one of his favourite points." (b)

The first animadversions on Mr. Clarke's Letter to Mr. Dodwell were published in the same epistolary form, and entitled, " Remarks on a (pretended) Demonstration of the Immateriality and natural Immortality of the Soul, in Mr. Clarke's Answer to his late Epistolary Discourse." To this our Author replied, in a piece entitled, " A Defence of an Argument made Use of in a Letter to Mr. Dodwell, to prove the Immateriality and natural Immortality of the Soul :" And this was soon followed by a second, a third, and a fourth defence, in so many Letters to the Author of the Remarks ; who had maintained his first objections, in several replies to Mr. Clarke. (i)

This controversy was carried on, in the year 1706 ; and in the same year, Mr. Clarke translated Sir Isaac Newton's Treatise of Opticks into Latin, at the request of the author ; who was so well pleased with the purity and perspicuity of the translation, (which

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(b) An Account of the Life, &c. (i) Biograph. Britan. Dr. Clarke's Works, Vol. III. Folio Edit. 1738.

sent that treatise all over Europe in a plainer and less ambiguous style, than the English language will sometimes permit;) that he made him a present of five hundred pounds; or one hundred pounds for each of his children; Mr. Clarke having, at that time, five living. (k)

It was in this same year that Bishop Moore first found an opportunity of fixing our Divine in London, having procured for him the Rectory of St. Bennet's Paul's Wharf; where he soon engaged the general esteem and affection of his parishioners, and received likewise very particular civilities from the gentlemen of Doctor's-Commons, who made the most considerable part of his audience.

Not long after this, the same worthy patron brought him to Court, and introduced him to the notice of Queen Anne, who appointed him one of her Chaplains in Ordinary; and, in the year 1709, gave him a further proof of her regard, by presenting him, at the request of the Bishop, to the Rectory of St. James's, Westminster.

Upon his advancement to this station, decency seemed to require that he should take the degree of Doctor in Divinity; for which purpose he went down to Cambridge, and performed a publick exercise upon two questions, worthy of such a Divine and such a Philosopher to propose; (l) "the memory of which," says Bishop Hoadly, "will, I believe, remain, and be delivered "down from one succession of the Learned in that University to "another."—The Royal Professor of Divinity, Dr. James, who was a learned, ready, and very acute disputer, exerted himself beyond what was his common practice, in order to oppose and try him to the utmost: But Dr. Clarke guarded so well against the arts which the Professor was master of, in perfection; replied so readily to the greatest difficulties that such an objector could propose; and pressed upon him so close and so hard with his answers, that perhaps never was such a disputation kept up for so long a time with such spirit, nor ever any which ended with greater, if equal honour, to the Respondent. Mr. Whiston tells us, in the words of an unknown admirer of Dr. Clarke, who was present at this famous act, that "every creature there was wrapt

(k) *Historical Memoirs, &c.*

It may be proper to add here, that after the death of Sir Isaac Newton, our Author vindicated his doctrine about the proportion of velocity and force in bodies in motion, from the objections of some Mathematicians, in a short, plain, and masterly letter, printed in the *Transactions of the Royal Society*, No. 401, 1728.

(l) The questions were these:

1. *Nullum Fidei Christianæ Dogma, in S. Scripturis traditum, est Rectæ Rationi dissentaneum.*—That is,—No article of the Christian faith, delivered in the Holy Scriptures, is disagreeable to right reason.

2. *Sine Actionum humanarum Libertate nulla potest esse Religio.*—That is,—Without the liberty of human actions, there can be no religion.

" up into silence and astonishment, and thought the performance
" truly admirable." And Bishop Hoadly remarks, that " the
" learned Members of the University, who had with pleasure
" attended to every part of the disputation, went away dis-
" couring to one another of the unusual entertainment they had
" had in the Schools ; and admiring particularly, that, after an
" absence of so many years, and a long course of business of
" quite another nature, they heard Dr. Clarke now handling the
" subjects he undertook, in such a masterly manner, as if this
" sort of academical exercise had been his constant employment ;
" and with such a fluency and purity of expression, as if he had
" been accustomed, through this whole time, to no other language
" in conversation but Latin." (m)

Upon his return from Cambridge, Dr. Clarke fixed his residence in the Rectory-House of St. James's, in the midst of his parishioners, where his heart and his employment were, and applied himself to the discharge of his duty with the utmost diligence and attention ; leaving off his former way of preaching without the assistance of notes, and making it one of his chief studies to compose, and write down, as accurate sermons as he could. In this distinguished station, he remained for more than twenty years ; seldom leaving the place at all, unless for a few weeks, in the long vacation, when the town was empty ; which he spent in visiting his friends at Norwich, and other parts of the country : And during this whole time, the most undisturbed unanimity prevailed between him and all his parishioners ; to whom his preaching and his conversation were equally acceptable and instructive.

Soon after Dr. Clarke was thus happily settled in his parish, an affair of great importance engaged his attention, and seemed to threaten him with some disagreeable consequences. He had for a considerable time employed his thoughts and studies upon a subject, which had exercised the pens of many of the greatest Divines, and had occasioned endless scenes of controversy and distraction : This was, The Doctrine of the Trinity ; concerning which he was now come to a settled judgment, and was therefore determined to lay before the world the entire result of his inquiries. In forming his own sentiments upon this important point, he had adopted a method of inquiring into the subject, which was equally wise and modest ; and which, at least, promised fair as a guide to truth. For he did not retire into his closet, and set himself to invent a plausible Hypothesis, which might fit easily upon his own mind ; nor did he have recourse to abstract and metaphysical reasonings, to cover or patronize any system he might have embraced before ; but, as a Christian, he turned his first researches " to the Word and to the Testimony ;" being persuaded, that the received doctrine itself, and all human

explications of it, must be tried by the declarations of the New Testament, interpreted by the rules of grammar, and the principles of sound criticism. It was this persuasion that directed him in the method of investigating this subject; and what he thought he had discovered to be the truth, he published, in the year 1712, in one volume, octavo, under the title of "The Scripture Doctrine of the Trinity; wherein every Text in the New Testament relating to that Doctrine is distinctly considered, and the Divinity of our Blessed Saviour, according to the Scriptures, proved and explained." This book is divided into Three Parts: The First is, 'A Collection and Explication of all the Texts in the New Testament, relating to the Doctrine of the Trinity.' In the Second Part, 'The foregoing Doctrine is set forth at large, and explained in particular and distinct propositions.' And in the Third, 'The principal passages in the Liturgy of the Church of England, relating to the Doctrine of the Trinity, are considered.' (n)

The publication of this work gave a general alarm; and the Author soon found himself engaged in a very warm and important debate on the subject. The learned Dr. Waterland was one of his principal adversaries, and stands at the head of a polemical body composed of eminent Divines, whose zeal involved them in this controversy. But Dr. Clarke, unawed by their numbers, defended himself against them all, with great spirit and perseverance, in several Letters and Replies; a list of which we shall insert below; (o) making here no further observation on the issue

(n) An Account of the Life, &c. Mosheim's Ecclesiastical History, Vol. V. P. 100. 8vo. Edit. 1768.

(o) The Tracts which Dr. Clarke published upon this occasion, are, as they here follow: 1. A Letter to the Reverend Dr. Wells, in Answer to his Remarks. Lond. 1714, in octavo. 2. A Reply to the Objections of Robert Nelson, Esq; and of an anonymous Author, against Dr. Clarke's Scripture Doctrine of the Trinity; being a Commentary on forty select Texts of Scripture.—This anonymous author was supposed to be Dr. James Knight, Vicar of St. Sepulchre's, in London. 3. An Answer to the Remarks of the Author of "Some Considerations concerning the Trinity, and the Ways of managing that Controversy." — This author was Dr. Gaffrel, Bishop of Chester. These two last pieces were published together in 1714, in

octavo. 4. A Letter to the late Reverend Mr. R. M. (Richard Mayo) containing Observations upon his Book, entitled, "A Plain Scripture Argument against Dr. Clarke's Doctrine concerning the ever blessed Trinity." 5. A Letter to the Author of a Book entitled, "The True Scripture Doctrine of the most holy and undivided Trinity continued and vindicated"; recommended first by Mr. Nelson, and since by Dr. Waterland." These two pieces were published together in 1719, in octavo, at the end of a tract by another author, entitled, "The modest Plea for the Baptismal and Scripture Notion of the Trinity," &c. 6. The modest Plea continued; or, A brief and distinct Answer to Dr. Waterland's Queries, relating to the Doctrine of the Trinity, Lond. 1720, in octavo. 7. Observations on Dr. Waterland's second Defence of

issue of this debate, than that our Author clearly vindicated, against all his opponents, The UNITY of GOD; or, in other words, maintained, with irrefragable evidence, That "the SUPREME CAUSE of all things is, in the strictest sense of the expression, ONE; not merely in Essence, but also in Person, ONE;" A most sacred and important Truth, too long and too unprofitably disguised and obscured! (p)

But if Dr. Clarke was combated by argument, he was also attacked by authority; for, on the second of June, 1714, the Lower House of Convocation represented to the Upper House, "That a book had been lately published, entitled, *The Scripture Doctrine of the Trinity, &c.* with several defences thereof, by the same Author; which book and defences did, in their opinion, contain assertions contrary to the Catholick Faith, as received and declared by the Reformed Church of England, concerning *Three Persons of One Substance, Power, and Eternity, in the Unity of the Godhead*; and tending, moreover, to perplex the minds of men in the solemn acts of worship, as directed by our established Liturgy. And whereas there are divers passages in the Book of Common Prayer, and in the Thirty-nine Articles, which are directly opposed to such Heretical assertions, they further represented to their Lordships, that even these passages had by the said Author been wrefted with such subtlety, as might both teach and tempt the unstable and insincere to comply with the laws, which require them to declare their unfeigned assent and consent to the said Book of Common Prayer, and to subscribe to the said Articles, and nevertheless to retain and propagate the very errors, which are most inconsistent with such their declaration and subscription. (q) They therefore earnestly besought their Lordships to take the premises into their serious

of his Queries, Lond. 1724, in octavo. 8. Dr. Clarke's Replies to the Author of "Three Letters to Dr. Clarke, from a Clergyman of the Church of England, concerning his Scripture Doctrine of the Trinity." The Letters and Replies were published together by the author of the letters, in 1714, in octavo.

Those who are desirous of a more minute historical view of the manner in which this controversy was carried on, may consult a pamphlet, entitled, "An Account of all the considerable Books and Pamphlets that have been written on either Side, in the Controversy concerning the Trinity, since the Year 1712; in which is also contained an Account of the Pam-

phlets written this last Year, on each Side, by the Dissenters, to the End of the Year 1719." London, 1720; in 8vo.

(p) See 'A short State of the Reasons for late Resignation, &c. By John Jebb, M. A.' Cambridge, 1775.

(q) These forced and unnatural Expositions gave great offence to many of Dr. Clarke's friends, and particularly to Mr. Whiston; who wrote to him upon the occasion, and reproved him with his usual freedom. He likewise animadverted upon the pernicious tendency of such plausible pleas and apologies for the Articles, Creeds, and Forms, established in the Church of England; and for endeavouring to excuse, if not to justify, practices for which

' serious consideration ; assuring them of their most dutiful and ready concurrence in any proper methods which might effectually put a stop to this growing mischief, and remove from themselves the reproach which their silence on so important an occasion might justly bring upon them.'

On the 4th of June, the Bishops returned for answer, ' That they highly approved the zeal of the Lower House for the preservation of the Catholick Faith ; thought they had just reason for their complaint, and would take into their consideration what it was proper to do on the occasion.' Accordingly, in a few days, their Lordships sent a message to the Lower House, recommending

which no direct warrant can be pretended ; in his "Observations on Dr. Clarke's Scripture Doctrine of the Trinity," which were printed soon after that work appeared.—' The great latitude Dr. Clarke allows,' says he, ' that every person may reasonably agree to modern forms, under a Protestant settlement, which owns the Scripture as the rule of faith, whenever he can, in any sense at all, reconcile them to Scripture, if it be with a declaration how he reconciles them ;* even though it be in a sense which is owned to be plainly forced and unnatural, seems to me not justifiable, but contradictory to the direct meaning and design of those forms, and of the most pernicious consequence.' He observes further, that Dr. Clarke's last chapter is so evidently forced and unnatural, especially as to the expositions belonging to the Third and Fourth Petitions in the Litany, to the Athanasian Creed, and the proper Preface for Trinity Sunday, that he knew not how, with decency, to express his real thoughts about it. ' I am sure,' says he, ' tis very shocking to honest and unbiased minds, unmoved by the temptations of this world, or the modern authority of Churches ; and what I durst not have written for any consideration whatsoever. This,

I am afraid, will but encourage many to go on in the use of those unjustifiable forms, which they cannot believe to be true, even without any such open declaration of their real meaning in them, as the Doctor has been so honest as to make here to the world ; and perhaps will encourage some of the Governors of the Church in their still opposing a reformation ; since they have, as they may think, now got so great an authority for the palliating and excusing, though not for justifying the continuance of such impositions.'

These animadversions, however, were (as the Author observes) directed only against those passages of Dr. Clarke's last chapter, as it stood in his first edition ; the main parts of which (says he) were very wisely and honestly dropped in the second edition : For the Doctor was so far dissatisfied with what he had done, that he left out of this edition that part which defended or excused his former subscriptions and practices ; and he refused to take any preference that required a new subscription. He likewise prudently omitted all those strange and unaccountable interpretations of the Athanasian Creed, &c. which had appeared in the first edition ; though he did not strike out every clause that looked that way. — Historical Memoirs of the Life of Dr. Clarke.

* With respect to this point, it should moreover be observed, that Mr. Whiston has queltined the right of making such a Declaration :—' I doubt,' says he, ' our Church does not properly allow her members to make any such declaration as is here intimated, but expects their submission in that sense. She and her Synods have imposed her doctrines and devotions.'—*Ibid.*

What just reason Mr. Whiston had for entertaining this opinion, may be seen in *The CONFESIONAL*, Chap. 6. Edit. 1772.

mending it to them to prepare an extract of those passages, in the books complained of, which gave the greatest offence, and were most liable to censure, and to lay it before the Upper House, together with their observations thereupon.—In compliance with this recommendation, an Extract was made, and laid before the Bishops, disposed under the following heads : 1. " Assertions " contrary to the Catholick Faith, as received and declared by " this Reformed Church of England, concerning Three Persons " of One Substance, Power, and Eternity, in the Unity of the " Godhead. 2. Passages tending to perplex the minds of men " in the solemn acts of worship, as directed by our established " Liturgy. 3. Passages in the Liturgy and Thirty-nine Articles, wrested by Dr. Clarke in such a manner, as is complained " of in the Representation." — Dr. Clarke drew up a Reply to this Extract, dated June the 26th, which, it seems, was presented to some of the Bishops; but, for reasons unknown, not laid before the House. After this, there appearing in almost the whole Upper House a great disposition to prevent dissensions and divisions, by coming to a temper in this matter, Dr. Clarke was prevailed upon to lay before the House a Paper, dated July the second, setting forth, " That his opinion was, that the SON of " GOD was Eternally begotten by the eternal incomprehensible " Power and Will of the FATHER; and that the HOLY SPIRIT " was likewise Eternally derived from the FATHER by or through " the SON, according to the eternal incomprehensible Power " and Will of the FATHER. 2. That before his book, intituled, " *The Scripture Doctrine of the Trinity*, was published, he did " indeed preach two or three sermons upon this subject; but that, " since the book was published, he had never preached upon " this subject; and, because he thought it not fair to propose " particular opinions, where there is not liberty of answering, " he was willing to promise, as indeed he intended, not to preach " any more upon this subject. 3. That he did not intend to " write any more concerning the Doctrine of the Trinity; but, " if he should fail herein, and write any thing hereafter upon " this subject, contrary to the doctrine of the Church of Eng- " land, he did hereby willingly submit himself to any such cen- " sure, as his Superiors should think fit to pass on him." His Paper concludes with these words : " I am sorry, that what I " sincerely intended for the honour and glory of GOD, and so " to explain this great mystery, as to avoid the heresies in both " extremes, should have given offence to this Synod, and par- " ticularly to my Lords the Bishops. I hope my behaviour for " the time to come, with relation hereto, will be such as to " prevent any future complaints against me." (r)

After

(r) Mr. Whiston calls Dr. a New Declaration of his belief of Clarke's Opinion, as it is expressed a sort of Eternity of the Son and in the first paragraph of this Paper, Spirit; and he tells us, that it made a great

After this Paper had been laid before the Upper House, Dr. Clarke being apprehensive, that if it should be published separately, (as afterwards happened) without any true account of the preceding and following circumstances, it might be liable to be misunderstood in some particulars, (1) caused an Explanation, dated

a great noise, and was commonly supposed not consistent with his other principles, and was by many esteemed a Recantation of them. He informs us likewise, that he had heard Dr. Clarke long afterward style the delivery of this Declaration a Foolish thing; and though he ascribes this conduct of the Doctor to some measure to the sinister motives of human caution and human fear, yet he thinks the principal occasion of it was an expression dropped by Bishop Smalridge, (whose opinion was chiefly regarded) that, ‘as to other of Dr. Clarke’s metaphysical notions about the Trinity, he did not think it necessary to proceed to their condemnation, provided he could but declare he believed the Eternity of the Son of God.’ Which accordingly (says Mr. Whiston) he appeared to do by this Paper; tho’ he afterwards endeavoured to explain his meaning, or to vindicate himself from having thereby recanted his former doctrine, by a second Paper which he delivered to the Bishop of London. ‘It is also to be remembered,’ says this writer, ‘that this New Declaration of Dr. Clarke’s, which included his belief of a sort of Co-eternity of the Son and Spirit, and was by many supposed to be a kind of Recantation of his former doctrine, (though it seems it was not so designed) was by him made, contrary to the wiser advice of Dr. Bradford, with whom he consulted; who would have had him rather transcribe some such parts of his own books, as came nearest to the common doctrine, and send them to the Convocation, as so far a declaration of his faith; which would have been a method of proceeding both more honest, and more unexceptionable.

‘And I believe (continues Mr. Whiston) there is a great deal of truth and force in the wording this account of Dr. Clarke’s laying his New suspicious Declaration before the Bishops, in the “Apology” for him, where it is said, “Dr. Clarke was PRE-VAILED UPON:” I think the true point was, SAVE THYSELF AND US. Both which were obtained by the delivery of the aforesaid New Declaration.—Historical Memoirs, &c.

(1) Dr. Clarke’s apprehensions were not ill-founded; for it appears, from a letter addressed to him soon after, that this Paper occasioned a real and sensible grief to many of his friends. Nor that they thought it contained (what his enemies would have it thought) a real Retraction of any thing he had before said; but because it was so very like a Retraction, and seemed to be penned with a plain intention only to ward off persecution. Besides, (as the Letter-writer further observed,) Dr. Clarke had hitherto discreetly avoided those modern terms, “Eternally begotten,” and “Eternal generation,” upon account of their ambiguous meaning; whereas in this Paper he expressed his belief of them in an unlimited sense; as if he thought the word ETERNAL signified the same thing in the highest sense, when applied to the Generation of the Son and Procession of the Holy Ghost, as when applied to the Power and Will of the FATHER. If so, said this Correspondent, ‘the whole cause would be given up. For though the Generation of the Son and Procession of the Holy Ghost may in a sense be said to be Eternal, as they were ~~apo~~ ~~way~~ and ~~apo~~ ~~always~~; yet what is this to the absolute Eternity

dated the 5th of July, to be presented to the Bishop of London, the next time the Upper House met; setting forth, 'That whereas as the Paper laid before their Lordships, the Friday before, was, through haste and want of time, not drawn up with sufficient exactness; some things therein being not so fully expressed as they might have been; and others expressed in such a manner as might be liable to be misunderstood; he thought himself indispensably obliged in conscience, to lay before their Lordships the following *Explanations* of the aforesaid paper, viz. That whereas he declared in that paper his opinion to be, that the Son was eternally begotten by the eternal incomprehensible Power

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'Eternity of a Self-existent Being? Novatian's expression is very remarkable: "Pater illum praedit; quod necesse est Prior sit, qua Pater sit; quoniam antecedat necesse est cum qui habet Originem, ille qui Originem nescit." In the highest and most proper sense of the words, ETERNAL GENERATION implies a manifest Contradiction.— To say something that has a double entendre, to strop the rage of persecution, and to please the Orthodox, how natural is it to make use of that method? But whether that be not corrupt nature, I am loth to say; because I know not my own frailty; and indeed none of us know our own strength and courage till we come to be tried.'

'Pardon me, Sir,' continues this learned and judicious friend, 'that I am thus free with you: Did not your learning and virtues render you so exceedingly valuable to me, I should not take so much pains as I do to clear your reputation. And the freedom I use, is chiefly with this view, That you will please to let me have the favour of something under your hand, that may be a better apology than any I can at present think of. For I will suppose that you are yet that Good and Great man I always took you to be.'

In compliance with this request, Dr. Clarke sent this Correspondent an answer, in which he explained his intentions in the Paper which he had delivered to the Bishops;

particularly obviating his friend's suspicions in regard to one important point:—'My intention in the first paragraph of the Paper you are so much disturbed at,' says he, 'was not to assert any thing different from what I had before written; but only to shew, that I did not in any of my books teach (as had by many been industriously reported) the doctrine of ARIUS, (viz. that the Son of God was a Creature made out of nothing, just before the beginning of this world) but that he was begotten eternally; that is, without any limitation of time, in the incomprehensible duration of the Father's Eternity: Not by absolute Necessity of Nature, (which infers Self-existence and Independence) but by the Power and by the Will of the Father: So that the FATHER Alone is, and is to be honoured as being, the Supreme Original and Lord of All, Himself without Original. And the like is to be understood Respectively, concerning the Holy Spirit. Wherefore (continues the Doctor) if any writer in this controversy shall at any time, from the word Eternal, infer (as you seem to fear) Unoriginate, Necessary, or Independent Existence; I did then and do still declare, that, in that sense, I think the word can only be applied to the Father.'—See An Apology for Dr. Clarke, in his Works, Vol. IV. Folio Edit.

The Translator of Mosheim's Ecclesiastical History has observed, that

‘ Power and Will of the FATHER ; and that the Holy Spirit, &c.
 ‘ he did not mean thereby to retract any thing he had written ;
 ‘ but to declare that the opinion set forth at large in the book,
 ‘ entitled, *The Scripture Doctrine of the Trinity*, and in the
 ‘ Defences of it, is, that the Son was eternally begotten, by the
 ‘ eternal incomprehensible Power and Will, &c. which words
 ‘ (the eternal incomprehensible Power and Will of the Father)
 ‘ he desired might be so understood as to signify that GOD THE
 ‘ FATHER ALONE is, and is to be honoured as being, the Ori-
 ‘ ginal of All, Himself without Original. And whereas he like-
 ‘ wise declared in that Paper, that he did not intend to write any
 ‘ more concerning the Doctrine of the Trinity ; but if he should
 ‘ fail herein, and write any thing hereafter, &c. he desired this
 ‘ might be so understood, as not to preclude himself in point of
 ‘ conscience from a liberty of making any inoffensive corrections
 ‘ in his former books, if they should come to another edition ;
 ‘ or from vindicating himself from any misrepresentations or as-
 ‘ persions, which might possibly hereafter be cast upon him on
 ‘ the occasion of this controversy ; but only to signify, that he
 ‘ had no present intention of writing any new book ; and that,
 ‘ if hereafter he should at any time write any thing which their
 ‘ Lordships should judge worthy of censure, he should readily
 ‘ submit to such censure.’

After the delivery of these Explanations, the Upper House resolved (July the 5th) to proceed no farther upon the extract laid before them by the Lower House ; and ordered Dr. Clarke’s papers to be entered in the acts of that House. But the Lower House, not so satisfied, resolved (July the 7th) that the paper subscribed by Dr. Clarke, and communicated to them by the Bishops, does not contain in it any recantation of the heretical assertions and offensive passages, complained of in their representation, and afterwards produced in their extract ; nor gives such satisfaction for the great scandal occasioned thereby, as ought to put a stop to any further examination and censure thereof. Thus ended this affair ; the most authentick account of which we have in a piece, entitled, “ An Apology for Dr. Clarke, “ containing an Account of the late Proceedings in Convocation, “ upon his Writings concerning the Trinity.” Lond. 1714. octavo. It was written, Mr. Whiston tells us, by a worthy Clergyman

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that if Dr. Clarke was careful in searching after the true meaning of those Scripture expressions that relate to the Divinity of the Son and the Holy Ghost, he was equally circumspect in avoiding the accusation of Heterodoxy ; as appears (says he) by the series of propositions, which, with the proper illustrations, form the Second Part

of “ The Scripture Doctrine of the Trinity.” But with all his circumspection, continues this writer, ‘ he did not escape censure. He was abused ; and Heresy was subdivided and modified in order to give him an opprobrious title, even that of SEMI-ARIAN.’ — See a Note in Dr. Maclaine’s Translation, Vol. V. P. 100.

Clergyman in the country, a common friend of his and Dr. Clarke's; and contains true copies of the original papers, relating to the proceedings of the Convocation and Dr. Clarke, communicated by the Doctor himself, and occasioned by his friend's letter to him, in relation to his conduct; which letter, with Dr. Clarke's answer, is printed in the Apology.

The Scripture Doctrine of the Trinity, as we have observed, was first published in 1712; afterwards there was a second edition, with many alterations, in 1719; and there has been, since his death, a third edition, with very great additions, left under the Doctor's hand ready prepared for the press.—It will be proper to add in this place an observation of Bishop Hoadly, who assures us, in opposition to those who have supposed Dr. Clarke to have retracted his notions concerning the Trinity, that, “From the time of publishing this book, to the day of his death, he found no reason, as far as he was able to judge, to alter the notions which he there professed, concerning the Father, Son, and Holy Ghost, towards any of those schemes, which seemed to him to derogate from the honour of the Father on one side, or from that of the Son and Spirit on the other. This, says the Bishop, all his friends know to be the truth.” (t)

Soon after this affair was thus brought to a conclusion, Dr. Clarke was engaged in a very remarkable controversy, which lasted long, in a private manner, between him and the celebrated Mr. Leibnitz; and in the year 1717, their letters were collected and published, under the title of “A Collection of Papers, which passed between the late learned Mr. Leibnitz and Dr. Clarke, in the Years 1715 and 1716; relating to the Principles of Natural Philosophy and Religion: With an Appendix.” To this collection were added, “Letters to Dr. Clarke concerning Liberty and Necessity; from a Gentleman of the University of Cambridge: (u) With the Doctor's Answers to them; and also Remarks upon a Book, entitled, *A Philosophical Enquiry concerning Human Liberty.*” (w) This publication was inscribed to her Majesty, Queen Caroline, (at that time Princess of Wales,) who, it seems, was pleased to have the controversy pass through her hands, and was the witness and judge of every step

(t) Bishop Hoadly's Account, &c.

(u) Richard Bulkley, Esq; Author of a Poem in twelve books, entitled, “The Last Day.” He died in September, 1718, at the age of twenty-four.—New and Gen. Biog. Dict. 8vo.

(w) The Philosophical Enquiry was written by Anthony Collins, Esq.

All the pieces contained in this

volume were translated into French, and published by M. Des Maizeaux in the first volume of his “Recueil de diverses Pièces sur la Philosophie, la Religion naturelle, l'Hisloire, les Mathématiques, &c. par Messrs. Leibnitz, Clarke, Newton, et autres Autheurs célèbres.” Printed at Amsterdam, in 1720, in two volumes, 12mo.—Biog. Dict.

of it. (x) It related chiefly to the important and difficult subject of Liberty and Necessity; a point in which Dr. Clarke always excelled, and shewed a superiority to all, whenever it came into private discourse, or publick debate. But, as Bishop Hoadly well observes, " He never more excelled, than when he was " pressed with the strength this learned adversary was master of : " which made him exert all his talents to set it once again in a " clear light ; to guard it against the evil of metaphysical ob- " securities ; and to give the finishing stroke to a subject, which " must ever be the foundation of morality in man, and is the " sole ground of the accountableness of intelligent creatures " for all their actions. And as this (continues the Bishop) was " the last of Dr. Clarke's works relating to a subject which had " been, by the writings of cloudy or artful men ; rendered so " intricate ; I shall take the liberty to say, with regard to all of the " same tendency, from his first discourse about the Being of God, " to these Letters ; that what he has written to clear and illustrate " this cause, does now stand, and will for ever remain, before " the world, a lasting monument of a genius, which could " throw in light where darkness used to reign ; and force good " sense and plain words, into what was almost the privileged " place of obscurity, and unintelligible sounds. For such indeed " had the subject before us been, under the hands of most who " had written upon it ; either through a desire of darkening it " by words without meaning, or through an inability of dif- " coursing clearly and consistently about it." (y)

In

(x) Bishop Hoadly's Account, &c.

" As to the hand her Majelly (then Princess of Wales) had in that debate," says Mr. Whiston, " I shall give it in the words of Mr. Jackson, from Dr. Clarke's own mouth : " I have," says he, " heard the Doctor say, that she understand what answers were to be given to Leibnitz's arguments, before he drew up his Reply to them, as well as he himself did." To which Mr. Jackson adds, that he had often heard Dr. Clarke speak with admiration of the Queen's marvellous sagacity and judgment, in the several parts of that difficult controversy." — *Historical Memoirs &c.*

(y) Mr. Whiston observes, that in these Letters, Mr. Leibnitz was pressed so hard by Dr. Clarke, from matter of fact, known laws of motion, and the discoveries of Sir Isaac New-

ton, (who heratily affisted the Doctor) that he was forced to have recourse to metaphysical subtleties, and to a Pre-established Harmony of Things, in his own imagination, which he styles a Superior Reason ; till (says he) it was foon seen, that Monsieur Leibnitz's Superior Reason served to little else but to confirm the great superiority of experience and mathematicks, above all such metaphysical subtleties whatsoever. And I confess, (he adds) I look upon these letters of Dr. Clarke, as among the most useful of his performances in natural philosophy. Mr. Whiston has also preserved an anecdote, relating to this controversy ; which is, that Sir Isaac Newton once pleasantly told Dr. Clarke, that ' he had broke Leibnitz's heart with his reply to him.'

In the year 1718, Dr. Clarke having reprinted certain select Hymns and Psalms for the use of his own parish, made some alterations in the forms of Doxology; which gave occasion to a controversy concerning the Primitive Doxologies. The alterations were these :

To God, through CHRIST, his only Son,
Immortal glory be, &c. And,
To God, through CHRIST, his Son, our Lord,
All glory be therefore, &c.

This Mr. Whiston esteemed one of the most Christian attempts towards somewhat of reformation, upon the Primitive foot, that Dr. Clarke ever ventured to make ; “ for,” says he, “ this form of Doxology is the most undoubted old Christian form that is now extant in the Church.” But the attempt was so highly resented by the Bishop of London, [Robinson] that it produced a most flagrant clause in a printed letter which he thought proper to address to the Incumbents of all Churches and Chapels in his Diocese, concerning their not using any new Forms of Doxology. This letter was immediately animadverted upon by Mr. Whiston, in his “ Letter of Thanks to the Right Reverend the Lord Bishop of London, for his late Letter to his Clergy against the Use of new Forms of Doxology, &c ;” (z) and in a pamphlet, entitled, “ An Humble Apology for St. Paul, and the other Apostles; or, a Vindication of them and their Doxologies from the Charge of Heresy. By Cornelius Paets.” These were soon followed by Defences of the Bishop, and by several Replies from the other side ; and the controversy was carried on, with spirit, for some time : But the conclusion was, (as Mr. Whiston remarks,) “ that the Bishop, in the way of Modern Authority, was quite too hard for Dr. Clarke in the way of Primitive Christianity.” (a)

About this time Dr. Clarke was presented to the Mastership of Wigton’s Hospital at Leicester ; “ a post of no very great profit,” says Bishop Hoadly, “ but made agreeable to him by the handsome manner in which Lord Lechmere invited him into it ; and by the method of taking possession of it, free from some of those circumstances which by law attend upon most other preferments.” “ That is,” says Mr. Whiston, “ it required no Athanasian subscription, nor Athanasian creed, nor Athanasian worship ; and therefore it was a piece of ferment very acceptable to him.” (b)

In the year 1724, Dr. Clarke published, in one volume, octavo, “ Seventeen Sermons, on several Occasions ;” eleven of which were

(z) See more of this, in Mr. Whiston’s Life, in the Eighth Volume of this Work.

(a) Historical Memoirs, &c.

(b) Historical Memoirs, &c.

were never before printed; and to these there was afterwards added, a sermon which he preached at his own parish church, upon the erecting of a charity-school for the education of women servants.

Upon the death of Sir Isaac Newton, in the year 1727, Dr. Clarke was offered the place of Master of the Mint; worth at least twelve hundred pounds a year: But he thought proper to refuse it, as being inconsistent with his Clerical office. (c)

We have seen that, in the midst of his other labours, Dr. Clarke found time to shew his regard to Mathematical and Physical subjects, in which he had an exact knowledge and skill; and, besides these, (though Divinity, and the studies peculiar to his profession, were his great employment,) his genius displayed itself in other sorts of learning, worthy of a Man, and of a Clergyman. The first specimen he gave the world of his knowledge in the Profane Authors, was his splendid edition of Cæsar's Commentaries; which he published in 1712, in folio, and dedicated to his Grace the Duke of Marlborough, "at a time," says Bishop Hoadly, "when his unequalled victories and successes had raised his glory to the highest pitch abroad, and lessened his interest and favour at home. Of this work (continues his Lordship) I shall only say, That there are few books in the world that exceed it, either for beauty or correctness; and that the notes added shew the accuracy of the author." (d)

The

(c) Upon the prospect of the vacancy of this office, it was resolved at Court to propose it to Dr. Clarke; and he had consulted with his friends, and particularly with Mr. Whiston, and Mr. Emlyn, concerning the proposal. These confidientious Divines joined in dissuading him from accepting the place; representing to him, in the plainest terms, that it was an office which no man of his Order had ever taken; (as they supposed); that it would be an avocation from the studies and busines of his calling and charge; that it would abate of the reverence and respect paid to him as a Minister, and he would be looked upon as a German Bishop, half Layman and half Priest, and be less useful in his function than otherwise he might be; and also, that being liberally provided for already, it would be asked what might induce him to take such an office; and that it would be imputed to the love of money: "But, (said Mr. Emlyn, "in the Apostle's words,) Thou,

"O man of God, flee these things." To this Mr. Whiston added, as his principal reason against it, that such refusal would shew that he was in earnest in religion; the satisfaction about which would have more effect on the infidels of the age, than the most plausible sermons or writings whatsoever. Dr. Clarke was generally of the same opinion with his friends, and could never thoroughly reconcile himself to this Secular Preference; and when it came to the trial, he relinquished his pretensions; which Mr. Emlyn thought was greatly to his honour; and Mr. Whiston esteemed it to be one of the most glorious actions of his life, and to afford undeniable conviction, that he was in earnest in his religion.—Whiston's Historical Memoirs, &c. Memoirs of the Life and Sentiments of Dr. Clarke; by Mr. Emlyn.

(d) An Account of the Life, &c.

In the publication of this book, Dr. Clarke took particular care of the Punctuation, or a proper distinction

The last work that Dr. Clarke published was another instance of his Critical and Classical learning ; and this was “ The First Twelve Books of Homer’s Iliad ;” with a Latin version almost entirely new, and Annotations ; printed in quarto, and dedicated to the Duke of Cumberland, for whose use the work was undertaken, at the Royal command.

Homer (Bishop Hoadly tells us) was Dr. Clarke’s admired author ; even to a degree of something like Enthusiasm hardly natural to his temper ; insomuch that, in this, he went a little beyond the bounds of Horace’s judgment ; and was so unwilling to allow the favourite Poet ever to nod, that he has taken remarkable pains to find out and give a reason for every passage, word, and tittle, that could create any suspicion. “ The translation, with his corrections,” continues his Lordship, “ may now be styled Accurate ; and his notes, as far as they go, are indeed a treasury of Grammatical and Critical knowledge.” (e)

Whilst Dr. Clarke was engaged in preparing the remaining books of Homer for the press, and in other pursuits becoming his station and character, his studies were suddenly interrupted, and all his labours for the benefit of mankind were brought to a conclusion, by a sickness which proved fatal. His natural constitution was so good, and he had taken such regular and constant care of his health, that he had passed his life without any indisposition bad enough to confine him, except that of the small-pox in his youth, till his last illness, which attacked him on Sunday, the 11th of May, 1729. In the morning of this day, he went out

to

bution of each sentence into its constituent members : An exactness too much neglected by learned men, though absolutely necessary for preserving the perspicuity and beauty of an author’s language. In the Annotations, he selected what appeared the best and most judicious in other editors, with some corrections and emendations of his own interspersed.

Mr. Addison takes notice of this edition, in the Spectator, No. 367. The work was afterwards reprinted, in octavo.—*Biograph. Britan.*

(e) *An Account of the Life, &c.*

Dr. Clarke’s employing his time in this way was matter of offence to his zealous friend Mr. Whiston ; who tells us, that he was very free with him in his expostulations, as to his seeming thereby to desert the studies of his own profession, and prefer profane authors ; and this at

a time when there was particular occasion for the most able of the Clergy to engage in Divine studies. ‘ However,’ says he, ‘ when I perceived that the pains he had taken about Homer, were when he was much younger, and the Notes rather transcribed than made new, I was less uneasy at his procedure.’—*Historical Memoirs, &c.*

The last Twelve Books of the Iliad were published, in 1732, in 4to, by our Author’s son, Mr. Samuel Clarke, who informs us, in the preface, that his father had finished the Annotations to the first three of these books, and as far as the 359th verse of the fourth ; and had revised the text and version as far as verse 510 of the same book. A second edition of the whole was published, in 1735, in two volumes, 8vo.—*Biograph. Britan.*

to preach before the Judges at Serjeant's Inn ; where he was seized with a pain in his side, which made it impossible for him to perform the office he was called to ; and which quickly became so violent, that he was obliged to be carried home. He went to bed, and thought himself so much better in the afternoon, that he would not suffer himself to be bled ; against which remedy, it is remarkable that he had entertained strong prejudices. But the pain returning very violently about two the next morning, made the advice and assistance of a very able physician absolutely necessary ; who, after twice bleeding him, and other applications, thought him, as he also thought himself, to be out of danger. He continued to think so, till the Saturday morning following ; when, to the inexpressible surprise of all about him, the pain removed from his side to his head ; and, after a very short complaint, took away his senses, so as that they never returned any more. He continued breathing till between seven and eight of the evening of that day, which was the 17th of May, 1729, and then died, in the fifty-fourth year of his age ; and by his death (says Bishop Hoadly) left the world destitute of as bright a light, and as masterly a teacher of truth and virtue, as ever yet appeared amongst us.

This remark is perfectly just ; and his Lordship has endeavoured to illustrate his observation, by delineating the character of his excellent friend. Another eminent Prelate had already endeavoured to do justice to the superior abilities, learning, and virtues, of our Divine, in a description, which, though concise, is equally clear and comprehensive. "Dr. Clarke," says Bishop Hare, "is a man, who has all the good qualities that can meet together to recommend him. He is possessed of all the parts of learning, that are valuable in a Clergyman, in a degree that few possess any single one. He has joined to a good skill in the three learned languages a great compass of the best philosophy and mathematicks, as appears by his Latin works ; and his English ones are such a proof of his own piety, and of his knowledge in Divinity, and have done so much service to religion, as would make any other man, that was not under the suspicion of heresy, secure of the friendship and esteem of all good churchmen, especially of the Clergy. And to all this piety and learning, and the good use that has been made of it, is added a temper happy beyond expression ; a sweet, easy, modest, inoffensive, obliging behaviour, adorn all his actions ; and no passion, vanity, insolence, or ostentation, appear either in what he writes or says ; and yet these faults are often incident to the best men, in the freedom of conversation, and writing against impudent and unreasonable adversaries, especially such as strike at the foundation of virtue and religion. This is the learning, this the temper of the man, whose study

" of

" of the Scriptures has betrayed him into a suspicion of some
" heretical opinions." (f)

Such is the character this eminent Prelate has drawn of Dr. Samuel Clarke. The account which Bishop Hoadly has given us of the same great man is more copious and particular; and as he touches on some points which are not taken notice of by Bishop Hare, we shall select a few of his Lordship's observations, for the conclusion of this article.

Having described the peculiarity of our Author's genius, and the various excellency of his learning, the Bishop observes, that his Preaching was what one would naturally expect from a person of so critical a genius, and so sedate a judgment. " The design and tendency of it," says he, " was not to move the passions; nor had he any talent this way. He wisely never attempted it, because he was sensible he should not succeed if he did. But then, his sentiments and expression were so masterly; his way of explaining the phraseology of Scripture, by collecting, and comparing together, all the parallel places truly relating to any subject, was so extraordinary and convincing, that such a delight of satisfaction went along with it, as more than made amends for the want of the other. And in this method of preaching, he was so universally acceptable, that perhaps there was not a parishioner he had, of any rank, (whatever might be his way of thinking in our divided world) who was not always pleased at his coming into the pulpit; or, who was ever weary of his instructions from thence. However we differ in some matters, we desire to see no other person in the pulpit, was, I know, a saying amongst them; and it is for their honour that I mention it.

" These accomplishments of nature and learning (continues his Lordship) not only made his Preaching thus excellent, but rendered his Conversation amongst his friends in so high a degree useful and instructive, that it might be called an easy continuation of his own studies, and a school of knowledge to those who partook of it. Indeed, if I might be allowed to judge in what that peculiar excellence lay, which most distinguished him from other great men; I would place it in that readiness of thought, and clearness of expression, which hardly ever failed him, when his opinion was asked, upon all sorts of important and trying questions. Here indeed it was, that he triumphed without a rival. Those who knew him have been daily witnesses to what I now say, in mathematical and critical, as well as theological and metaphysical subjects; upon the last of which, indeed, he was one of the very few, who could, or would, always talk intelligibly.

VOL. IX. 1.

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(f) See a Tract, entitled, "The Difficulties and Discouragements which attend the Study of the Scripture, in the Way of private Judgment."

" What added a force to his Preaching, and instructive Diff-
 " course, (the Bishop further observes,) was his own unblameable
 " example, and personal conduct, in all the duties of a Man,
 " and a Christian. His piety was manly and unaffected; built
 " upon the most solid grounds, and free from all pomp and shew.
 " The charity of his Temper and Good-will was as extensive as
 " the whole rational creation of God. The charity of his
 " Assistance and Beneficence, as extensive as the circumstances of
 " his family would prudently admit. His love of the religious
 " and civil liberties of mankind was a ruling and powerful prin-
 " ciple in his heart and practice. In a word, his morals, from
 " the first of his days to the last, were without reproach. There
 " was an innocence and inoffensiveness remarkable through his
 " whole behaviour: And his Life, when he came into the view
 " of the great world, was an ornament and strength to that re-
 " ligion which his Pen so ably defended."

Having given this character of Dr. Clarke, as a Preacher, and as a Man, Bishop Hoadly proceeds to inform us, that he was sought after, by the greatest lovers of virtue and knowledge, to such a degree, that, through his last years, he could command but very little time for his own studies, even in the morning.— He likewise observes, that the chief persons of the law, the Lord Chancellor, the Master of the Rolls, the Lord Chief Baron, and several of his brethren, the learned Judges, (not to mention others) paid a most singular regard to Dr. Clarke; insomuch that there never yet appeared a Divine amongst us, (not related to them by his office) who received such continued and such particular marks of the highest respect from so many ornaments of that honourable profession, as he did, from the day of his being first known amongst them, to that day, on which some of them were witnesses to the approaches of his last illness. But it was not from one class only of the Great and Noble that our Divine received such distinguished honours. He was in general respected and beloved by persons of rank and power; and it is particularly recorded by Bishop Hoadly, that her Majesty, Queen Caroline, from her first acquaintance with his character to the day of his death, expressed the high esteem she had of his comprehensive capacity, and useful learning, by very frequent conversations with him, upon many of the most important and entertaining points of true philosophy, and real knowledge. (g) " Thus," says our Prelate,

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(g) An Account of the Life, &c.

" If any one should ask," says the Bishop, " as it is natural to do, " How it came to pass that this great man was never raised higher in the Church? I must answer, " that it was neither for want of merit, nor interest, nor the favour

of some in whose power it was to have raised him. But he had Reasons within his own breast, which hindered him either from seeking after, or accepting any such promotion. Of these he was the proper, and indeed the only judge; and therefore I say no more of them.—

Prelate, " adorned with the most valuable of all moral and intellectual accomplishments, Dr. Clarke lived in the esteem of the wise and good and great; and died sincerely lamented by every friend to learning, truth, and virtue."

D 2

Dr. Clarke

'them.' — Mr. Emlyn is more explicit on this point; and, as the matter is of some importance, we shall here add that worthy person's account of these Reasons, and of their influence on the mind of his illustrious Friend. Having related Dr. Clarke's refusal of the place in the Mint, this writer observes, that, 'as Ecclesiastical dignity was more agreeable to his character, and as he was well known to be in favour at Court, where his eminent worth, his great fame, his singular abilities and learning, as well as his firm fidelity and affection to their Majesties, had recommended him to their esteem, so it was natural to suppose he might easily obtain such preferment; and though he often professed he did not solicit for it, being very well and easily as he was, and not at all prompted by Mrs. Clarke to do otherwise than just what he judged most fit, yet possibly he might have some offers made him. He mentioned several good preferments, which he apprehended might have been obtained, but said, He would take nothing which required his subscription to the Thirty-nine Articles; and that he had expressed so much to his Superiors.

'Once he asked me,' continues Mr. Emlyn, 'What people thought of his not having any preferment, when some others of his friends were advanced? And as I could think of no other. I readily told him, it was thought to be for this reason, viz. Because he was not satisfied with the terms of subscribing, &c. To which, I remember, he replied, This will not hurt my character;—meaning, no doubt, that men would see herein, he had regard to Conscience above Worldly Advantage. But as no such subscription is required of a Bishop, there would

not be that objection in case such an offer were made him. This, therefore, he propounded to some of his friends, as I understood, to consider of, and to have their thoughts upon it. Of this affair he spoke to me more than once, but at first only in general; upon which I said to him, that if there were any likelihood of his being backed with others, who would be concerned to promote any good designs for some reformation, one would yield to any thing not sinful; but if it were to be considered only as a personal respect to himself or his family, it would be of little concern, and probably he would not be more happy than in his present station. I found he did not apprehend he could do much good, complaining, as he oft did, of the general Indifference about religion, amongst most of the Great; and that to this it was chiefly owing, that matters perceived to be amiss, were not attempted to be rectified. It is certain an Inferior Bishoprick would have afforded no advantage on any account, wherein he might easily have been borne down, and would have been under the controul of a spiritual superior; and therefore as he was very well in his then station, and did not solicit for any, so he said he would not think of any, unless it were the Highest; and as this opportunity did not offer, so he was sensible, if it did, he should be opposed, whatever might be their Majesties own favour to him, of which he had a very grateful sense, and probably might have some expectation from it. It is therefore very natural to suppose, that this might incline him to use the more caution not to make himself incapable of it, and might be some restraint upon him from that openness

Dr. Clarke married Catharine, the only daughter of the Rev. Mr. Lockwood, Rector of Little Massingham, in the county of Norfolk; by whom he had seven children; two of which died before him, and one in a few weeks after him.

During

* opennes and unreferved freedom,* which others could more easily exercise, who had given up all expectations of that kind; nor indeed had any the same opportunity or invitation thereto.

Some time in November, 1727, proceeds this impartial Historian, he wrote to me in a familiar letter, that he had a great mind to talk with me: Accordingly, with-

* in two or three days, I went to him, and we talked more freely and closely of these matters; we soberly and fairly considered what difficulties and just objections might lie in his way on the supposal of his being offered such Ecclesiastical dignity; for I must say it, that he ever seemed to me seriously concerned not to violate his Conscience for any preferment, * nor

* This remark deserves to be considered.—How far such motives as these may be fairly urged, in extenuation of Dr. Clarke's timid and reserved conduct, we presume not to determine; but it is observable, that they did, by no means, give general satisfaction either to his enemies, or his friends. The former reproached him with prevarication; and some of the latter were so displeased, that they frequently remonstrated with him upon the subject. Mr. Whiston, in particular, assures us, that he gave Dr. Clarke frequent and vehement admonitions to act sincerely, openly, and boldly, in the declaration of his true opinions, and in the consequent practices, according to the exact doctrines and duties of Primitive Christianity; at the same time reprobating to him the danger he might incur hereafter, by his too insincere, over-cautious, and over-timidous way of speaking, writing, and acting, in points of the highest consequence. These admonitions, he tells us, Dr. Clarke always heard with patience and temper, and was not a little moved by them. ‘ His general answer,’ says he, ‘ was by this question, Who are those that act better than I do? Very few of which I could ever name to him; though I did not think that a sufficient excuse. “ Though hand join in hand, the wicked shall not be unpunished.” And, indeed, (continues Mr. Whiston) he still proceeded, after all those admonitions, in a cautious and cloſe way of speaking, writing, and acting, or rather of not speaking, not writing, and not acting, what I thought he ought to have spoken, written, and acted; and this, in cases where Christian plannings, and opposition to vulgar errors and vices, seemed to be evidently his duty; and this, as appeared to me, without any clear satisfaction in point of conscience, that he did entirely as he ought to do.’

What foundation Mr. Whiston had for this last remark may be collected from Mr. Emlyn's clear account of Dr. Clarke's conduct. But as another most intimate friend of our Author has thrown some further light upon this matter, we shall, for the better satisfaction of the reader, subjoin his remarks.—‘ I think,’ says Mr. Jackson, in a letter to Mr. Whiston, ‘ you may, (I doubt not but you will do it with tenderness) mention the Doctor's infirmity, in not having courage enough to set forward a reformation. The reasons of which seem to me to have been, First, his natural over-great coolness and caution of temper: Secondly, his great experience of men, by which he saw, that political considerations prevailed so far over even many of those who were of the same sentiments with him, and of whom he had a good opinion, as to make them disguise their real opinion and persuasion, and comply with the bigotry and iniquity of the times, that the Doctor thought he must have almost walked alone in any steps towards a reformation. He had the heart and will of the Queen, and of a few learned and great men on his side; but there were too many of those, both Clergy and Laity, in high places and power, wh^o, he knew, would discourage any attempts he should make to restore Primitive Christianity. This confederation, I know, often grieved his honest mind. And I have often heard him express great concern on that account; and blame some of even his great friends on that score.’—Whiston's Historical Memoirs, &c.

During the time of his being Rector of St. James's, besides the regular performance of all the other offices of his profession, the Doctor had followed the custom of his predecessors, in reading Lectures upon the Church Catechism, every Thuriday morning, for some months in the year ; and, in the latter part of his life, he revised these lectures with great care, and left them, under the title of " An Exposition on the Church Catechism," completely prepared for the pres. They were accordingly published, soon after his death ; and were immediately animadverted upon by the learned Dr. Waterland, in a piece entitled, " Remarks upon Dr. Clarke's Exposition of the Church Catechism." This produced an Answer from Dr. Sykes ; which brought on a controversy, that continued for some time.

Not

" nor to run rashly into great snares ;
" nor did I ever know any man
" more ready to hear, with all the
" ease and calmnes possible, what
" might be in reason opposed.—The
" greatest difficulty which occurred,
" as I remember, was the busines
" of Ordination of Priests and Dea
" cons. Some things in the pre
" scribed form he did not approve,
" and could not use, particularly
" the hymn, " Come Holy Ghost,"
" &c.; but there being liberty to
" use another Hymn, this did not
" pres. But the grand objection
" of all was, The requiring the per
" sons to be ordained to subscribe
" the Articles, according to Ca
" non 36. He said, it would be
" Evil for him to require them to
" do, what he would not judge fit
" to do himself, or to that effect ;
" which I thought to be a just re
" flexion. But I observed to him,
" that although if a Suffragan Bi
" shop ordained any without taking
" that subscription, he might be
" suspended from giving orders for
" one year by his Metropolitan, yet
" by that Canon no penalty was in
" curred by the Metropolitan him
" self. However, as the persons
" ordained could not enjoy any Be
" nefice without such Subscription,
" and might legally claim it, I
" thought he ought plainly to tell
" them, that he no way encouraged
" them to subscribe, nor did ap
" prove of it; but yet if themselves
" were satisfied in their own minds,
" that they could safely do it, he
" should not bar them of their li

erty therein. To which the
Doctor answered, " Nay, I would
tell them further, that I had not
accepted preferment myself for
that very reason, and that if it
were in my power, I would have
it taken away."

" I am very sensible," concludes
Mr. Emlyn, " the freedom Dr.
Clarke used with me was in truth
and confidence ; and therefore as
I never uttered the least word of
it during his life, so being now all
over, and he gone from off the
stage, when it can be no prejudice
to him or his memory, or to any
other person, as I apprehend, I
hope I offend not against intimate
friendship and confidence in what
I have here set down ; and the
rather, that it might appear with
what views, what auxious caution,
and serious consideration, he en
tertained any expectancy of an
higher station in the Church ; And
yet, after all, if it had come to
the critical point of a present
actual offer, whether he would
have closed with it or not, is not
only more than I know, but I am
apt to think is more than himself
was fully resolved upon. It is
plain he did not greedily snatch
at preferment, as men do at their
prey ; and as he said he did not
follicit for any, so I am persuaded
he would not. SPRETA CON
SCIENTIA, have accepted the
Highest."—Memoirs of the Life of
Dr. Samuel Clarke ; Emlyn's Traits,
Vol. II. 8vo. 1746.

Not long after this, Dr. Clarke's Sermons were published, in ten volumes, octavo, and dedicated, by his widow, to her Majesty, Queen Caroline. The whole works of this great man have been collected, and published in four volumes, folio.

"Dr. Clarke's heart," says a truly respectable person, "was entirely set on bringing about some reformation in the capital point of Divine Worship; and if his valuable life had been prolonged, in whatever situation he had continued, he would have used his best efforts for it. But what he might not perhaps have been able, after all, to effect himself, he was labouring, at his leisure hours, to make more easy for those that came after him. — He once shewed me, (says Mr. Emlyn) that he had been making some Emendations in his *Common Prayer Book*; and the very last time, I think, I ever saw him, (the March before he died) in some of our last discourse at parting, he asked me, if he had shewn me what he had been doing in his *Common Prayer*? I said, I had just seen it once: He added, that it should not be lost.—This his last labour, as it should seem, and monument of his zeal for the honour of God, and the purity of his Worship, has been presented by his son to the British Museum, where, it is to be hoped, it will not be disposed in vain." (i)

(i) See "The Apology of Theophilus Lindsey, M. A. on resigning the Vicarage of Catterick, Yorkshire," 8vo. London, 1774. P. 182.

This work of Dr. Clarke is an interleaved Copy of the Common Prayer Book, entitled, "Amendments, humbly proposed to the Consideration of those in Authority, of the Book of Common Prayer," &c.—' The Amendments,' says Mr. Lindsey, 'chiefly relate to the right direction of Prayer and Thanksgiving to its ONLY OBJECT, the One living and true GOD, through the mediation of our Lord Jesus Christ; not but that he has made some very considerable improvements in other respects, as he passed along. It was a satisfaction in the

perusal of them, (continues this worthy man) to find that those parts of our public service, which had long seemed to me to countenance an Unscriptural, and therefore Unlawful, Forbidden Worship, were all of them either cancelled or altered by this eminent person.'—Accordingly, the Liturgy which Mr. Lindsey has offered to the publick, and which is used at his Chapel, in London, is the Liturgy of the Church of England, with the Amendments of Dr. Clarke, and such farther alterations as were judged necessary, to render it unexceptionable with respect to the OBJECT of Religious Worship.—Lindsey's Apology, P. 184. Advertisement to the first Edition of The Book of Common Prayer reformed, &c.



The Life of GEORGE SMALRIDGE. Bishop of BRISTOL.

DOCTOR GEORGE SMALRIDGE was born in the year 1663, at Litchfield, in Staffordshire; where his father followed the business of a dyer. At a proper age, he was sent to Westminster-school, by the direction of Elias Ashmole, Esq; the celebrated Antiquarian; who lived in the same city, and took him, in some measure, under his protection; his father's fortune not being sufficient to give him that education which his promising parts deserved. Being chosen into the College, he soon made a very great proficiency in learning; and the delicate turn of his exercises was particularly admired. At the age of seventeen, he shewed his gratitude to his patron, by composing two Elegies, one in Latin, and the other in English, on the death of William Lilly, the famous Astrologer; for whom Mr. Ashmole had a particular friendship.

In the year 1682, he was elected from Westminster-school to Christ-Church College, in Oxford; where, having taken his degree of Bachelor of Arts, at the regular time, he became a Tutor; and, the next year, he distinguished himself, by taking a part, together with his fellow-colleagues, Dr. Aldrich and Mr. Atterbury, in the Popish Controversy, against Obadiah Walker, Master of University College. The subject of his publication was the defence of the supremacy of his King, against the Papal usurpations; a point which required much serious study, and in the management of which, he displayed his talents to great advantage. (*a*)

In the mean time, Mr. Smalridge did not neglect the pursuit of classical literature; to which he was fondly attached, and in which he excelled. As a specimen of his taste and abilities in this way, he published, in 1689, an exquisite Latin Poem, entitled, "Auctio Davisiana;" which was first printed in 4to, and was afterwards reprinted in the "Musæ Anglicanæ."

In

(a) Biograph. Britan.

In the same year, our Author took the degree of Master of Arts ; and, soon after, entered into Holy Orders. About the year 1692, he was appointed Minister of Tothil-Fields Chapel, Westminster, by the Dean and Chapter of Westminster-Abbey ; and, in the following year, he was collated to a Prebend in the church of Litchfield. In the year 1700, he took the degree of Doctor in Divinity ; and, from that time, he frequently supplied the place of Dr. Jane, then Regius-Professor of Divinity at Oxford, (*b*) with great applause ; both in theological disputations,

and

(*b*) Dr. WILLIAM JANE was the son of Joseph Jane, of Lefkard, in Cornwall, Esq;* at which place he was born, about the year 1644 ; and being bred at Westminster-school, he was from thence elected a Student of Christ-Church College, Oxford, in the year 1660. Having taken his degrees in Arts, he entered into Holy Orders, and became Lecturer of Carfax Church in Oxford, Chaplain to Dr. Compton, Bishop of London ; and Prebendary of St. Paul's. In 1674, he took his degree of Bachelor of Divinity ; and in 1678, he was installed Canon of Christ-Church. The following year, he proceeded Doctor of Divinity, as a Compounder ; and in 1680, he was admitted Regius-Professor of Divinity. In 1685, he was nominated, by King James the Second, Dean of Gloucester ; with which Deanery he also held the Precentorship of Exeter.

Upon the arrival of the Prince of Orange at Hungerford, in his march to London, Dr. Jane was one of the four Delegates sent by the University of Oxford to make his Highness an offer of their plate ; which offer the Prince refused. Dr. Jane, nevertheless, took

that opportunity to ask for the Bishopric of Exeter, void by the translation of Dr. Lamplugh to the See of York : But this preferment was already promised to Dr. Trellawney, Bishop of Bristol. He was, however, made Chaplain to King William ; and was also one of the Commissioners appointed by his Majesty, in the year 1689, to review the Liturgy, in order to a Comprehension ; which design he had a principal share in defeating. For, by a fatal mistake, it was agreed, that the matter should pass through the forms of Convocation ; and Dr. Jane being, by the intrigues of Bishop Compton, and others, elected Prolocutor of the Lower House, in preference to Dr. (afterwards Archbishop) Tillotson, then Dean of St. Paul's, he opposed, in that Chair, every thing that was offered or intended by the Royal Commission ; so that, in the end, nothing succeeded.

It was said that Dr. Jane was much disgusted at the ill success of his application for a Bishopric, and ranged among the malecontents of King William's reign. However that be, it is certain that he lived some years after Queen Anne's accession to the Throne, without

* This gentleman was Member for the borough of Lefkard, in the long Parliament under Charles the First ; but upon their violent proceedings against his Majesty, he retired to Oxford, sat in the Parliament there, in 1643, and was one of the Commissioners in Cornwall for the King, the following year.—His Majesty lodged six nights together in his house at Lefkard, in August, 1644 ; and one night in September following ; at which time the Earl of Essex was defeated, and forced to fly to Plymouth. Upon the decline of his Majesty's affairs, Mr. Jane was a great sufferer : He compounded, as it is thought, for his estate, and went abroad ; where he wrote, “Icon Aklaios ; or, the Image unbroken : A Perspective of the Impudence, Falshood, Vanity, and Prophaneness, published in a Libel, intituled, Iconoklaite, against Icon Basilius ; printed in 1651, in 4to.—Biograph. Britan.

and in other parts of that office, till the death of the Professor, in the year 1706-7. Upon this event, Dr. Smalridge was strongly recommended to her Majesty, Queen Anne, by the University, as a proper person to fill that Professorship; but he was obliged to give way to the force of party, which obtained this place for his competitor, Dr. John Potter, afterwards Archbishop of Canterbury. (c)

Dr. Smalridge had now been long distinguished by his discourses from the pulpit; in consequence of which he was, soon after this, chosen Lecturer of St. Dunstan in the West, London. He had formed an acquaintance, very early in life, with Dr. Francis Atterbury, (afterwards Bishop of Rochester) which, by a concurrence of sentiments and studies, grew into the most sincere and hearty friendship; and in the year 1710, he had an

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opportunity

without being advanced higher in the church; for his death did not happen till the 5th of February, 1706-7.

Dr. Jane was the author of some Occasional Sermons, printed at Oxford, and in London. He likewise published a piece, entitled, "The present Separation self-conned and proved to be Schism," &c. Lond. 1678, 4to. He is the supposed author of "A Letter to a Friend, containing some Queries about the new Commission for making Alterations, in the Liturgy, Canons, &c. of the Church of England;" published in 1689, in a single sheet, 4to. He is likewise said to have viewed before it went to the press, and to have made some corrections in a piece of Abraham Woodhead, entitled, "An Historical Narration of the Life and Death of our Saviour Jesus Christ," &c. Oxon, 1685, 4to, published by Obadiah Walker, who struck out Dr. Jane's corrections when it was in the press. Dr. Jane is charged, moreover, with having a chief hand in penning the Judgment and Decree of the University of Oxford, passed in that Convocation in July, 1683, then presented to, and approved by, King Charles the Second; but burnt by the hangman in pursuance of an order of the House of Lords, in the year 1710.—Biograph. Britan. Wood's Athen. Oxon. Preface to the First Edition of The Confessional.

(c) It is observable, that the very circumstance upon which the University partly founded their recommendation of Dr. Smalridge, and which seemed to give him a fair right to expect the succession, proved an insuperable obstacle in his way; and this was, his having supplied the place many years with great applause, as Deputy to Dr. Jane; whose memory was particularly odious to the Whigs at this time, on many accounts. That party, therefore, with the Duke and Duchess of Marlborough at their head, made it a point to carry this matter against our Author; and they esteemed it a point of considerable importance. Recent events had sufficiently shewn, that the Regius Professor of Divinity had great influence, not only in the University, but, by consequence, over the whole body of the Clergy in those days; and there seemed to be room enough to suspect, that if Dr. Jane's Deputy succeeded him, he would tread in the steps of his friend and predecessor. Their endeavours were at length successful; but the Duchess observes, that this favour was not so easily obtained from her Majesty, as some others had been; for it was not till after much solicitation that Dr. Potter was fixed in the Professorship.—Biograph. Britan. Conduct of the Duchess of Marlborough.

opportunity of giving a publick testimony of his affectionate regard for that celebrated person, by promoting his advancement to the Prolocutor's Chair in the Lower House of Convocation, and presenting him to the Upper House, in a speech of remarkable elegance and delicacy ; which was afterwards printed.

In the following year, Dr. Smalridge preached his farewell sermon at St. Dunstan's, upon the resignation of that Lectureship, being made Canon of Christ Church, in Oxford ; into which he was installed, on the fourth of September. Dr. Atterbury was made Dean of that Church, the same day ; and resigning the Deanery of Carlisle, Dr. Smalridge succeeded him in that dignity. Upon the promotion of this friend to the Deanery of West-minster and Bishoprick of Rochester, in the year 1713, he succeeded him also as Dean of Christ-Church ; and in the following year, he was advanced to a higher station, being consecrated Bishop of Bristol. Her Majesty, soon after, appointed him her Lord-Almoner ; in which capacity he likewise served her successor, King George the First, for a short time ; but refusing to sign the Declaration, which the Archbishop of Canterbury and the Bishops then in and about London, had drawn up on occasion of the rebellion, in the year 1715, (d) he was removed from that place. However, it was not long before his true merit was particularly honoured with the notice of her Royal Highness the Princeps of Wales, (afterwards Queen Caroline,) whose favour and protection he constantly enjoyed, till his death.

Through the various scenes in which he had been engaged, during this course of preferment, Dr. Smalridge had conducted himself with an uniform propriety ; and in the midst of the violence and rage of party disputes, (whether in civil or ecclesiastical affairs,) had given an amiable example of candour and moderation ; and had manifested a disposition to pursue, upon all occasions, the most mild and lenient measures. In particular, he entertained a friendly correspondence with Dr. Samuel Clarke and Mr. Whiston ; and was very serviceable in allaying the heat of the proceedings in Convocation against those eminent Divines. And indeed, before any steps were taken there, in relation to Dr. Clarke, he went so far as to propose a conference with that learned man upon the subject of the Trinity ; which was accordingly held at the seat of Thomas Cartwright, Esq; of Aynho, in Northamptonshire ; “ a place,” says Mr. Whiston, “ where such serious conferences about points of religion, and points of learning, were not infrequent.” This amicable meeting, however,

(d) The nature of this Declaration has been already explained, in the Life of Bishop Atterbury ; by whose persuasion, Bishop Smalridge is said to have taken this step. The reason they alledged for refusing to sign the Declaration was some ex-

ception to one passage in it, which, as they said, contained an unjust and invidious party reflection upon some, whose loyalty was unquestionable.—See the Eighth Volume of this Work, P. 185. Biograph. Britan.

ever, did not produce the desired effect; for although, as Mr. Whiston assures us, "if any person in England was able to convince upon that head, it must have been Dr. Smalridge, who was a thorough master of those original books of Christianity whence the arguments were to be taken, and who wanted no sagacity nor good-will to enforce them; yet he failed of success: And, on the contrary, (adds this writer) the company were generally satisfied that the evidence on Dr. Clarke's side was greatly superior to the other." (e)

This friendly intercourse of Dr. Smalridge with Divines, whose well-known tenets had given such offence, was looked upon with a suspicious eye by some zealous adherents to the Establishment; who, in the end, carried their resentment so far as to charge him with leaning towards Arianism; insomuch that he was brought under the necessity of vindicating himself from that calumny. It was not, however, till within a few days of his death, that this occasion offered; when, in answer to his friend, Sir Jonathan Trelawney, at that time Bishop of Winchester, who had taken the liberty to acquaint him with the reports that were propagated to his prejudice, he wrote a letter, dated from Christ-Church, in Oxford; in which, having thanked his Lordship for the generous concern he had shewn for his injured reputation, he expressed his great surprise at hearing that he should be suspected of Arianism, having never given (as he knew) the least ground for such suspicion. "I have," says he, "from the Chair, (while I supplied Dr. Jane's place,) from the Pulpit, in Convocation, and upon all other proper occasions, expressed my sentiments about the Divinity of our Lord and Saviour, in opposition both to the Socinians and Arians. I did on Sunday last ordain some Clergymen, and I examined them particularly as to the points controverted betwixt the Catholic Church and the Arians, and said what to me seemed proper to confirm them in the Catholic faith, and to arm them against the objections usually brought by the Arians. I have read over more than once, and, as well as I was able, have considered Dr. Waterland's late book, and have in conversation signified my approbation of it, and recommended it to my friends as a substantial vindication of the received doctrines, and confutation of Arianism." (f)

This explanation was very satisfactory to Bishop Trelawney; and it was hardly communicated to him, before he received the news of his friend's death. For the letter was dated on the 23d of September, 1719, and on the 27th of the same month, the Bishop died of an apoplexy, at Christ-Church; where he was interred, in the Isle on the North-side of the Choir of that Cathedral; and, some years afterwards, a handsome monument, with an inscription in elegant Latin, was erected to his memory.

(e) Whiston's Historical Memoirs
of the Life of Dr. Clarke.

(f) Historical Memoirs of Dr.
Clarke, in the Appendix.

The character of Bishop Smalridge has been given in few words by Mr. Whiston, who observes, that he was “a truly learned and judicious man, an excellent Preacher, a vigilant Pastor, and a most useful Governor of a College.”—In every station, indeed, and in every relation of life, his conduct was consistent and exemplary; and the gentleness of his manners, and his many amiable virtues, endeared him to all that knew him. His works of charity were particularly abundant; or, rather, they were excessive: for he had extended them to such a degree, that his widow and his two children (a son and a daughter,) would have been destitute of a support, had not his illustrious patroness, the Princess of Wales, provided for them, by settling upon the widow a pension of three hundred pounds a year, and by procuring a good Benefice in the Church for the son, Mr. Henry Smalridge, who was at that time a Student of Christ-Church, and a Master of Arts. In the year 1724, our Prelate’s widow took an opportunity to express her grateful sense of these favours, in a dedication to her Royal Highness, prefixed to a collection of sixty of her husband’s Sermons, which she published in one volume, folio; and which have since passed through other editions. (g)

(g) Biograph. Britan,

The Life of FRANCIS GASTRELL, Bishop of CHESTER.

FRANCIS GASTRELL, Bishop of Chester, was born at Slapton, in Northamptonshire, about the year 1662. He was educated at Westminster-school, under the famous Busby; from whence he was elected a Student of Christ-Church College, in Oxford; where he took the degrees in Arts, and then, devoting himself to the Church, entered into Holy Orders. (a)

Having made a proper use of the advantages of his education, he soon began to distinguish himself in the pulpit; and the reputation

(a) Biograph. Britan. Survey of the Cathedrals, by Browne Willis, Esq.

tation he acquired by his excellent discourses prepared his way to honour and preferment. In the year 1694, he took the degree of Bachelor of Divinity; and about the same time he was appointed Preacher to the Honourable Society of Lincoln's Inn; in which station he acquitted himself so well, that, in the year 1697, he was appointed to preach Mr. Boyle's Lecture. The sermons which he delivered upon this occasion, he published, the same year, all together in a continued discourse, that the strength of the proofs there given might appear more plainly from their connexion. (b) This Discourse he entitled, "The Certainty and Necessity of Religion in General; or, The first Grounds and Principles of Humane Duty established; in Eight Sermons preached at St. Martin's in the Fields at the Lecture for the Year 1697, founded by the Honourable Robert Boyle, Esq;" octavo.

This defence of religion in general was soon followed by a Vindication of the Christian Religion in particular; which our Author published, in 1699, by way of continuation, or second part, of the same most important subject, in another Discourse, entitled, "The Certainty of the Christian Revelation, and the Necessity of believing it, established; in Opposition to all the Cavils and Insinuations of such as pretend to allow Natural Religion, and reject the Gospel."

In the following year, Mr. Gastrell took the degree of Doctor in Divinity; being, at this time, Chaplain to the House of Commons; and in the year 1702, Queen Anne collated him to a Canonry of Christ-Church, in Oxford.

The ferment which had been raised by the dispute between the Doctors South and Sherlock concerning the Trinity, being still kept up with an ill-governed zeal, Dr. Gastrell published, this same year, "Some Considerations concerning the Trinity, and the Ways of managing that Controversy;" which soon passed through two editions; and coming to a third, in the year 1707, the author subjoined to that edition, a Vindication of it, in answer to some animadversions of Mr. Collins, in his "Essay concerning the Use of Reason." In this year likewise it was, that Dr. Gastrell published his excellent book, entitled, "The Christian Institutes, or the sincere Word of God; being a plain and impartial Account of the whole Faith and Duty of a Christian. Collected out of the Writings of the Old and New Testament: Digested under proper Heads, and delivered in the Words of Scripture." This treatise has been frequently reprinted; and it is esteemed a very useful performance.

In the same year Dr. Gastrell published a Sermon, which he preached at the anniversary meeting of the Charity-schools in London; and which he entitled, "The Religious Education of poor

(b) See the Dedication of the Discourse.

" poor Children recommended." (c) In 1711, he was chosen Proctor in Convocation for the Chapter of Oxford; and was appointed one of the Chaplains in Ordinary to Queen Anne. In 1714, he published "Remarks upon Dr. Clarke's Scripture Doctrine of the Trinity;" to which that eminent person returned an Answer, at the end of his "Reply to Mr. Nelson;" wherein he observes, that the objections in those "Remarks" were set forth to particular advantage, by the skill of a very able and learned writer, and proposed with a reasonable and good spirit.

Dr. Gastrell held the Preacher's place at Lincoln's-Inn till this year; when he resigned it, upon his promotion to the See of Chester, in the room of Sir William Dawes, who was translated to the Archbishopric of York. (d) He was consecrated in Somerset-House Chapel, on the 4th of April, 1714; and the rever-

(c) In one part of it, he has this pretty allusion, or comparison:—
These schools are not like the
Popish Monasteries, and other
places of religious retirement,
those STANDING POOLS OF
CHARITY, which, if they do
not stink and grow corrupt, yet,
being pent up within narrow
bounds, carry no refreshment or
fruitfulness to other parts. These
are pure and wholesome streams,
which are always running, and
dispersing themselves into differ-
ent channels, and, by that means,
communicating their virtues to
all the dry and barren parts of the
land. The children that are here
educated will afterwards be dis-
tributed into many families, &c.
—P. 20.

(d) Sir WILLIAM DAWES was the youngest son of Sir John Dawes, Baronet, and was born at Lyons, near Braintree, in Essex, in the year 1671. He received the first rudiments of learning at Merchant-Taylor's school in London, where he made a good proficiency in the Classics, and became also a tolerable master of the Hebrew language, before he was fifteen years of age; which was chiefly owing to the additional care that Dr. Kidder, Rector of Rayne, near Braintree, (afterwards Bishop of Bath and Wells,) was pleased to take of his education. In the year 1687, he

was sent to St. John's College, in Oxford; but his father's title and estate descending to him, about two years after, upon the death of his two brothers, he left Oxford, and entering himself a Nobleman in Catharine-Hall, Cambridge, took possession of his eldest brother's Chambers; who died there, a little before, of a fever, at the same time that his other brother, who was Lieutenant of a ship, was unfortunately drowned.

His intention, from the first, was to enter into Holy Orders; for which he seemed to be well formed by his natural disposition, having always manifested a serious and devout temper of mind, and a true sense and love of piety and religion. When he had taken the degree of Master of Arts, as he was too young to enter into Orders, he thought it proper to visit his estate; intending, at the same time, to make a short tour into some other parts of the kingdom, which he had not yet seen. But his progress was interrupted by his happening to meet with Frances, the eldest daughter of Sir Thomas Darcy, of Braxstead-Lodge, in Essex, Baronet; a fine and accomplished woman, to whom he paid his addresses, and whom he shortly after made his wife.

As soon as he was of a proper age, Sir William was ordained Deacon and Priest by Dr. Compton,

Bishop

nues of the Bishoprick being small, he was allowed to hold his Canonry of Christ-Church *in Commendam*. Thus his merit found all the reward and encouragement that he could expect; and as he owed his advancement to the Court and Ministry of Queen Anne, during the four last years of her reign, so he always retained a most grateful respect for the memory of his Royal Mistress. But these circumstances of his promotion rendered him

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Bishop of London; upon which occasion (as we are told) he was often heard to say, ‘ That when he laid aside his lay-habit, (in which he was as elegant as others of the like station,) he did it with the greatest pleasure in the world, and looked upon Holy Orders as the highest honour that could be conferred upon him.’ Not long after this, he was created Doctor in Divinity, by a Royal mandate, in order that he might be qualified for the Mastership of Catharine Hall, in Cambridge; to which he was unanimously elected, in 1696, upon the death of Dr. John Echard. Here he found a new Chapel begun by his predecessor; to the finishing and adorning of which he contributed very liberally. He likewise endeavoured to promote the interest of his College, in all the ways he could; and, amongst other beneficial acts, he obtained, through his interest at Court, an act of Parliament for annexing the first Prebend of Norwich, which should become vacant, to the Mastership of Catharine-Hall for ever. Soon after his election, he became Vice-Chancellor of Cambridge; and in the same year, he was made one of the Chaplains in Ordinary to King William: before whom he preached a sermon, on the fifth of November, with which his Majesty was so well pleased, that he sent for him, and, without any manner of solicitation, gave him a Prebend of Worcester, with this short compliment, ‘ That the thing indeed was but small, and not otherwise worth his acceptance, but as it was an earnest of his future favour.’

In the year 1698, he was presented by Archbishop Tennison to

the Rectory of Bocking, in Essex; where he behaved in a very charitable and exemplary manner.—

‘ The care of mens souls, says the author of the Preface to his Sermons, ‘ was the principal ingredient in his character; but what gave an additional lustre to this, and made him indeed the darling of the whole neighbourhood, was the respect he likewise had to mens bodily wants and infirmities, in his kind condescension and liberality to the poor. For as he was a stranger to that supercilious disdain, which a sense of superiority, either in birth or fortune, is apt to create in weak heads, and an utter enemy to those little feuds about dues and perquisites, which are often known to embroil whole parishes, and breed confusion, wherever they are too rigidly insisted on; so, to preserve an harmony and good understanding with his people, his custom was, every Sunday, to invite a certain number of the better sort to dine with him, when, all the while, such a freedom was visible as made every one to think himself at home, and such a plenty withhold, as shewed that his liberality was extended to many more than those, who had the honour to sit at his table.—He used (says the same writer) to preach himself, constantly, while he continued Rector of that parish. And his usual method was, to make choice of some principal passage out of the Gospel for the day, in the morning, and to preach upon the same text in the afternoon, by way of repetition and improvement. His discourses were plain and familiar, and such as were best adapted to a country audience;

in some degree, obnoxious to the Administration in the succeeding reign, who thought fit to frown upon him, without any sufficient reason; which so much disgusted him, that he could not forbear to express his resentment; and as he did not approve the measures taken in the prosecutions carried on at that time, he constantly opposed and protested against them.

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audience; and yet, under his management and manner of expression, they far surpassed the most elaborate compositions of other men; for such was the comeliness of his person, the melody of his voice, the decency of his action, and the majesty of his whole appearance, that he might well be pronounced the most complete Pulpit Orator of his age.'

After Queen Anne's accession to the Throne, Sir William was made one of her Majesty's Chaplains, and soon became so great a favourite, that he had a fair prospect of being advanced to some of the highest dignities in the Church. Accordingly, when the Bishoprick of Lincoln was vacant, in the year 1705, it was expected that he would be promoted to that See; but being appointed to preach before her Majesty on the 20th of January, (during the vacancy) he was not afraid to utter some bold truths, which were by no means acceptable to certain persons then in power; whereupon occasion was taken to persuade the Queen, contrary to her inclination, to give the Bishoprick to Dr William Wake, who was afterwards Archbishop of Canterbury. This, however, (as he himself assures us) made no impression upon Sir William; for when he was told by a certain Nobleman, that he had lost a Bishoprick by his preaching, he replied, 'That he was not at all concerned upon that account, because his intention was never to gain one by preaching.'—The loss indeed was soon repaired; for, in the year 1707, her Majesty, of her own mere motion, nominated him to the Bishoprick of Chester; from whence he was translated, in the

year 1714, to the Archi-Episcopal See of York; upon which promotion, he was also made a Privy Counsellor. In this eminent station he continued above ten years, universally honoured and respected; when, at length, a diarrhoea, to which he had been frequently subject, being attended with a fever, and ending in an inflammation of his bowels, put a period to his life, on the 20th of April, 1724, in the 53d year of his age. He was buried in the Chapel of Catharine-Hall, in Cambridge, near his Lady, who died in 1705, in the 29th year of her age. Of the seven children which she brought him, only three (Elizabeth, Jane, and Darcy) survived him.

Sir William Dawes published, at different times, the following pieces: 1. "An Anatomy of Atheism;" being a poem in five sheets, dedicated to Sir George Darcy, Bart. which was written before the author was eighteen years of age. 2. "The Duties of the Closet;" written before he was twenty-one years old. 3. "The Duty of Communicating explained and enforced," &c. composed for the use of his parish of Bocking, in order to introduce there a monthly celebration of the Holy Communion; which used to be administered, before his coming thither, only at the three great festivals of the year. 4. "Sermons preached upon several Occasions before King William and Queen Anne;" dedicated to the Queen. 5. He also drew up the Preface to the Works of Bishop Blackall, which were published, in 1723, in folio.—These pieces being collected, after his decease, and others added to them, they were all published together, under the title of "The

In the year 1717, our Prelate manifested his zeal for the University of Oxford, (to which he was tenderly attached,) by appearing warmly in its vindication, when it was attacked in the House of Lords, on account of a pretended riot on the birth-day of the Prince of Wales, afterwards King George the Second. But at the same time he testified the greatest abhorrence of this and all other marks of disloyalty shewn by that learned Body, and used all his influence to prevent and check such behaviour.

In the year 1719, his concern for the honour and interest of the Universities engaged him in a contest with the Crown, about filling up the Wardenship of Manchester College; which was occasioned by the following circumstance.—Mr. Samuel Peploe, Vicar of Preston, in Lancashire, and a Master of Arts, being presented by his Majesty, King George the First, to the Wardenship of Manchester College, found himself obliged, by the charter of the College, to take the degree of Bachelor of Divinity, as a necessary qualification for holding his preferment; and accordingly, having taken his former degrees at Oxford, he proposed to take this likewise, in the same University. For this purpose he had actually prepared the best part of the exercise required in order to it; but, for some reason or other, he altered his resolution, and instead of taking this degree regularly at Oxford, he procured a faculty for it, from the Archbishop of Canterbury. With this title, he applied to Dr. Gaffrell, in whose Diocese the Collegiate Church of Manchester lies, for institution. But the Bishop being persuaded that a Lambeth-degree was not a good and effectual qualification in law for any ecclesiastical preferment, refused to give him institution; observing to him, at the same time, that as he was in all respects qualified to take his degree regularly in the University, he might proceed that way, without any fear of being denied; but, if he desired any favour, usually indulged to other persons, he would endeavour to obtain it for him, and did not doubt but the University would grant it. Mr. Peploe, however, insisted upon his qualification by the Archbishop, and had recourse to the Court of King's-Bench, where sentence was given

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" The Whole Works of the most
" Reverend Father in God, Sir
" William Dawes, Baronet, late
" Lord Archbishop of York, Pri-
" mate of England, and Metropo-
" litan. In three volumes, 8vo.
" With a Preface, giving some
" Account of the Life, Writings,
" and Character, of the Author."
Lond. 1733.

The personal appearance of this Archbiishop was extremely graceful and engaging; and his behaviour was easy and courteous to all. His conversation was lively, without

any tincture of levity; and cheerful, without betraying the dignity of his high station. If his genius and learning were not of the first order, they were at least respectable; and, what is far superior to the brightest intellectual accomplishments, his Moral Character was truly excellent; there being few qualities that can adorn a man, either in private or publick life, which he did not possess in an eminent degree.—Biograph. Britan. New and Gen. Biog. Dict.

in his favour. Dr. Gastrell, on the other hand, made his appeal to the publick, in a book entitled, "The Bishop of Chester's Case, with Relation to the Wardenship of Manchester ; in which is shewn, that no other degrees but such as are taken in the University, can be deemed legal Qualifications for any Ecclesiastical Preferment in England." This book was printed at Oxford ; and that University decreed, in a full Convocation, that solemn thanks should be returned to the Bishop, for his having so fully asserted the rights, privileges, and dignities, belonging to the University-degrees. (e)

Soon after the conclusion of this affair, the prosecution commenced against Dr. Francis Atterbury, Bishop of Rochester ; whose haughty temper Dr. Gastrell never liked, and whose arbitrary attempts, whilst he was Dean of Christ-Church, he had always opposed : But being of opinion, that the proceedings in Parliament against him were pushed on with too much violence, he opposed them with great resolution ; and when the bill for inflicting pains and penalties upon his old school-fellow and brother-collegian was before the House of Lords, he spoke against it with all that earnestness and warmth which was natural to his temper, not forbearing to censure the rest of his brethren on the Bench ; who all concurred with the bill.

Our Prelate did not long survive this event. The gout, with which he had been much afflicted, put a period to his life, on the 24th of November, 1725. He died at his Canon's lodgings, in Christ-Church, Oxford, and was buried in that Cathedral ; where he lies without any monument. But (says Dr. Willis) he left a sufficient monument of himself in his excellent writings ; and his virtues are far from being yet forgotten.

Besides the works already mentioned, Dr. Gastrell published a Treatise, entitled, "A Moral Proof of a future State ;" and some other pieces of the same kind have been ascribed to him ; but upon uncertain authority. (f)

(e) Salmon's Chron. Hist. (f) Biograph. Britan. New and Gen. Biog. Dict.



The Life of Dr. BERNARD CONNOR.

DOCTOR BERNARD CONNOR, a Physician of some eminence, and of singular learning, was descended from an ancient family in the kingdom of Ireland, and was born in the county of Kerry, about the year 1666. His family being of the Roman Catholick religion, he was not regularly educated in the Grammar-schools and University; but, nevertheless, he received an early tincture of learning; and when he grew up to years of discretion, he determined to apply himself to the study of physick. With this view, he went over to France, about the year 1686; and having resided for some time in the University of Montpelier, he proceeded from thence to Paris, where he spent his time so well, and directed his studies in so prudent and regular a manner, that he soon became distinguished and esteemed, not only for his proficiency in the art of phylick, but for his great skill in anatomy and chemistry. (a)

Dr. Connor, however, was desirous of travelling still further; and he soon met with an opportunity of gratifying this inclination, by taking under his care two sons of the High-Chancellor of Poland, in their return from France to their own country. Accordingly he conducted them first to Venice; where he found the Honourable Mr. William Legge (afterwards Baron and Earl of Dartmouth,) very ill of a fever; from which, by his great skill and constant attendance, he happily recovered him. He then accompanied his patient to Padua, and from thence proceeded with his young charge through Tyrol, Bavaria, and Austria, down the Danube to Vienna; and after a short stay at the Court of the Emperor Leopold, he passed through Moravia and Silesia to Cracow, and from thence in eight days to Warsaw. Here he was very well received, at the Court of King John Sobieski; and, by the interest of the Venetian Ambassador, (who had married a sister of the Earl of Yarmouth, and to whom he was strongly recommended,) he became Physician to that Monarch. This was a

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(a) Biograph. Britan. Sir James Ware's Works, Vol. III. P. 258. A Sermon preached at the Funeral of Bernard Connor, M. D. by William Hayley, D. D. London, 1699.

very extraordinary preferment, in so short a time, and for so young a man ; for it happened in the beginning of the year 1694, when Dr. Connor could not be more than twenty-eight years of age.

Our Physician's reputation was soon raised to a high pitch, in the Court of Poland, by the judgment he formed of the Duchess of Radzivil's distemper, which all the Physicians of the Court supposed to be no more than an ague, from which she might be easily recovered by the regular use of the bark ; but Dr. Connor insisted upon it, that she had an abscess in her liver, and that her case was desperate. As the Duchess was the King's only sister, this assertion made a great noise ; and more especially when it was justified by the event ; for she not only died within a month, but, upon the opening of her body, the Doctor's opinion of her disorder was fully verified.

Dr. Connor might have remained at this Court, in high esteem, if it had been agreeable to his inclinations ; but as he never proposed to stay in Poland longer than was necessary to finish his inquiries into the natural history, and other remarkable circumstances of that kingdom ; and as he plainly saw that the King could not live long, and that, considering the political views of the Royal Family, there was little reason to hope for the establishment that was promised him, he resolved to embrace the first favourable opportunity of leaving that country, and returning to the British dominions. It was not long before such an opportunity offered : For the King had an only daughter, who was married to the Elector of Bavaria by proxy, in the month of August, 1694 ; and as she was to take a journey from Warsaw to Brussels, of near a thousand miles, in the midst of winter, it was thought necessary that she should be attended by a Physician ; and, by the interest of his good friend, the Venetian Ambassador, Dr. Connor got himself nominated to that employment. Accordingly he set out with the Princess for Berlin, and having continued his journey till she was met by the Elector of Bavaria, he proceeded in their train to Brussels ; where he soon after resigned his charge to the Elector's Physician, and immediately set out for Holland ; from whence he arrived in England, in February, 1695.

After a short stay in London, he went to Oxford, where he read Lectures upon the Animal Economy, to a numerous and learned audience, with very great applause. In his travels through Italy, he had conversed with Malpighi, Bellini, Redi, and other celebrated persons ; of whose acquaintance he made a proper use ; and he now explained the new discoveries in anatomy, chemistry, and phyzick, in so clear and judicious a manner, that he soon acquired a very distinguished reputation. This was also increased by his printing, during his residence in the University, some Medico-Physical Dissertations, in Latin, which met with a very favourable reception ; as they certainly deserved. For the author has not only shewn great art and skill in introducing a variety of useful subjects, more especially relating to the Animal Economy ;

of which he discourses with much freedom and judgment; but the many new and ingenious observations that occur in every part of them, discover him to have been a man of much meditation, as well as of great reading, and general knowledge. (b)

In the summer of the year 1695, Dr. Connor returned to London; where, in the winter, he read a Course of Lectures of the same kind with those he had delivered at Oxford; which were received with general approbation. About this time, likewise, he became a Member of the Royal Society, and of the College of Physicians. In the following year, he went to Cambridge, in consequence of an invitation from some of the Members of that University, and there likewise read his publick Lectures. Upon his return to London, he was honoured with a letter from the Bishop of Plozkow, enclosing the case of his old master, the King of Poland, upon which his advice was desired; but before he had an opportunity of returning an answer, he received the news of that Monarch's death.

Our Physician was naturally inclined to speak his sentiments very freely, even upon the most delicate subjects; and in consequence of this liberal disposition, he had occasionally, both at Oxford and Cambridge, dropped some expressions in relation to Miracles; and had hinted at a new method of explaining the nature of them in a physical way; upon which he had digested his thoughts into writing some years before. These insinuations were eagerly attended to, and he was so much pressed to make his work publick, that, notwithstanding the inconveniences which, he foresaw, must naturally attend such a step, he at last consented to commit his papers to the press. He took the precaution, however, of procuring the license of the College of Physicians; and he dedicated the volume to the Right Honourable Charles Montague, (afterwards Earl of Halifax) Chancellor of the Exchequer. This curious little Treatise is entitled, "Evangelium Medici: seu Medicina Mystica de suspensis Naturae Legibus, sive de Mirabilibus," &c. That is, The Physician's Gospel: or, Mystical Physick, with Respect to the Suspension of the Laws of Nature, or of Miracles; and whatever else worthy of Note occurs in the Sacred Writings, that falls properly under the Consideration of Physick; whether in the Nature of Bodies, the sound and diseased State of Human Bodies, as also the Laws of Motion, and the Supernatural State of Things, more especially of the Human Body and Soul, are previously considered; and, according to the Principles of Physick explained. By Bernard Connor, M.D." Lond. 1697, 8vo. It is written in Latin, and contains sixteen short sections; in which the Author, with great clearness and conciseness, and with the most perfect connexion, treats every part of his subject, so as to make the reader fully sensible, that he had not hastily,

hastily or superficially run it over in his mind, but with great care and caution had considered all things that he advances, and the consequences that might be drawn from them. The design of this work (as the Author himself explains it, in a Letter to an eminent Divine,) was, to endeavour to make it no longer a difficulty to conceive and make evident, by reason, and the principles of nature, all the supernatural effects authentically delivered to us concerning bodies chiefly; but particularly the human:—
 “ I mean,” says he, “ supposing those effects to be true matters of fact, and all matters of fact, as well natural as supernatural, to be immediate effects of a Supreme Being, which must be granted; it is as easy to conceive the manner how this infinite power may be applied to bodies to work supernatural effects, as to produce the common phenomena of nature. By this I hope to convince our Scepticks, the Deists, who must give their assent when they have the same evident reason to conceive the possibility, and consequently to believe the truth, of such miraculous effects, that are authentically related, as they have to conceive, that straw can burn in a flaming fire.”

Having given some further account of the foundation of his scheme, and his manner of proceeding in this curious investigation, our Author observes to his Reverend correspondent, “ that the learned and judicious gentlemen of the Clerical profession could have no reason to complain, that he invaded their province, or encroached upon their prerogatives: For I do not (says he) undertake to prove, that there ever were any supernatural effects produced; that matter, I think, belongs entirely to Divines to make evident from authentick testimony. I only endeavour to demonstrate the possibility of them; and if there ever were any, to explain the mode and mechanism with which we may conceive how they might have been performed.” (c)

It is no wonder that a performance of so singular a cast should excite the curiosity of the publick; and accordingly, at its first appearance, it made a great noise; and a second edition of it was printed the same year. It is still less to be wondered at, that a work of this nature should expose its author to much misrepresentation and abuse; and, in fact, it not only raised some suspicion of his religious principles here at home, but it gave occasion to some warm and inconsiderate writers abroad, to represent him as an absolute Atheist; though there is nothing more certain, than that the Doctor was entirely free from any thing of that kind,

and

(c) This letter is to be found at the end of the first volume of Dr. Connor's History of Poland.

There is added to this Treatise another little piece, entitled, “ *Treatamen Epistolare de Secretione Animali;*” that is, “ An Epistolary Essay upon Animal Secretion,” addressed to Edward Southwell, Esq; son to Sir Edward Southwell, sometime Preſident of the Royal Society.

and actually wrote this treatise with a very good intention; neither is there any thing in the treatise that, fairly considered, will admit of any such construction. (d)

Upon the death of our Physician's Royal master, King John Sobieski, the Polish election having a considerable influence upon the general system of affairs in Europe, and becoming, on that account, a common topick of discourse, many persons of the first distinction were very desirous of the acquaintance of Dr. Connor; from a view of obtaining some information concerning the state of that kingdom, which was then but little known, even amongst the generality of intelligent persons. The Doctor's conversation on this subject being very instructive, he was desired to publish what he knew of that part of the world; and in compliance with this request, he began to prepare his papers for the press. The method he adopted was that of throwing his materials into the form of letters, separately addressed to persons of high rank and distinction: And accordingly the work came out, under the title of "The History of Poland, in several Letters to Persons of Quality; giving an Account of the antient and present State of that Kingdom, Historical, Geographical, Physical, Political, and Ecclesiastical; its Origin and Extent; with a Description of its Towns and Provinces; the Succession and remarkable Actions of all its Kings, and of the great Dukes of Lithuania," &c.

Our Author, who was naturally a very close and concise writer, intended to have insisted chiefly upon matters of the greatest importance, and upon things that fell under his immediate observation, and to have brought the whole into one volume, octavo; which, if he had done, this history would, in all probability, have appeared a very correct, and finished performance: But he found himself so much hurried in the execution, and this hurry so inconvenient with respect to his practice, that he was obliged to engage a person to assist him in the undertaking; and being also prevailed upon to extend his plan, and to leave the open part of it, for which he had no materials, to be filled up from books, the work was extended to two volumes; and it is, to say the truth, not a little confused and unequal; but wherever the Doctor's pen is discerned, the reader is sure to meet with something worthy his notice. Upon the whole, however, it may be read with much pleasure

(d) Biograph. Britan.

Dr. Hayley informs us, in the sermon which he preached at the funeral of Dr. Connor, that when he visited our Physician, in his last illness, he discoursed him on the subject of this book; and that Dr. Connor declared, that he had no intention to prejudice Religion thereby, and remitted him to his

Grace the Archbishop of Canterbury for further satisfaction; to whom, he said, he had explained himself in this matter; and as an attestation of his sincerity had received the sacrament upon it, at the parish church of St. Martin's in the Fields; which Dr. Hayley found to be true.

pleasure and improvement ; and there are some particulars which fell more immediately under the author's own inspection, that are very curious, and not to be met with elsewhere ; such as his account of the salt-mines, and of the diseases peculiar to that country.

Dr. Connor's practice was, by this time, very extensive ; and there is no doubt but that if he had lived, he would have become very eminent in his profession ; but in the flower of his age, and just as he began to reap the fruits of his learning, study, and travels, he was attacked by a violent fever, which, after a short illness, carried him off, in the month of October, 1698, when he was very little more than thirty-two years of age. He had (as we observed before,) been bred in the Romish religion ; but he had embraced that of the Church of England, upon his first coming over from Holland ; and in this communion he appears to have died. At his own request, his funeral sermon was preached in the parish church of St. Giles's in the Fields, at the time he was interred there, by Dr. Hayley, Rector of that parish ; who likewise published the discourse, in compliance with the will of the deceased. (s)

(s) *Biograph. Britan.*

The Life of THOMAS WOOLSTON,

THOMAS WOOLSTON was born in the year 1669, at Northampton, where his father was a tradesman, of good repute. After a proper education at a grammar-school, he was sent to Cambridge, in the year 1685, and admitted of Sidney-College ; where he behaved with diligence and sobriety ; and having taken both the degrees in Arts, was elected a Fellow of the College. From this time, in conformity to the statutes of that House, he applied himself to the study of Divinity ; and entering into Holy Orders, he soon became distinguished and esteemed for his learning and piety, and other amiable

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amiable qualities. (*a*) At the usual time he proceeded to the degree of Bachelor of Divinity; having performed the requisite exercises with applause.

It appears that Mr. Woolston had imbibed an early tincture of fanaticism; and evident symptoms of it were discovered in his first publication, entitled, "The Old Apology for the Truth of the Christian Religion against the Jews and Gentiles revived;" printed at the University press, in the year 1705. The design of this work (which contains near four hundred pages, in octavo,) is to prove, that all the actions of Moses were typical of Christ and his Church, and to shew that some of the Fathers understood them not to be real, but typical relations of what was to come.— This allegorical way of interpreting the Scriptures of the Old Testament, our Author, it seems, had adopted from Origen, whose works of this kind he had injudiciously studied; and so fond was he become of this method of interpretation, that he not only thought it had been unjustly neglected by the moderns, but that it might be useful, as an additional proof of the truth of Christianity. He preached this doctrine first in the College Chapel; and afterwards, before the University, at St. Mary's; to the great surprise of his audience: But his intentions being known to be good, and his person beloved, no discouragement was shewn him there. And when his work appeared in print, though there were some singular notions advanced in it, and a new manner of defending Christianity proposed, yet there was nothing that gave offence; but, on the contrary, many parts of it discovered great ingenuity and learning. (*b*)

Our Author continued to reside at Cambridge, agreeably to the statutes of his College, from this time, to the year 1720; during which long interval he applied himself closely to his theological studies; the fruits of which began now to appear. For in this year, he published, in London, a Latin Dissertation, entitled, "De Pontii Pilati ad Tiberium Epistola circa Res Jesu Christi gestas. Per Mythagorum," 8vo; in which he endeavours to prove, that Pontius Pilate did indeed write a letter to Tiberius Cæsar, concerning the works of Christ; but that the epistle delivered down to us under that name, among the writings of the Fathers, was forged. The same year, likewise, he published another small pamphlet, in Latin, entitled, "Origenis Adamantii Rennati Epistola ad Doctores Whitbeum, Waterlandium, Whif-

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(*a*) Biograph. Britan., Life of Mr. Woolston, with an impartial Account of his Writings, Lond. 1733, 8vo.

Mr. Whiston, who was his contemporary in the University, and well acquainted with him, tells us, that he was in his younger days a Clergyman of very good reputation,

a Scholar, and well esteemed as a Preacher, charitable to the poor, and beloved by all good men that knew him.— Whiston's Memoirs of his own Life, P. 198. Edit. 1753, Octavo.

(*b*) Whiston's Memoirs, &c. Biograph. Britan.

"tonium, aliosque literatos hujus Sæculi Disputatores, circa
"Fidem vere Orthodoxam, et Scripturarum Interpretationem :" And soon after, he printed a second Epistle, with the same title. These Epistles were dictated by a spirit of allegorizing the Letter of the Holy Scriptures into Mystery, with which Mr. Woolston was now incurably possessed ; and which began to manifest itself more and more.

About this time our Author addressed a letter to Dr. Thomas Bennet, Rector of St. Giles, Cripplegate, London, upon this question ; " Whether the people called Quakers do not the nearest of any other sect in religion resemble the Primitive Christians in principles and practice ?" This was followed, the next year, (1721) by another " Letter," addressed to the same person, " in defence of the Apostles and Primitive Fathers of the Church for their Allegorical interpretation of the Law of Moses, against the Ministers of the Letter, and Literal Commentators of this age :" And soon after, he published an Answer to these two Letters ; in all which his view appears to have been, rather to indulge his animosity against the Clergy, than to defend either Apostles, Fathers, or Quakers. (c)

Mr. Woolston had now absented himself from his College beyond the time limited by the statutes ; but the Society and his friends looking upon his case with compassion, and judging it to be in some degree the effect of a bodily distemper, allowed him the revenues of his Fellowship for a support. This indulgence, however, was of no long duration ; for as soon as our Author understood the reason of this kindness, he went of his own accord to the College, to convince them, that he was not under any disorder ; whereupon he was called to residence, according to the statutes, which allow the Fellows, if in health, only eighty days absence in the year : But he absolutely refused to reside, and so lost his Fellowship. (d) Some intercessions were made in his behalf, for a further indulgence, both by Mr. Whiston, and by Dr. Fisher, the Master of the College ; but they were ineffectual.

After his deprivation, Mr. Woolston's brother, an Alderman of Northampton, allowed him thirty pounds a year, during his life, besides sending him other occasional presents of necessary provision ; and with this support he continued to reside in London. In the year 1722, he published the best and soberest piece he ever wrote. It was entitled, " The exact Fitness of the Time in which Christ was manifested in the Flesh, demonstrated by Reason, against the Objections of the old Gentiles, and modern Unbelievers." This treatise had been composed, and delivered as a publick exercise, twenty years before, in Sidney-
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(c) Biograph. Britan. (d) Whiston's Memoirs of his own Life.

College Chapel, and St. Mary's Church; as the author himself informs us in his Dedication of it to Dr. Fisher, Master of Sidney-College.

But it was not long before Mr. Woolston returned to his usual occupation; for in 1723, and the following year, he published his "Four Free Gifts to the Clergy;" together with his own "Answer" to them, in five separate pamphlets. These were all written upon the Allegorical scheme, and were plentifully interspersed with satirical reflections on the Clergy, under the appellation of 'Hireling Priests,' and 'Ministers of the Letter.' However, at the same time that he thus expressed his disaffection to his Reverend brethren, our Author manifested a great regard for religion; and out of his abundant zeal for its interest, he proceeded, in the year 1726, to publish "A Defence of the 'Miracle of the Thundering Legion, against Mr. Moyle's Dissertation." (e)

The "Four Free Gifts" had but just seen the light, when, from the controversy then subsisting between Mr. Anthony Collins and his opponents, concerning the "Grounds and Reasons of the Christian Religion," our Author took occasion to publish his "Moderator between an Infidel and an Apostate;" together with "Two Supplements to the Moderator."—In these pieces, Mr. Woolston, not contenting himself with the pursuit of his Allegorical scheme to the exclusion of the Literal sense; and the adopting of sublime and mystical interpretations of the Miracles of Christ, went so far as to assert, that these Miracles were not real, or ever actually wrought. This was thought by some to be striking at the very vitals of Christianity, and an offence worthy the cognizance of the Civil Magistrate; and in consequence of this opinion the Author was indicted in Westminster-Hall for blasphemy and profaneness: But the process was stopped, at the intercession of Mr. Whiston. (f)

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(e) See the Life of Mr. Moyle, in the Eighth Volume of this Work.

(f) This worthy man (with whom our Author was acquainted from his youth, and for whom he always expressed the highest esteem,) has himself given us an account of this matter:—"I went," says he, "to Sir Philip Yorke, the Attorney-General, and gave him an account of poor Mr. Woolston, and how he came into his Allegorical notions; and told him, that their common Lawyers would not know what such an Allegorical cause could mean; offering to come myself into the Court, and ex-

plain it to them in case they proceeded; but still rather desiring they would not proceed any further against him. He promised he would not proceed, unless the Secretary of State, the Lord Townshend, sent him an order so to do. I then went to Dr. Clarke, to persuade him to go with me to the Lord Townshend; but he refused; alledging that the report would then go abroad, that the King supported blasphemy. However, no farther progress was made in Mr. Woolston's trial.—Whiston's Memoirs of his own Life, P. 200.

Mr. Whiston

Our Divine, however, was so far from being intimidated by the terrors of the Law from pursuing his favourite mode of interpretation, that he spent the years 1727, 1728, 1729, and 1730, in writing and publishing “Six Discourses on the Miracles of Christ,” and two “Defences” of them. The Discourses are dedicated to six Bishops; and what the Author undertakes to prove, is, that the Miracles of our Saviour, as we find them recorded by the Evangelists, though they are related by them as historical truths, were not Real, but merely Allegorical; and that they are to be interpreted, not in a literal, but only in a mystical sense. This strange and enthusiastick scheme was offensive enough of itself; but it was rendered infinitely more so by his manner of conducting it: For he treated the miracles of Christ in a most ludicrous and outrageous way; expressing himself in terms of astonishing insolence and scurrility.

A performance of this nature could not pass unnoticed. Innumerable books and pamphlets, from Bishops and inferior Divines, presently appeared, in answer to these wild and extravagant Discourses; and, what was worse, a second prosecution was commenced against him, and carried on with vigour. At his trial in Guildhall before the Lord Chief Justice Raymond, he spoke several times for himself, and among other things urged, “That he thought it very hard to be tried by a set of men, who, though otherwise very learned and worthy persons, were no more judges of the subjects on which he wrote, than he himself was a judge of the most crabbed points of the law.” His Counsel (g) likewise pleaded in his defence, that he was so far from intending to bring the Christian religion into contempt, that his design was to fix it upon a better foundation. Mr. Woolston, however, was found guilty of writing, printing, and publishing, the books for which he was indicted; and was sentenced to suffer a year’s imprisonment, and to pay a fine of one hundred pounds. Such was the issue of this trial; in the whole course of which the lenity and wisdom of the Lord Chief Justice were so conspicuous, that Mr. Woolston highly extolled his behaviour, and spoke of him, ever after, with the utmost respect and veneration. (h)

Sentence being thus passed upon our Author, he purchased the liberty of the Rules of the King’s Bench, where he continued, after the expiration of the year, being unable to pay the fine. His principal

Mr. Whiston was not alone in opposing this prosecution, if we may believe the writer of Mr. Woolston’s life, who tells us, that after it was commenced, our Author waited upon the Archbishop of Canterbury, [Dr. Wake] who protested that he was so far from forwarding the prosecution, that he was averse to that, and to all pro-

secutions in matters of religion.—Woolston’s Life, &c. P. 12.

(g) This gentleman’s name was then Birch; but he afterwards assumed the name of Whirley, by act of Parliament. He offered himself as a Counsel for Mr. Woolston, without any fee or reward.—Biograph. Britan.

(h) Life of Mr. Woolston, &c.

principal support was the annual allowance from his brother ; besides which he received several occasional donations from other persons, after his commitment. The sale of his books likewise was very great ; but the profits arising from thence were much diminished by the expences to which his booksellers, printers, and publishers, were subjected by selling and printing them ; all which he defrayed.

Mr. Woolston became so odious to the generality, that, during his confinement in the King's Bench, he met with several insults : (i) But at the same time he had some friends, who beheld his imprisonment with concern, and wished to deliver him from it. Amongst these was the illustrious Dr. Samuel Clarke, who actually began his solicitations at Court for his releasement ; declaring that he did not undertake his cause, as an approver of his doctrines, but as an advocate for that liberty which he himself had always asserted, and wished to preserve inviolate. He looked upon Mr. Woolston (it is said) as a person under persecution for religion ; which he thought utterly inconsistent with the liberties of England, and with the doctrines of Christianity ; (k) and on this principle he solicited the relief of the Oppressed : But he did not live to accomplish his benevolent purpose ; for he was taken out of this world, soon after Mr. Woolston's commitment. The greatest obstruction, indeed, to our Author's deliverance from confinement, was the obligation he was under of giving security not

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(i) He was twice attacked before his own door by a fellow, who struck him several times in his second assault, telling him that he had written against his Saviour, and deserved such usage : But Mr. Woolston was happily rescued from him by a gentleman, who chastised the man with a sound drubbing ; as he richly deserved.

(k) Several writers of the first rank amongst those who have appeared in defence of Christianity, (says an able advocate in the glorious cause of Civil and Religious Liberty,) have declared openly, and argued strongly against the persecution of Infidels ; particularly Dr. Lardner, in the preface to his excellent "Vindication of three Miracles of our Saviour, against Woolston ;" and in two "Letters to the Bishop of Chichester," published in the late "Memoirs of his Life :" — Dr. Chandler, in his preface to the "Conduct of the Modern Deists ;" and Mr. Simon Brown, in his preface to a very shrewd and

sensible pamphlet against Woolston, which he styles "A fit Rebuke to a ludicrous Infidel." The performances of these writers shew, that they perfectly UNDERSTOOD the strength of their cause ; and their aversion to the interposition of the Civil power, that they altogether RELIED upon it, having no apprehensions of the consequences of a free debate, managed in any way the patrons of Infidelity should think proper. Indeed, no one ever made the attack in a more rude and scurilous manner than Woolston : They, however, contented themselves with confuting his arguments and exposing his scurrility, entering their protest, with convincing reasons, against the prosecution of him. And this conduct I cannot help thinking very much to the honour of the Christian religion and its advocates.— Letters to the Honourable Mr. Justice Blackstone. By Philip Fureaux, D.D. Lett. III. in the Notes.

to offend by any future writings ; a matter he could by no means engage for, being fully determined not only to write again, but to write with as much freedom as before. But notwithstanding this, continual endeavours were used by his friends for his deliverance ; till their kindness was suddenly interrupted by his death : For, after an illness of four days, Mr. Woolston was removed to that state, where ‘ the Prisoner hears not the voice of the Oppressor.’ The disease which thus proved mortal, was a violent cold, that was then epidemical. About half an hour before he died, he was sitting by the fire in his bed-chamber, when he asked his nurse to help him to bed ; and a few minutes before his death he uttered these words : “ This is a struggle which all men must go through, and which I bear not only patiently, but with willingness.” He then immediately closed his eyes and lips with his own fingers ; with a design to compose his face decently, without the help of a friend’s hand, and so expired. Throughout his short illness he behaved with a cheerful resignation becoming a man of probity, understanding, and learning ; “ a character,” says the Writer of his Life, “ which it is not in the power of all his enemies to rob him of. To this (he adds) I may join that of an exemplary, meek, and temperate person. He has often declared, (continues this writer) to myself, and many other of his friends, that if he were possessed of more than sixty pounds a year, he could not spend more on himself ; so great was the pleasure that he found in temperance.”—He died a bachelor, and was buried on the 30th of January, 1732-3, in St. George’s church-yard, Southwark. (1)

(1) *Biograph. Britan. New and Gen. Biog. Dict.*

The Life of JOSEPH BINGHAM.

JOSEPH BINGHAM, the learned author of “ *The Antiquities of the Christian Church*,” was born at Wakefield, in Yorkshire, in the year 1668. He was instructed in the rudiments of literature, at the grammar-school in that town ; from whence he was removed, at the age of fifteen, to University-College, in Oxford ; and having taken the degree of Bachelor of Arts, in the year 1687, he was, soon after, chosen Fellow

Fellow of the College. He proceeded to his Master's degree in the year 1690; not long after which he was presented by the celebrated Dr. Radcliffe to the Rectory of Headbourn-Worthy, a Living of about one hundred pounds a year, near Winchester, in Hampshire; which preferment, he tells us, was bestowed upon him, without any importunity or seeking of his own. (a)

In this retirement, with the assistance of a very valuable collection of books bequeathed by Bishop Morley to the Church of Winchester, he undertook a most learned and laborious work, of which he published the first volume, in the year 1708, under the title of " Origines Ecclesiasticae ; or, The Antiquities of the Christian Church ;" and, though the library to which he had access was not so perfect as he could wish, he completed his undertaking in nine volumes more, in octavo, containing in the whole twenty-three books. In this work our Author discovers a prodigious fund of reading, especially in the Fathers; and has given a striking specimen of what industry and a diligent application are capable of performing.

But besides this voluminous undertaking, Mr. Bingham published several other books on Ecclesiastical subjects; the first of which was entitled, " The French Church's Apology for the Church of England ; or, The Objections of Dissenters against the Articles, Homilies, Liturgy, and Canons, of the English Church, considered, and answered upon the Principles of the Reformed Church of France. A Work chiefly extracted out of the Authentick Acts and Decrees of the French National Synods, and the most approved Writers of that Church ;" Lond. 1706, 8vo. (b)

Our

(a) Preface to Vol. I. of our Author's " Antiquities," &c. Biograph. Britan.

(b) Mr. Bingham informs us in the Preface, that what first put him upon compiling this Treatise, and furnished him with the principal part of the materials for it, was the perusal of a work entitled, " The Acts, Decrees, and Canons, of the National Councils of the Reformed Churches in France ;" Published in two volumes, folio, Lond. 1692, by a Dissenting Minister. The whole of this work being collected out of the original manuscript Acts of those Synods, and said to contain many excellent expedients for preventing and healing of schisms in the Churches, and for reuniting the dismembered body of divided Protestants; our Author consider-

ed, that if these Synods afforded any such expedients, they were likely to weigh as much with Dissenters, especially those of the Presbyterian party, as any other arguments; considering, in the first place, that they themselves have commonly made their appeals to the Foreign Churches against the Church of England; blaming her establishment, and methods, and measures of Reformation; and requiring her to be reformed in Doctrine, Worship, Discipline, and Government, according to the example of the best Reformed Churches: And, in the next place, that in all probability they would freely own the French Church to be one of the best Reformed Churches, and let her authority be of some consideration

Our Author's next production was entitled "A Scholastical History of the Practice of the Church in Reference to the Administration of Baptism by Laymen. Wherein an Account is given of the Practice of the Primitive Church, the Practice of the Modern Greek Church, and the Practice of the Churches of the Reformation. With an Appendix, containing some Remarks on the Historical Part of Mr. Lawrence's Writings touching the Invalidity of Lay-Baptism," &c. Part I. Lond. 1712, octavo. This was soon followed by "A Scholastical History of Lay-Baptism. Part II. With some Considerations on Dr. Brett's and Mr. Lawrence's Answers to the First Part." Lond. octavo. To this is prefixed, "The State of the present Controversy;" and, at the end, there is "An Appendix, containing some Remarks on the Author of the Second Part of Lay-Baptism Invalid." (c) Mr. Bingham published likewise, "A Discourse concerning the Mercy of God to penitent Sinners; intended for the Use of Persons troubled in Mind:" Being a Sermon on Psalm ciii. 13. which was printed singly at first; and reprinted among the rest of his works, in two volumes, folio. Lond. 1725.

Notwithstanding his great learning, and acknowledged merit, our Divine continued only Rector of Headbourn-Worthy, till the year 1712; when he was presented to the Rectory of Havant, near Portsmouth, by Sir Jonathan Trelawney, Bishop of Winchester, to whom he dedicated several of his books.

Mr. Bingham died on the 17th of August, 1723, and was buried in the church-yard of Headbourn-Worthy. He expressed, in his will, a dislike to any monument over his grave. His works, indeed, are a far better memorial of his talents, his disposition, and way of life, than any that could have been erected there.

consideration with them. Mr. Bingham endeavours therefore to make appear to them out of these very Synods, (which are the most publick and authentick rule of the French Church) in Book I. That the methods and measures of Reformation in the Church of England are the same that the French Church did take, or would have taken, if she could; and that our expedients for preventing and healing schisms in the Church are no other than what are laid down and prescribed in these Synods. Book II. That our Articles and Homilies contain no other Doctrine, but what is publicly taught in the Articles and

Homilies of the French Church. Book III. That the objections against our Liturgy and Rubricks will hold as well against the Liturgy and publick Offices that are used among them. Book IV. That our Canons require but the same things, or things equivalent to what the Canons of these Synods enjoin.

(c) The Author's design in this work is to shew, that although Laymen were always prohibited to baptize in ordinary cases, yet they were allowed to do it in cases extraordinary; and this extraordinary baptism of theirs was counted valid, without any need of rebaptization.—Biograph. Britan.



The Life of Archbishop BOULTER.

HUGH BOULTER, Archbishop of Armagh, Primate and Metropolitan of all Ireland, was descended from a reputable and wealthy family, and was born in or near London, about the year 1670. He received the first part of his education at Merchant Taylors school; from whence he was sent to Oxford, and admitted a Commoner of Christ-Church. Here he soon distinguished himself to such advantage, that he was elected a Demy of Magdalen-College, together with Mr. Addison, and Mr. Joseph Wilcox, (afterwards Bishop of Rochester, and Dean of Westminster;) which memorable election was commonly called by Dr. Hough, President of the College, *The golden Election*; on account of the superior merit and learning of the persons elected. He was afterwards chosen Fellow of this College; in which station he continued in the University, till the year 1700, when he was invited to London by Sir Charles Hedges, Principal Secretary of State, who appointed him his Chaplain. He had not been long in this situation, before he was taken under the protection of Archbishop Tenison, who preferred him to the honour of a Chaplainship; and by these means he was introduced at Court, and brought within the notice of the Great. (a)

His first preferments were owing to the favour of the Earl of Sunderland, (who succeeded Sir Charles Hedges, as Secretary of State,) by whose interest he was presented to the Living of St. Olave, in Southwark, and likewise promoted to the Archdeaconry of Surry. The populous parish of St. Olave soon experienced the various benefits which arise from the vigilance and care of a faithful Pastor; for Dr. Boulter applied himself to the discharge of his duty, with the strictest fidelity; and he continued in this employment, till the year 1719, when he was recommended to attend King George the First, on his visit to Hanover, as Chaplain to his Majesty. Here he had the honour to teach Prince Frederick the English language; and by his care in this instance, as well as by the general tenour of his conduct, he so ingratiated himself with his Royal Master, that, upon the death of Dr. Smallridge, which happened during his residence at Hanover, his Ma-

jesly promoted him to the vacant Bishoprick of Bristol, and Dea-
nery of Christ-Church. He was accordingly consecrated Bishop
of Bristol, that same year ; and he discharged the duties of his
station with the greatest assiduity.

In the year 1724, as he was engaged in the visitation of his
Diocese, he received a letter by a messenger from the Secretary
of State, acquainting him, that his Majesty had nominated him
to the Archbishoprick of Armagh, and Primacy of Ireland, then
vacant by the death of Dr. Thomas Lindsay, and desiring him to
repair to London as soon as possible, to kiss the King's hand for
his promotion. Instead of exulting at this intelligence, our Pre-
late was visibly disconcerted by the notice of his Majesty's plea-
sure ; and after some consultation with such of his friends as were
present, he sent an answer to the Secretary, declining the honour
the King intended him, and requesting that Minister to use his
good offices with his Majesty, in making his excuse. This appli-
cation, however, was ineffectual ; for the messenger was dispatched
back to him by the Secretary, with the King's absolute commands,
that he should accept of the appointment ; to which he submitted,
though not without reluctance.

He had no sooner taken possession of the Primacy, than he began
to study the real interest of that kingdom in which his lot
was cast for life, and which all his actions shewed, he ever after
considered as his own. He appeared at all boards of publick
concernment, and gave a weight and vigour to their measures ;
and in every respect was indefatigable in promoting the happiness
of the people. (b) Some of the schemes, indeed, which he es-
poused

(b) The following instances will give the reader some idea of the humanity and beneficence of this worthy person.

In the winter of the year 1728, and the summer following, bread,
corn, and all kinds of provision, bore an excessively high price in
Ireland ; whereby the poor were reduced to a most miserable on-
dition, and the nation threatened with a famine : In which season of
distress our Primate procured and distributed such vast quantities of
corn for the relief of the poor throughout several parts of the
kingdom, that his timely assistance was esteemed (under Divine Pro-
vidence) a great means of averting the threatened evil. The House of
Commons were so sensible of his important services upon this occa-
sion, that they passed a vote of publick thanks to him, and ordered it
to be entered in their journals. At

the same time all the vagrant poor that crowded the streets of the city
of Dublin were directed to be re-
ceived into the poor-house, where
they were maintained at the private
expence of the Primate, till the
following harvest brought relief.—
In the latter end of the year 1740,
and in the ensuing spring and sum-
mer, Ireland was again afflicted
with a great scarcity ; and the Pri-
mate's charity was again diffused to
a remarkable extent, but conducted
with greater regularity than before.
The poor were fed in the work-
house twice every day, according
to tickets issued by proper persons ;
and the accounts of the distribution
of this charity being kept in the
workhouse in Dublin, it was esti-
mated, that two thousand five hun-
dred persons were fed there, every
morning, and as many every even-
ing, from January to August, mostly
at the Primate's expence ; though
a few

poused and supported, were so misunderstood at first, that they excited the resentment of interested persons, and raised the clamours of the unthinking populace against him : But being conscious of his own integrity, he despised such foolish opposition, and in a little time experience demonstrated the wisdom of his measures, and his popularity rose to the highest pitch. This steady resolution of serving the publick, he always maintained with constancy and perseverance ; and with such impartial concern for the true interest of the kingdom, that he readily embraced every proposal for its benefit, though it came from persons remarkable for their opposition to him : And when he himself introduced any publick-spirited scheme, which did not meet with the reception it deserved, he never took offence at the partiality of some few persons, who liked nothing that came from Him ;

H z

but

a few others contributed to this good work. As a grateful memorial of his Grace's abundant charity in relieving so many distressed families upon this occasion, a few Lay-gentlemen erected, at their private expence, in the hall of the workhouse, a noble portrait of the Primate, at full length, designed by an eminent painter, attended with a lively group of proper objects, of different ages, and both sexes, all waiting for food supplied by his bountiful hand.—

Drogheda is a large and populous town within the Diocese of Armagh, and his Grace finding that the revenues of the church were not sufficient to support two Clergymen, and that the duty was too much for one to discharge effectually, he voluntarily settled a competent stipend on an assistant Curate, whom he directed to officiate every Sunday in the afternoon, and to read prayers twice every day.—

In compassion to the poor Clergy of his Diocese, who were not able to give their children a proper education, he maintained several of their sons at the University, in order to qualify them for future preferment. — He erected and endowed four houses at Drogheda, and four at Armagh, for the reception of Clergymens widows, and settled a fund for the benefit of their children. — He built a stately market-house at Armagh, at the expence of upwards of eight

hundred pounds. He was also a very great benefactor to Dr. Stevens's Hospital, in Dublin, erected for the cure of the wounded and diseased. His charities for augmenting small Livings, and purchasing glebes, amounted to upwards of Thirty thousand pounds ; besides what he devised by his will for the like purposes in England ; being not unmindful of his native country. Nor did he forget the University in which he received his education ; for he bequeathed five hundred pounds to Magdalen-College, to be applied towards rebuilding the same ; and fifteen hundred pounds to Christ-Church, for the purpose of founding exhibitions.

His Grace was also very instrumental in obtaining a Royal charter to incorporate a society for promoting Christian knowledge amongst the poor natives of the kingdom of Ireland, by the establishment of English Protestant schools. He likewise paid all the fees for passing the charter, out of his own purse ; subscribed twenty-three pounds a year ; and afterwards paid upwards of four hundred pounds towards building a working-school, near Dublin ; besides which he was frequently a benefactor to the society in other ways.

These are a part, and only a part, of the Primate's publick charities. As to his private benefactions, they were conducted with a becoming secrecy, and — are registered elsewhere !

but was glad when any part of his advice for the publick good was pursued, and was always willing to drop some points, that he might not lose them all ; often saying, “ he would do all the good to Ireland he could, though they did not suffer him to do all he would.”

In this manner did this excellent Archbishop conduct himself, from his first arrival in Ireland, to his final departure from thence on a visit to his native country ; during which interval he was no less than ten times appointed one of the Lords Justices, or Chief Governors of that kingdom. He embarked for England in the month of June, 1742, and, after an illness of two days, died at his house in St. James's Place, on the 28th of September following ; leaving to his successors an example that is hardly imitable. He was buried in Westminster-Abbey.

The character of Archbishop Boulter may easily be collected, in a great measure, from this account of his life ; to which it may be added, that he was a person of a venerable aspect, and grave deportment ; of a temper meek and humble, and which could hardly be ruffled by the most trying provocations. He was always easy of access both to rich and poor ; and his benevolence and charity, which were the admiration of his own times, will be the blessing of generations yet unborn. He was a steady friend to the principles of liberty, both civil and religious. His learning was extensive ; but he made no ostentation of it ; nor, indeed, has he left us any other specimen of his literary abilities than a few charges to his Clergy at his visitations, which are solid and instructive. But he has left us, what is infinitely better, abundant monuments of piety and virtue. His life was mostly spent in action ; and his constant business in this world was to do good to mankind.

The Life of EDMUND CALAMY.

EDMUND CALAMY, a very eminent Divine amongst the Nonconformists, was born in the year 1671, being the son of Mr. Edmund Calamy, who was ejected out of the Living of Moreton, in Essex, on St. Bartholomew's Day, 1662. (a) Having made a considerable progress in grammatical learning, at several private schools, he was sent to Merchant-

(a) See some account of this ejected Minister in the Fifth Volume of this Work.

Merchant Taylors; where he contracted an intimate acquaintance with Mr. Dawes, (afterwards Sir William Dawes, Archbishop of York,) and with Mr. Hugh Boulter, (afterwards Primate of Ireland;) and his friendship with these worthy persons was interrupted only by death. From Merchant Taylors school he was removed to a private academy in Suffolk, where he went thro' a course of Logick, Natural Philosophy, and Metaphysicks, under the tuition of an eminent preceptor; to whose favour he particularly recommended himself by his extraordinary diligence and application. (b)

In the year 1688, our young Student went over to the University of Utrecht, where he studied Philosophy and Civil Law, under two celebrated Professors, and attended the lectures of the most learned Grævius, upon Sophocles, and Puffendorff's Introduction. He now applied himself to his studies with greater assiduity than before; for not content with his regular daily labours, he made it a rule to spend one whole night every week amongst his books. His proficiency kept pace with his diligence, and the reputation of his abilities soon became so great, that he received an offer of a Professor's Chair at Edinburgh, from Mr. Carstairs, Principal of that University, who was sent over to Holland on purpose to find a person properly qualified for that office. Mr. Calamy, however, declined this offer, and soon after returned to England, bringing with him letters from Grævius to Dr. Pocock, Regius-Professor of Hebrew, and to Dr. Bernard, Savilian-Professor of Astronomy, in the University of Oxford; who received him with great civility, and obtained leave for him to prosecute his studies in the Bodleian Library. This indulgence naturally introduced him to the acquaintance of men of letters, and, amongst the rest, he became particularly intimate with the very learned Mr. Henry Dodwell, in whose conversation he found equal pleasure and improvement.

Mr. Calamy had now determined to apply himself particularly to the study of Divinity; and in the prosecution of this design, after a diligent perusal of the Holy Scriptures, and the writings of the Primitive Fathers, he examined the records of Ecclesiastical history, till he came to the controversies which had been lately agitated, and particularly to that which had been so strenuously maintained between the Church of England and the Nonconformists; when, after a long and sober investigation of the arguments on both sides, he resolved to join himself to the latter. In consequence of this resolution he preached sometimes at Oxford, and more frequently in the adjacent villages, till the year 1692, when he was invited to assist Mr. Sylvester at his Meeting-house in Black-Friars; where he continued to preach two years before he received Presbyterian ordination. He was then ordained at Dr. Anneley's Meeting-house in Little St. Helen's, and was soon after invited

(b) Biograph. Britan.

invited to become an assistant to Mr. Daniel Williams in Hand-Alley. In the year 1703, he was appointed one of the Lecturers at Salter's-Hall, and in the following year he succeeded Mr. Vincent Alsop, as Pastor of a large congregation in Westminster. (c)

Mr. Calamy had recommended himself in a very particular manner to the whole Dissenting interest, by a very useful work which he had published, in the year 1702, under the title of "An Abridgment of Mr. Baxter's History of his Life and Times. " With an Account of many others of those worthy Ministers " who were ejected after the Restoration of King Charles II. " Their Apology for themselves and their Adherents; containing " the Grounds of their Nonconformity and Practice, as to stated " and occasional Communion with the Church of England; and " a Continuation of their History till the Year 1691." This publication, however, exposed him to some attacks, and led him into a controversy with several Divines of the Established Church. The first advocate that appeared, on the side of the Establishment, was one Mr. Ollyffe, who, in the year 1703, published his " Defence of Ministerial Conformity to the Church of England, " in Answer to the Misrepresentations of the Terms thereof, by " Mr. Calamy, in the 10th Chapter of his *Abridgment of the History of Mr. Baxter's Life and Times.*" Lond. 8vo. The same year, Mr. Hoadly (afterwards Bishop of Winchester,) published his " Reasons of Conformity to the Church of England represented to the Dissenting Ministers; in Answer to the " 10th Chapter of Mr. Calamy's *Abridgment of Mr. Baxter's Life and Times,*" 8vo; which was soon followed by A Second Part.—In reply to these treatises, Mr. Calamy published, the same year, " A Defence of Moderate Nonconformity; in Answer " to the Reflections of Mr. Ollyffe and Mr. Hoadly, on the 10th " Chapter, &c. Part I. with a Postscript, containing some Remarks on a Tract of Mr. Dorrington." This produced another piece from Mr. Hoadly, entitled, " A Serious Admonition " to Mr. Calamy, occasioned by the First Part of his Defence " of Moderate Nonconformity." The year following, Mr. Calamy published the " Second Part of his Defence of Moderate Nonconformity, &c. with an Introduction about the true State " of the present Controversy between the Church and Dissenters; " and a Postscript, containing an Answer to Mr. Hoadly's " Serious Admonition," 8vo; and in 1705, he published the " Third Part of his Defence." In 1707, Mr. Hoadly published his " Defence of Episcopal Ordination," in 8vo; to which our Author drew up a Reply, both as to the argumentative and historical part of it, but forbore printing it, (as he himself tells us,) that he might not give his antagonist any disturbance in the pursuit

(c) A Sermon upon the Death of Edmund Calamy, D. D. with some Account of his Life and Character, by Daniel Mayo, M. A.

suit of that political contest, in which he was so happily engaged, and so much to the satisfaction of the true lovers of his country. (d)

Mr. Calamy's reputation being much increased by his management of this important controversy, he received frequent invitations to spend some time in Scotland; in consequence of which he visited that country, in the year 1709, where he was received with the highest marks of respect; and the degree of Doctor of Divinity was conferred upon him by the Universities of Aberdeen, Edinburgh, and Glasgow.

From the time of his publishing the "Abridgment of Mr. Baxter's History of his Life and Times," our Author had received, from various quarters, such notices and helps towards completing his design, that he had collected materials enough for a second edition; which he accordingly published in the year 1713; and which, amongst other alterations and additions, contains a continuation of the history through the reign of King William, and of Queen Anne, down to the passing of the Occasional Bill, in 1712; and in the close of the work, there was inserted the "Reformed Liturgy," which was drawn up and presented to the Bishops in the year 1661; and which was now published, (as the author observes in his preface,) "that the world might judge how fairly the ejected Ministers have been represented as irreconcileable enemies to all Liturgies."

In 1718, Dr. Calamy wrote a Vindication of his grandfather, (e) and several other worthy persons, against the reflections thrown upon them by Mr. Archdeacon Eachard; (f) which he published under the title of "A Letter to Mr. Archdeacon Eachard, upon Occasion of his *History of England*; wherein the true Principles of the Revolution are defended; the Whigs and Dissenters vindicated; several Persons of Distinction cleared from

(d) Abridgment of Baxter's Life, Vol. I. P. 715. Edit. 1713.

(e) See the Life of this eminent Divine, in the Fifth Volume of this Work, P. 127.

(f) LAURENCE EACHARD was born at Boffam, near Beccles, in Suffolk, about the year 1671. He was the son of a Clergyman, who, by the death of an elder brother, came to the possession of a good estate in that county. After a proper education at school, he was sent to Christ's College in Cambridge, where he took his degrees in Arts; and then entering into Holy Orders, he was presented to

the Livings of Welton and Elkington, in Lincolnshire, where he spent above twenty years of his life; during which time he distinguished himself by his writings. For in the year 1706, he published, in one volume, folio, "An History of England, from the first Entrance of Julius Caesar to the End of the Reign of King James I." and in the year 1718, he republished it, with the addition of two more volumes, continuing the History down the Revolution.

Dr. Calamy was not the only person that attacked this performance; for it was also severely animadverted on by Mr. John Oldmixon,

" from Aspersions ; and a Number of Historical Mistakes rectified." 8vo. This Letter was soon answered ; but in a way that did not seem to make a reply necessary, and so the matter ended.

In

mixon,* in his " Critical History of England," and in his " History of England during the Reigns of the Royal House of the Stuarts." The former of these opponents, however, has done our Historian the justice to acknowledge, that a great deal might be said in commendation of his work, as to its general merit. He likewise pointed out several excellencies in it, which he particularly admired. The nature and merit of this history are likewise described in a little poem inserted in the first volume of Dodley's Collection ; which draws no unapt contrast between the writings of our Author and those of Bishop Burnet.

Besides this great work, Mr. Eachard wrote also " A General Ecclesiastical History, from the Nativity of our blessed Saviour, to the first Establishment of Christianity by Human Laws, under the Emperor Constantine the Great," which has passed through several editions in different sizes, and was recommended by Dr. Prideaux as the best of its kind in the English tongue. He likewise published the following smaller pieces. 1. " A History of the Revolution, and the Establishment of England, in 1681," &c. London, 1725. 8vo. 2. " An English Translation of Plautus and Terence." 3. " The Gazetteer,

" teer, or Newman's Interpreter." 4. " Maxims extracted from Arch-bishop Tillotson's Works."

In the mean time, Mr. Eachard was collated to a Prebend of the Church of Lincoln ; and in the year 1712, was installed Archdeacon of Stowe. About the year 1722, he was presented by King George the First to the Livings of Rendlesham, Sudborn, and Alford, in Suffolk ; at which places he lived about eight years in a continued ill state of health ; and being advised to go to Scarborough, for the benefit of the waters, he got as far as Lincoln, but was unable to proceed any farther ; and going out there to take the air, he died in his chariot, on the 16th of August, 1730, and was interred in the Chancel of St. Mary Magdalen's Church, in that city, but without any monument or memorial of him. He was twice married, but had no children by either of his wives. He was a great lover of musick, and performed very well upon the harpsichord. He was likewise a Member of the Antiquarian Society, in London.

Mr. Archdeacon Eachard tells us, in his History of England, that he was a near relation of Dr. John Eachard : ' So near a one,' he observes, ' that he could not give a just character of that excellent person, without being suspected of parti-

ality'

* JOHN OLDMIXON was descended from an ancient family in Somersetshire. The circumstances of his birth and education are unknown. It is well known, however, that he was a virulent party scribler for hire ; and his labours in this way procured him a small place at Liverpool, which he enjoyed till his death. But the top of his character was a reverter of history, in that scandalous one of the Stuarts, in folio, and his Critical History of England, in two volumes, octavo. Being employed by Bishop Kennet, in publishing the Historians in his collection, he falsified Daniel's Chronicle innumerable places. He frequently displayed his malevolence in abusing Mr. Addison, and Mr. Pope ; the latter of whom, in censure of his abuse, has condemned him to immortality, in the Dunciad. Besides the Historians here mentioned, he published some Poems, Memoirs, and other things not worthy to be remembered. He died at Liverpool, in an advanced age, in the year 1745 — Noorthouck's Historical and Classical Dictionary Notes on the Dunciad, B. II. Ver. 283. New and Gen. Biog. Dict.

In 1728, our Author completed his great design of preserving the History of such Ministers, Lecturers, Masters, and Fellows of Colleges, &c. as were ejected and silenced after the Restoration. This was a work of prodigious industry and labour; and it is alone sufficient to transmit his memory with honour to posterity, as it has supplied the learned world with a noble collection of Memoirs, which otherwise, in all probability, would have been

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dissipated

'ality and affection.'—Some account of that learned and witty Divine will therefore follow here, without impropriety.

Dr. JOHN EACHARD was descended from a good family in Suffolk, and was born about the year 1635. He was sent from school to Catharine-Hall, in Cambridge, where he took the degree of Master of Arts, in 1660. In the year 1670, he published, without his name, his celebrated Work, entitled, "The Grounds and Occasions of the Contempt of the Clergy and Religion inquired into, in a Letter to R. L." This performance being immediately attacked by an anonymous writer, our Author published, the year after, "Some Observations upon the Answer to an Inquiry, &c. in a second Letter to R. L." Several other opponents likewise appeared upon this occasion; of whom he took notice, in some Letters printed at the end of his book, entitled, "Mr. Hobbes's State of Nature considered, in a Dialogue between Philautus and Timothy." This piece, which he dedicated to Archbishop Sheldon, was so well received, that, in the following year, he published another, which he dedicated to the same Archbishop, entitled, "Some Opinions of Mr. Hobbes considered, in a second Dialogue between Philautus and Timothy." In this, as well as in the former Dialogue, he has employed all the powers of his wit against Mr. Hobbes; and has succeeded so happily, that, as Mr. Dryden observes, he has more baffled the Philosopher of Malmesbury, than those who assaulted him with blunt heavy arguments drawn

from orthodox Divinity: 'For,' says that eminent writer, 'Hobbes foresaw where those strokes would fall, and leapt aside before they could descend; but he could not avoid those nimble passes, which were made on him, by a wit more active than his own, and which were within his body before he could provide for his defence.'

Certain it is that our Divine had, besides a vein of humour peculiar to himself, an uncommon skill in turning an adversary into ridicule. He likewise possessed an inexhaustible fund of good-nature, and the most easy and laughing pleasantry. His works (and particularly his Contempt of the Clergy, with his Defence of it,) seem to have been, for a long time, the favourite companion both of Divines and Laymen. Swift speaks of them with respect, 'It has been observed of him,' says Mr. Granger, 'that he had no talent at all for serious subjects.'

But this amiable man was as much distinguished by the benevolence of his mind, as by his singular talents. Upon the decease of Dr. Lightfoot, in the year 1675, he was chosen, in his room, Master of Catharine Hall; and in the following year he was created Doctor of Divinity by a Royal Mandate; upon which advancement, he executed the trust reposed in him, with the utmost fidelity; to the general satisfaction of the Fellows, and with the approbation of the whole University. He was extremely anxious to rebuild the greatest part, if not the whole, of Catharine-Hall, which had fallen into decay: But unhappily for the College, death prevented the accomplishment of his

generous

dissipated and lost. (g) He likewise distinguished himself by many other learned and useful writings ; amongst which we include a number of sermons on several subjects and occasions ; and he was diligent in the discharge of a laborious and useful Ministry, till his death ; which happened in the year 1732. He died lamented, not only by the Dissenters, but also by the moderate members of the Established Church, both Clergy and Laity, with many of whom he lived in great intimacy. His funeral sermon was preached by Mr. Daniel Mayo, who justly observes, that Dr. Calamy was a person of sound judgment, extensive and sincere piety ; of a candid and benevolent temper, and very moderate with regard to differences in point of religion.

generous design. However, he lived long enough to give it a beautiful front ; which he effected by his assiduity in procuring liberal contributions from his learned friends, and his rich acquaintance, and by bestowing his little all for that purpose. He died in the year 1697, and was buried in the Chapel of Catharine-Hall ; where an elegant Latin inscription records his beneficence, and the gratitude of the learned Society over which he presided.

Dr. Eachard's works were collected and printed, in one volume, 8vo. in the year 1705. A new and complete edition of them, with additions, and some account of the Life and Writings of the Author, was published, in the year 1774, in three vols. 12mo. London. Davies.—Biograph. Britan. Account of the Life and Writings, &c. Granger's Biograph. Hist. Vol. II. P. 193. 4to. Edit.

(g) The entire title of this great work is this : "A Continuation of

" the Account of the Ministers,
" Lecturers, Masters, and Fellows,
" of Colleges, and School-Masters,
" who were ejected and silenced
" after the Restoration in 1660, by,
" or before, the Act for Uniformity.
To which is added, The
" Church and Dissenters compared
" as to Persecution, in some Remarks on Dr. Walker's Attempt
" to recover the Names and Sufferings of the Clergy that were
" sequestered, &c. between 1640
" and 1660. And also some free
" Remarks on the 28th Chapter of
" Dr. Bennet's Essay on the Thirty-nine Articles of Religion." In
two volumes. London. 1727.

The first part of this Work has lately been republished in an improved form, with the addition of many further particulars, and new anecdotes, under the title of "The Non-conformist's Memorial :" By Samuel Palmer. In two volumes, 8vo. London. 1775.

The Life of JOHN HUTCHINSON.

JOHN HUTCHINSON, an Author, whose peculiar writings have made some noise in the learned world, was born at the village of Spennithorn, in Yorkshire, in the year 1674. His father was possessed of a small estate of forty pounds a year, and designing to qualify his son for the employment of a Steward to some Gentleman or Nobleman, he gave him such school learning as the place afforded; intending to put him, at a proper age, under the care of some other masters. But in the mean time a favourable opportunity offered for his further improvement at home, by the assistance of a gentleman who came to board with his father; and who being made acquainted with his intentions concerning his son, agreed to instruct him in every branch of learning proper for the employment for which he was designed, on condition the father would entertain him in his house, during his stay in those parts; which he promised not to leave, till he had completed his son's education. These conditions were readily accepted, and the learned stranger faithfully discharged his engagements; for he not only instructed his pupil in such parts of the mathematicks as were more immediately connected with his destined employment, but in every useful branch of that noble science; furnishing him, at the same time, with a competent knowledge of the celebrated writings of antiquity. (a)

Thus accomplished, our Author, at the age of nineteen, became Steward to a gentleman in Yorkshire; and when he left that place, he went to the Earl of Scarborough, who would gladly have fixed him in his service: But his ambition to serve the Duke of Somerset would not allow him to continue there; and accordingly he removed, soon after, into his Grace's service; where he distinguished himself in such a manner as to obtain the chief Stewardship, and the particular favour of that Nobleman.

(a) *The Life of Mr. Hutchinson.*
By Robert Spearman, Esq; Flloyd's
Bibliotheca Biographica.

Who this person was to whom our
Author was indebted for his edu-

cation, is not known; for he industriously concealed every circumstance relating to himself; and so effectually, that no discovery could be made.

About the year 1700, Mr. Hutchinson was called to London to manage a law-suit of great importance between his master and the old Lord Wharton ; and it seems to have been during his attendance in town, on this occasion, that he contracted an acquaintance with Dr. Woodward, who was the Duke's Physician. From this time, his business carrying him into several parts of England and Wales, he began to make many useful observations in his journeys ; some of which he published in a small pamphlet, entitled, "Observations made by J. H. mostly in the year 1706." In these travels he likewise employed himself in collecting fossils, which he put into the hands of Dr. Woodward, who encouraged him in this pursuit, and kept up a correspondence with him, for some years. The "Natural History of the Earth," which that Physician had published before this connexion was formed, seems to have prejudiced our Author in his favour ; and he committed his collection of fossils to his care, in order that they might be properly digested by one who had already given an approved specimen of his abilities in that way. They were designed as materials for a work to prove the truth of the Mosaick account of the first formation of the earth at the creation, and the re-formation of it after the deluge, to ocular demonstration ; which work Dr. Woodward engaged to draw up, and publish, with further observations of his own. But the Doctor neglecting to perform his promise, notwithstanding our Author's frequent and earnest solicitations, Mr. Hutchinson began to suspect that he did not really intend to fulfil his engagements ; and several circumstances concurring to confirm these suspicions, he resolved to wait no longer, but to trust to his own pen for the performance of what he had in vain expected from another. Having taken this resolution, he immediately prepared for the undertaking ; and that he might be more at leisure to prosecute his studies, he begged leave of the Duke of Somerset to quit his service. This request at first piqued the pride of that Nobleman ; but when he understood, that Mr. Hutchinson did not intend to serve any other master, and was made acquainted with the motives of his request, he not only complied with it, but made him his Riding Purveyor ; his Grace being at that time Master of the Horse to King George the First. As this place is a kind of sine cure, with a fixed salary of two hundred pounds a year, and a good house in the little Meuse belonging to it, the appointment was extremely agreeable to Mr. Hutchinson ; who, from this time, gave himself up to a studious and sedentary life.

The first fruits of his retirement were presented to the publick in the year 1724, when the first part of "Moses's Principia" made its appearance ; in which he not only ridiculed Dr. Woodward's "Natural History of the Earth," and his account of the settlement of the several strata, shells, and nodules, (which, he tells him, every collier could contradict and disprove by ocular demonstration ;)

demonstration;) but he also daringly adventured to oppose and explode the principle of gravitation established by Sir Isaac Newton. (b)

In this publication, Mr. Hutchinson had likewise thrown out some hints concerning what had passed between Dr. Woodward and himself; insinuating that the Doctor intended to deprive him of his collection of fossils in an unfair way, and to keep them in his own possession. Dr. Woodward, however, did not take any notice of his work; thinking himself secure against the attacks of a writer of so little note as Mr. Hutchinson. At the same time he refused to draw up and publish the observations which he had engaged to finish; and, as our Author had foreseen, he likewise refused to return the collection of fossils. Hereupon Mr. Hutchinson had recourse to law; and a bill in Chancery was accordingly drawn: But, in the mean time, Dr. Woodward made his will, by which he left the collection to the University of Cambridge, of which the Duke of Somerset was Chancellor; and this probably would have prevented Mr. Hutchinson from carrying matters to extremities. However, Dr. Woodward's death, which happened in the year 1728, put an end to all proceedings of that kind; and our Author (as he himself complains in one of his books,) was bereft of those observations, and those collections, which were thus lost for want of being reduced into order, and applied; and the papers, which still remained in his hands relating to those subjects, were rendered useless. (c)

In the year 1727, Mr. Hutchinson published the second part of "Moses's Principia;" which contains the sum and substance, or the principles of the Scripture philosophy; (d) and from this time

(b) "Moses's Principia," wherein gravitation is exploded, is apparently opposed to "Newton's Principia," wherein that doctrine is established.

(c) Spearman's Account of the Life of Mr. Hutchinson.

(d) As Sir Isaac Newton made a vacuum and gravity the principles of his philosophy, our Author on the contrary asserts, that a plenum and the air are the principles of the Scripture philosophy. The air he supposes to exist in three conditions, fire, light, and spirit. The light and spirit are the finer and grosser parts of the air in motion: From the earth to the sun, the air is finer and finer, till it becomes pure light near the confines of the sun, and fire in the orb of the sun, or solar focus. From the earth towards

the fixed stars, the air becomes grosser and grosser until it become torpid and stagnate, in which condition it is at the utmost verge of this system; from whence the idea or expression of "outer darkness and blackness of darkness," used in the New Testament, seems to be taken. The sun, which he places in the centre, is the active vivifying agent, which by melting the spirit or grosser parts of the air into atoms, or finer parts, or aether, and issuing them out in light, sets the machine forward, and keeps it a going: For the light is pressed out by the influx of the spirit, and the spirit is pressed in by the efflux of light; and so the whole matter of the Heavens or air is perpetually changing conditions, and circulating. — Spearman's Account, &c.

time he continued publishing a volume every year, or every other year, till his death; which was probably hastened by too intense an application to his studies.

He had been accustomed to make an excursion into the country every summer, for the benefit of his health; but the year in which he died, he denied himself this gratification, and continued to prosecute his studies with great attention, during the sultry months of June and July, in order to prepare “The Second Part of the “Data of Christianity” for the press; and he had even neglected his constant exercise of riding in Hyde-Park. This negligence was fatal; for when he returned to his usual airing, the irregular fallies of his horse (which was high-kept and unruly,) gave him such sudden and violent jerks as occasioned an overflowing of the gall; which was the immediate cause of his death. (e) After languishing about a fortnight, he died, on the 28th of August, 1737, in the sixty-third year of his age.

That Mr. Hutchinson was a person of a very singular turn of mind, is sufficiently evident from his works; which were published, in the year 1748, in twelve volumes, octavo, by the Rev. Mr. Julius Bate, a great favourite of the Author, and a strenuous advocate for his doctrines. (f) He seems to have wanted neither parts nor learning; but it may well be questioned, whether he did not want judgment to apply them properly. His talents, however, were not confined to the subjects of which he chiefly treated in his writings. He was curious and inquisitive in other matters; especially in the mechanicks, for which he had a particular genius. (g) But whatever may have been his sagacity or penetration, his temper seems to have been unfit for the purpose of investigating truth. For a furious vindictive spirit is very conspicuous in most of his productions; where it breaks out in much ill language,

(e) In the beginning of his illness, his apothecary advised him to send for Dr. Mead; but that Physician being gone into the country, his son-in-law (Sir Edward Wilmot) attended him immediately, and prescribed bleeding; which, however, Mr. Hutchinson obstinately resolved to defer till he should see Dr. Mead. Accordingly, within a day or two, he received a visit from the Doctor, who blamed him for not being bled, but at the same time told him he would soon send him to Moses; (meaning to his studies; two of his books being entitled “Moses’s Principia;”) to which Mr. Hutchinson, taking it in another sense, answered, “I believe, Doctor, you will;” and

from this, and some other circumstances, he took such a disgust to Dr. Mead, that he forbade his further attendance, and called in another Physician. — Spearman’s Account, &c.

(f) Mr. Bate was presented by Mr. Hutchinson to the Living of Sutton, in Sussex; the right of presentation having been bestowed on our Author by his Grace the Duke of Somerset.

(g) He completed, in the year 1719, a machine of the watch kind, for discovering the longitude at sea, which was referred to Sir Isaac Newton, and other persons qualified to consider and examine pretensions of that sort; who so far approved of it, that Mr. Hutchinson obtained testimonials,

language, and betrays a strong propensity to persecution. And to this it is probably owing, that he not only died unnoticed, but that his works have not been generally regarded. Yet he is not without his followers ; and those too among the Learned. (b)

testimonials, under their hands, of the excellence and usefulness of his machine. But when application was to be made to Parliament, he was deserted by those who had promised to support his pretensions ; and being exasperated by this disappointment, he seems to have laid aside this, and several other things of

the same kind, and to have destroyed all his papers concerning them.— Two of these watches were found after his decease ; the one put together, the other not ; but no papers or notes relative to them were to be found.—Spearman's Account, &c.
(b) Biograph. Britan.

The Life of Dr. JOHN FREIND.

JOHN FREIND was born in the year 1675, at Croton, in Northamptonshire. His father, a man of great learning, piety, and integrity, was Rector of this parish ; and being extremely careful in the education of his children, he placed his two sons, John and Robert, at Westminster-school, under the tuition of the celebrated Dr. Busby ; where they both distinguished themselves, as well by the quickness of their parts, as the steadiness of their application. From thence, John was elected into Christ-Church College, in Oxford, in the year 1690, where he had the advantage of being under the eye of the famous Dr. Aldrich, who made it the business of his life to promote useful and polite literature. A warm spirit of emulation prevailing at that time in this learned Society, our young Student began to apply himself with the utmost diligence to those studies, in which he naturally delighted ; and he soon became intimately acquainted with the works of the most celebrated Poets, Orators, and Historians, among the ancients ; by which means he acquired an early facility in writing elegant Latin, in verse as well as prose, and a perfect knowledge of the Greek language ; of which he gave some publick specimens, which were generally and justly admired.

Thus Mr. Freind possessed, in this early part of life, those two admirable qualities, which, when united, never fail of producing

great men in every profession, Genius and application; and a person of such endowments could not but receive all imaginable encouragement in that seminary of learning, over which Dr. Aldrich presided. Accordingly, under his auspices, our Student undertook, in conjunction with another young gentleman of great parts and rising reputation, to publish an edition of two Greek Orations; one of Æschines, and the other of Demosthenes; with a Latin translation, and an explication of the more difficult passages, by way of index; which edition was well received, and has been since frequently reprinted. (a) About the same time, (being then in the twenty-first year of his age,) he was prevailed upon to revise that edition of Ovid's *Metamorphoses*, which had been prepared in France for the use of the Dauphin, and was then reprinted at Oxford. (b) To these proofs of his diligence and learning we may add a specimen of his genius, in a Latin ode on the death of his Royal Highness, addressed to Dr. Edward Hannes, an excellent Physician, and one who was also distinguished by his poetical writings in the same language.

Mr. Freind, however, was not diverted by these pursuits from the design which he had formed of applying himself to severer studies; for he now began to cultivate, with strict assiduity, those sciences which are absolutely necessary to a perfect knowledge of the art of Physick. His first care was to digest thoroughly the true and rational principles of Natural Philosophy, Chymistry, and Anatomy; to which he added a sufficient acquaintance with the Mathematicks; and he then proceeded to peruse with great attention the best physical authors, ancient and modern, comparing what they said, and endeavouring to gain a true judgment of their excellencies and defects, from the dictates of sound reason and the just light of experiments. The happy success of this method of study soon appeared, from a letter which he wrote to Dr. (afterwards Sir Hans) Sloane, in the year 1699; and which was published in the *Philosophical Transactions*. This letter contains the history of a very remarkable Hydrocephalus, or watry Head, and is more precise, and at the same time more perspicuous, than almost any thing of the same kind extant in other authors: For in this first exercise of his pen on the proper business of that profession which he designed to follow, our Author shewed the same exactness,

(a) *Biograph. Britan.*

The title of the book runs thus: "Æschinæ in Ctesiphontem, et " Demosthenis de Corona Ora- " tiones: Interpretationem Latie- " nam, et Vocab. difficiliorum Ex- " plicationem adjecterunt, P. Foulkes " et J. Freind, Ædis Christi Alum- " ni. Oxonii, 1696, 8vo."

(b) It is entitled, "Ovidii Mc-

" tamorphoseon Libri XV. cum " Interpretatione Danielis Crispini " in Usum Delphini, a Joa- " nne Freind recentiss." Oxoni, 1694 " 8vo:

exactness, regard to method, and modesty in expressing his own sentiments, which were so conspicuous in his succeeding treatises. (c)

In the year 1701, Mr. Freind wrote another letter, in Latin, to the same correspondent, concerning some extraordinary cases of persons afflicted with convulsions in Oxfordshire, which, at that time, made a great noise, and might very probably have been magnified into something supernatural, if our Author had not taken great pains to set them in a true light. (d)

These specimens of his abilities had introduced him to the acquaintance and esteem of the medical world; and he now began to meditate a work worthy of his genius and learning. He observed, that some eminent Physicians in Italy, and Pitcairne and Keill, here at home, had introduced a new and more certain method of inquiring after physical truths, than had been known to most of the writers in the preceding age; and therefore he resolved to apply this way of reasoning, in order to set a certain subject, of great importance, and general concern, (about which the learned had been always divided,) in such a light as might put an end to disputes, and open the eyes of mankind to a natural unperplexed theory, from which, of consequence, an effectual and satisfactory practice might be deduced. And this he did, in a treatise, which he gave to the publick, in the year 1703, entitled, "Emmenologia: in qua Fluxus muliebris menstrui Phænomena, periodi, vitia, cum medendi methodo, ad rationes mechanicas exiguntur," 8vo.; a Work, which, though at first it met with considerable opposition, from prejudiced and partial writers, was acknowledged by all candid and competent judges to be truly excellent. Such readers, indeed, were equally charmed with this valuable performance, whether they considered the beauty of the style, the elegant disposition of its parts, that admirable conciseness which detracted nothing from its perspicuity, or that happy union of learning and penetration which enabled the author so effectually to reconcile the judicious observations of the Ancients with those discoveries in anatomy which are indisputably owing to the Moderns. In short, the doctrine he maintained was soon received with that general acquiescence which it deserved. (e)

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(c) Biograph. Britan.

(d) These letters are not inserted in the Collection of Dr. Freind's Works; but they may be found in the Philosophical Transactions; the former being No. 256, for Sept. 1699; the latter No. 270, for April, 1701.

(e) Dr. Wigan, however, the Editor of our Author's works, has candidly acknowledged that a few of

the ablest of Dr. Freind's opponents have urged some difficulties against his doctrine, which deserve to be solved; and that the Doctor might be mistaken in some points of less importance, and might have advanced some things in this treatise not altogether consistent with what he wrote afterwards in his riper years; and he assures us, that the Doctor

In the following year, 1704, our Author was chosen Professor of Chymistry in the University of Oxford, where he read a course of lectures, with great applause. The next year he attended the famous Earl of Peterborough, (*f*) in his Spanish expedition, as Physician to the army; in which employment he continued almost two years. In his return home through Italy, he made a tour to Rome,

Doctor designed, in the second edition published at London, to have corrected some things, to have added others, and to have answered some objections, but was prevented by business from executing that design. But Dr. Wigan thinks that none of the objections are of such weight, but that the substance of his doctrine still stands firm.

(*f*) CHARLES MORDAUNT, Earl of Peterborough, was son of John Lord Mordaunt, of Rygate, in the county of Surry. He was born about the year 1658; and in 1675, he succeeded his father in his honours and estate. In his youth he served under the Admirals Torrington and Narborough, in the Mediterranean, during the war with the States of Algier; and in the year 1680, he embarked for Africa with the Earl of Plymouth, and distinguished himself at Tangier, when it was besieged by the Moors.

In the reign of King James the Second, he was one of those Lords who distinguished themselves by their zeal against the repeal of the Test Act; and disliking the measures and designs of the Court, he obtained leave from his Majesty to go over to Holland, in order to accept the command of a Dutch squadron in the West Indies. Upon his arrival in Holland, he preferr'd the Prince of Orange to undertake an expedition into England, to free the nation from Popery and slavery; but his schemes appearing somewhat romantick, his Royal Highness was not very ready to adopt them; and therefore he only gave his Lordship a general promise, that he should have an eye on the affairs of England, and endeavour to put those of Holland in so good a posture, as to be ready to act when it should be

necessary. However, though the Prince was not willing to engage too far in Lord Mordaunt's designs at this time, yet, as Bishop Burnet informs us, his Lordship was afterwards among those whom his Royal Highness chiefly trusted, and by whose advice he governed all his motions.

In 1668, he accompanied the Prince in his expedition into England, and on his accession to the Throne, was sworn of the Privy Council, and made a Lord of the Bed-Chamber to his Majesty; and, that he might attend the coronation as an Earl, he was created Earl of Monmouth, on the 9th of April, 1669, having, the day before, been appointed First Lord Commissioner of the Treasury. He was likewise promoted to the command of the Royal Regiment of Horse, which the city of London had raised for the publick service, and of which his Majesty was pleased to be Colonel. In 1690, he was dismissed from his post in the Treasury; and in 1697, upon the death of his uncle, Henry Earl of Peterborough, he succeeded to that title.

In the year 1705, his Lordship was sworn of the Privy Council to her Majesty Queen Anne; and the same year he was declared General and Commander in Chief of the forces sent to Spain, to put King Charles the Third in possession of that Crown, and joint Admiral of the fleet with Sir Cloudesley Shovel. In this expedition he gave such astonishing proofs of his valour, vigour, and good conduct in military affairs, that notwithstanding all the care his historian took to relate what passed with the utmost veracity and exactness, the account of his exploits has more the air of romance than history. But before the end of the

war

Rome, not only for the sake of seeing the antiquities of that famous city, but that he might have an opportunity of conversing with Baglivi and Lancisi, two very eminent Physicians, whose excellent writings had spread their fame throughout Europe.

Upon his arrival in England, he found the character of his illustrious patron very rudely treated; and, from a spirit of justice and gratitude, he drew his pen in the defence of that brave man,

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whose

war he was recalled; and the Queen would not admit him into her presence, till she had required of him an account of some particulars of his conduct in military matters, in his negotiations, and in the disposal of the money remitted to him. He made such general answers as gave little satisfaction, and seemed to reserve the matter to a Parliamentary examination, which was entered upon by both Houses. 'All the Tories,' says Bishop Burnet, 'magnified his conduct: The Whigs, on the other hand, made severe remarks upon it. The complaints that King Charles brought against him were read; upon which he brought such a number of papers, and so many witnesses to the bar, to justify his conduct, that after ten or twelve days spent wholly in reading papers, and in hearing witnesses, both Houses grew equally weary of the matter; so, without coming to any conclusion, or to any vote, they let all that related to him fall.' However, this subject was afterwards resumed, and his Lordship's conduct in Spain was justified by the House of Lords, who, on the 12th of January, 1710-11, Resolved, 'That the Earl of Peterborough, during the time he had the honour of commanding the army in Spain, did perform many great and eminent services; and if the opinion he gave in the Council of War at Valencia had been followed, it might very probably have prevented the misfortunes that have happened since in Spain.' In consequence of this resolution, it was proposed, and unanimously agreed to, 'That the Earl of Peterborough should have

the thanks of the House for his 'eminent and remarkable services; and accordingly the Lord Keeper returned him the thanks of the House, in the most solemn manner.

In the years 1710 and 1711, the Earl was employed in embassies to Vienna, Turin, and several of the Courts in Italy; and, on his return to England, was made Colonel of the Royal Regiment of Horse Guards; being also General of the marines, and Lord-Lieutenant of the county of Northampton. He was likewise installed, at Windsor, a Knight of the Garter, in the year 1713. Soon after this he was sent Ambassador Extraordinary to the King of Sicily; and before the expiration of the year was made Governor of Minorca.

In the two succeeding reigns, his Lordship was not in favour at Court. He was, however, continued in the nominal post of General of the marines, till his death, which happened in the year 1735. He died on his passage to Lisbon for the recovery of his health, aged seventy-seven.

His Lordship's first wife was Carey, daughter of Sir Alexander Frazier, of an ancient family in Scotland, who died in the year 1709; having brought him two sons, John and Henry, and a daughter, who was afterwards married to the Duke of Gordon. In the last year of his life, his Lordship married Mrs. Anastasia Robinson, a celebrated singer at the playhouse; by whom he had no issue.

The Earl of Peterborough was a person of very shining talents and accomplishments. To the most undaunted courage and resolution he added

whose actions he is truly said to have vindicated, with the same spirit and fire with which they were performed. This publication was entitled, “ An Account of the Earl of Peterborough’s Con-“ duel in Spain, chiefly since the raising the Siege of Barcelona, “ 1706 ; to which is added, The Campaign of Valencia. With “ Original Papers.” Lond. 1707, 8vo. The reception which this book met with, at its first appearance, was such as might have been expected at a time when prejudices and prepossessions so much prevailed : For, as the Earl’s surprising successes were represented as the effects of spirit and a *happy temerity*, (as the fashionable term to express his Lordship’s actions then was,) so the detail given by his Historian was considered, in spite of all the evidence he produced, as absolutely incredible, even by those who confessed that nothing could be written with more sprightly eloquence, or a more plausible appearance of truth. The Author, however, professed to give a just and impartial narrative of his Lordship’s actions ; and his history, though short, may be esteemed as correct and perfect a piece as any thing that ever appeared of the kind. (g)

The same year, he was created Doctor of Physick, by diploma ; and in 1709, he published his Chymical Lectures, which he had read at Oxford, five years before. These Lectures are dedicated to Sir Isaac Newton, and are nine in number, besides three tables. They are entitled, “ Prælectiones Chymicæ : in quibus omnes “ fere Operationes Chymicæ ad vera Principia et ipsius Naturæ “ Leges rediguntur ; Anno 1704, Oxonii in Musæo Ashmoleano “ habitæ.” 8vo. This publication gave great satisfaction to all judicious readers ; for though the lectures are very concise, yet they are, at the same time, extremely plain and perspicuous. The grounds upon which he proceeded in his Theory of Chymistry were the principles and method of reasoning introduced by Sir Isaac Newton, whose conclusions in philosophy are as demonstrative, as his discoveries are surprising : The way of deducing the operations

added all the arts and address of a General ; and the activity which he displayed upon all occasions was unexampled, and almost incredible. ‘ He was,’ says Mr. Walpole, ‘ of an advantageous figure, and enterprising spirit ; as gallant as Amadis and as brave, but a little more expeditious in his journeys ; for he is said to have seen more Kings and more postilions than any man in Europe.— His enmity to the Duke of Marlborough (continues Mr. Walpole,) and his friendship with Pope, will preserve his name, when his genius, too romantic to have laid a solid foundation for fame, and his politics too disin-

terested for his age and country, shall be equally forgotten.’ Being likewise (as the same writer observes) ‘ a man of careless wit and negligent grace,’ his Lordship occasionally amused himself with his pen. Some of his verses have been preserved in miscellaneous collections ; and some of his familiar letters, full of spirit and vivacity, are inserted amongst those of his friends, Pope and Swift.—Biograph. Britan. New and Gen. Biog. Dict. Parliamentary Debates. Walpole’s Catal. of Royal and Noble Authors, Vol. II. 8vo.

(g) Biograph. Britan.

operations in Chymistry, from the true mechanical principles, he ascribes to Dr. John Keill, as its first discoverer; and his design was, from these principles, to discourse upon such things as tend most to the illustration of the nature of Chymistry, and to explain, as clearly as he could, its principal operations. This method he thought by far the most proper to be used, because it is the most natural and simple; and also, because he found by experience, that the common confused courses were of so little advantage, as not to leave any tolerable idea of Chymistry upon the minds of those who attend them. Thus, by the subversion of ancient errors; and by opening a new road to truth, our Professor took great pains for the information of mankind in a subject of importance; and therefore it is no wonder that a performance so much wanted, and of such general use, should meet with general esteem.

In 1712, Dr. Freind was admitted a Member of the Royal Society; and the same year he attended the Duke of Ormond into Flanders, as his Physician. After his return from thence, he resided mostly at London, and gave himself up entirely to the duties of his profession; and being supported by true knowledge, strict integrity, and happy success, he triumphed over all obstacles, and rose to the very summit of medical practice. In 1716, he was elected a Fellow of the Royal College of Physicians; and the same year he published the first and third books of Hippocrates on Epidemick Diseases, in Greek and Latin; to which he added a Commentary upon Fevers, divided into nine short dissertations. (b) This was a more important work than any which he had yet written; and few books have met with a better reception than this did, from all competent judges. Some new points of practice, however, recommended by our ingenious Author, and supported with great force of reasoning, were immediately attacked by Dr. Woodward, Professor of Physick in Gresham College, in his book, entitled, "The State of Physick and Diseases;" which laid the foundation of a dispute that continued for some time, and was carried on at first in a humorous manner, but ended, at last, with treatises of a graver aspect. Several eminent persons were engaged in the course of this controversy; but our Author himself led the way, in a very ludicrous answer to his antagonist; in which the vivacity of his wit appeared to be not at all inferior to his learning and judgment. This answer was entitled, "A

" Letter

(b) The title of this learned and curious work runs thus: " Hippocratis, de Morbis Popularibus Liber primus et tertius Graeco-Latinus. His accommodavit novem de Febribus Commentarios, Johannes Freind, M. D.

" Coll. Med. Londinenis." Londini, 1717, 4to

These Commentaries were translated by Dr. Thomas Dale into English, after the death of their Author.—Biograph. Britan.

" Letter to the learned Dr. Woodward, by Dr. Byfield ;" and it was purely calculated to expose Dr. Woodward, and his manner of writing.

The point on which this dispute chiefly turned was the practice of purging in the second fever of the confluent small-pox ; a practice which Dr. Freind had recommended in his seventh commentary, and which he afterwards defended in a masterly manner. For, though he gave no serious answer to Dr. Woodward, but contented himself with ridiculing him, under the name of a celebrated Empirick, yet, in the year 1719, he addressed a Latin epistle to Dr. Mead, in which he supported his opinion with great ability, entering into the reason of that practice, which from his experience he had recommended, and reciting cases, which, in point of accuracy, perspicuity, and coming clearly up to the point they were brought to prove, are in every respect satisfactory. This letter had its effect ; and every one that took any share in matters of this kind, could not but be pleased to find the subject, with all its circumstances, set in so very clear a light.

Some time before the publication of this epistle, Dr. Freind had read the Gulstonian Lecture in the College of Physicians, and had been chosen one of the Censors ; in which honourable office he continued two years. In 1720, he pronounced the Anniversary Oration before that learned body ; which was afterwards published, and, as might well be expected, received with the greatest applause.

In the year 1722, Dr. Freind was elected a Member of Parliament for Launceston, in Cornwall ; in which station he did not restrain his natural warmth and freedom, but distinguished himself by some spirited speeches against such measures as he disapproved. In the close of this year, a discovery was made of that design which has been since styled the Bishop of Rochester's Plot ; whereupon an Act was passed for empowering his Majesty to secure and detain such persons as his Majesty should suspect were conspiring against his person and government ; in consequence of which power, Dr. Freind was soon after apprehended for high treason ; and, the consent of the House being obtained, he was, on the 15th of March, 1722-3, committed to the Tower, where he remained a prisoner till the 21st of June following, when he was admitted to bail, (his sureties being Dr. Mead, Dr. Hulfe, Dr. Levet, and Dr. Hale,) and on the last day of Michaelmas term following, appearing on his recognizance, he was discharged. (*i*)

However Dr. Freind's health and his affairs might suffer by this imprisonment, he found means to turn it to a very good account, both in respect to his own reputation, and to the benefit of the publick. For, (as he himself expresses it,) " enjoying unexpectedly abundance of leisure, and his mind being, even

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(i) *Biograph. Britan.*

" in his confinement, not over solicitous, he thought he could not better employ his vacant hours, than in cultivating his former studies, and adding a few observations to what he had already written concerning acute diseases ;" and with this view he wrote a second epistle to Dr. Mead, concerning some particular kinds of the small-pox ; in which the strength of thought, the freedom of style, and the accuracy of the several cases set down, most evidently demonstrate, that he never had a greater command of his parts, or exercised his judgment more happily, than at this time. It was during this confinement, likewise, that he formed, and partly executed, the plan of his last and most elaborate performance ; his celebrated " History of Phyzick, from the Time of Galen to the Beginning of the Sixteenth Century ;" a work of singular merit, which the following circumstance induced him to undertake.—Dr. Daniel le Clerc, brother to the celebrated Mr. John le Clerc, had written a History of Phyzick, which was universally, and most justly admired and applauded. This History reached no lower than to the time of Galen ; but upon publishing a new edition in 1723, there was a little piece added to it, entitled, " Un Plan pour servir à la Continuation, &c. ;" That is, " A Plan for a Continuation of that History, from the End of the second Age, to the Middle of the Sixteenth ;" which falling into the hands of our Physician, seemed to him not only very imperfect and superficial, but in many particulars inaccurate and erroneous. He had always a great opinion of the learning and judgment which Mr. le Clerc had shewn in his History of Phyzick, and he expressly acknowledges that those memoirs were put together, not only with indefatigable industry, but with exquisite skill ; but finding himself much disappointed in the perusal of the Plan annexed to the second edition, and being, at the same time, thoroughly convinced of the usefulness of a proper continuation of so good a book, he determined to employ the leisure he had in the Tower, in carrying on the history ; and accordingly he began, where Le Clerc left off : So that the performances of these two writers make between them a very complete History of Phyzick from the earliest accounts to the beginning of the sixteenth century. (k)

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(k) The manner in which Dr. Freind had spoken of Mr. Daniel Le Clerc's Plan for the Continuation of the History, gave offence to that writer's brother, the learned and candid Mr. John Le Clerc ; who accordingly inserted a memoir in the " Bibliotheque Ancienne & Moderne,"* in answer to his remarks ; in which he observes, that Dr. Freind had not a just idea of the piece he condemns ; for that he all along treats the Plan for a con-

tinuation of the history, as if it were the Continuation itself ; whereas the Author only meant it as a rough draught, which might be of use to such as should undertake it. These animadversions were replied to, in a pamphlet published in London ; but the point in dispute was rather of personal than of publick concern ; and it evidently did not affect the general merit of Dr. Freind's work.

The first volume of Dr. Freind's work, (which is written in English,) was published in 1725, in 8vo. and the second in the year following : But though his History is comprised within this small compass, it must have cost him incredible labour ; nor could it have been drawn up in so easy, so elegant, and so natural a manner, but by a person of his great sagacity and extensive learning. He divides it into Three Parts ; of which the First contains the *Greek Physicians* after Galen, the Second relates to the *Arabian Physicians*, and the Third takes in the *Moderns*. In respect both to use and elegance, it may be justly styled a great and masterly performance, worthy the reputation of its Author, and capable of rendering singular service to young Physicians ; nothing comparable to it, either in point of judgment or accuracy, having been before published in any language. We need not wonder, therefore, that it was soon translated into French, and received abroad with as great, if not greater, applause than it met with here at home. The Latin translation published with the rest of his medical works has contributed to make it still more generally known, and is so much the more valuable as it contains some additional corrections and explanations taken from his own notes upon the English original. (1)

Soon after Dr. Freind had obtained his liberty, he was made Physician to the Prince of Wales ; and upon the accession of that Prince to the Throne, he became Physician to the Queen, who honoured him, in a peculiar manner, with her confidence and esteem ; and this naturally increased his practice, which was already very extensive. But how equal soever his talents might be to the business in which he was engaged, it soon appeared, that his constitution could by no means bear so great a fatigue. His health having been for some time on the decline, a fever at length ensued, which presently affected his head ; and the power of medicine being far inferior to the violence of the disease, he expired on the 26th of July, 1728, in the fifty-second year of his age. Their Majesties expressed the utmost concern at his death ; and, as a mark of their Royal esteem, they settled a pension on his widow. He was buried in the church of Hitcham, in Buckinghamshire, near which place he had a seat ; but there is a monument erected in Westminster, with a suitable inscription to his memory ;—a mark of filial piety in his only son, who was educated at Westminster-school, and became afterwards a Student of Christ-Church in Oxford.—Dr. Wigan collected his Latin works and published them in folio, in the year 1733, with an excellent historical preface ; having added to them his History of Physick translated into the same language ; and to this complete edition there is prefixed a most elegant dedication to our Author's Royal Patroness, Queen Caroline, written by his brother, Dr. Robert Freind, the Master of Westminster-school.

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(1) *Biograph. Britan.*

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ELIZABETH ROWE.

The writings of this great man, which have been so useful to his profession, so honourable to his country, and so beneficial to mankind, have justly established the reputation of his superior learning and abilities, and will render his fame immortal. Very high praises were bestowed upon him in his life-time, by the best judges of his merit; and, some years after his decease, the very learned and ingenious Dr. Edward Wilmot, in delivering the Harveian Oration, expressed his opinion of him in terms of the greatest commendation and respect, representing him as a deep Philosopher, a learned Physician, an elegant Writer, and an ornament to Society; as being very honest and very humane, ever desirous of doing good, and communicating knowledge, to the utmost of his power. These praises, it is true, were bestowed upon Dr. Freind by his countrymen and contemporaries; but that they were not the mere language of partiality and personal friendship, might be clearly shewn by the testimonies of foreign writers, were it necessary to alledge them: For his writings were admired, and the notions he advanced were applauded by the greatest men in the profession throughout Europe; such as Hoffman, in Germany; Helvetius, and Hecquet, in France; and Boerhaave, in Holland; which abundantly demonstrates his abilities in his profession, and confirms, in the most unexceptionable manner, the judgment of his panegyrists here at home.

The Life of Mrs. R O W E.

E LIZABETH ROWE was born in the year 1674, at Ilchester, in the county of Somerset, being the eldest daughter of Mr. Walter Singer, a Dissenting gentleman of a good family, and a person of a most excellent character. Her father was not a native of this place, but having been imprisoned there for his Non-conformity in the reign of Charles the Second, he became acquainted, during his confinement, with Mrs. Elizabeth Portnell, a lady of the same persuasion, and of exemplary piety, who esteemed it a part of her Christian duty to visit those that suffered for the sake of a good conscience; and the acquaintance which thus commenced between these worthy persons proceeding to an union that death alone could

dissolve, Mr. Singer resided at Ilchester, till he had the misfortune to lose his amiable consort. Soon after this melancholy event, he removed into the neighbourhood of Frome, in the same county, where he became so well known and distinguished not only for his good sense, and primitive simplicity of manners, but for the perfect sanctity of his life, and the singular benevolence of his temper, that (as his daughter observes, in one of her familiar letters,) "the people loaded him with blessings and prayers whenever he went abroad;" and he was likewise held in high esteem by persons of superior rank. Lord Weymouth, who was reckoned a very good judge of men, not only honoured him with his epistolary correspondence, but with his visits; and he was also frequently favoured with the company of the pious and venerable Bishop Kenn, who, after his deprivation, lived with his Lordship at Long-Leat. (a)

The regard thus shewn to the father prepared the way for introducing the daughter to the notice of that noble family; a circumstance which not only contributed to her improvement in the elegant accomplishments of her sex, but promoted, at the same time, her learning and her piety.

It was at a very early age that Mr. Singer felt the first impressions of religion; for, as he said himself, he was religiously inclined, when he was about ten years old, and never from that time neglected prayer; and his daughter seems to have inherited the same blessed disposition: For as soon as her opening reason enabled her to perceive her obligations to the great Author of her being, she appears to have felt their force.—"My infant hands," says she, in one of her pious addresses to God, "were early lifted up to thee, and I soon learned to know and acknowledge the God of my fathers."—A person of Mr. Singer's temper and character could not behold in his child this early dawn of piety and virtue, without a peculiar satisfaction, and a most exquisite delight; and he took care that a prudent and pious education should, under the heavenly influence, conspire with the felicity of her natural disposition, to complete her enjoyment of those noble and elevated contemplations to which her mind was so happily turned, and to heighten her relish for the pleasures of devotion.

In the mean time, her fine talents became no less conspicuous than her piety. Of her two sisters, one died in childhood; the other survived to her twentieth year; a lovely companion in the path of virtue and glory. She had the same extreme passion for books as her eldest sister; and so great was their thirst after knowledge, and so sweet the pleasure they found in gratifying it, that both the young ladies frequently prolonged their studies beyond midnight. The younger sister had a peculiar taste for writings on the Art of Medicine, into which she obtained a considerable insight; but Miss Singer's inclinations led her another way. The

(a) *The Life of Mrs. Rowe* prefixed to her *Miscellaneous Works*.

love of poetry had taken an early possession of her mind ; inso-much that she began to write verses at twelve years of age, which was almost as soon as she could write at all. The same turn of genius naturally produced in her a fondness for the sister-arts of Musick and Painting. She took very great delight in the former of these ; especially that of the grave and solemn kind ; such as best suited the grandeur of her sentiments, and the sublimity of her devotion. And as to Painting, she was more than a mere admirer ; for she took up the pencil when she had hardly strength and steadiness of hand sufficient to guide it, and in her infancy (one may almost say) would squeeze out the juices of herbs to serve her instead of colours. Her father perceiving her fondness for this art, was at the expence of a master to instruct her in it ; and it never ceased to be her amusement, at times, till her death. But Poetry was her favourite employment in her youth, and her most distinguishing excellence. It was this that introduced her to the acquaintance of the noble family at Long-Leat : For a small copy of verses which she had written, falling into their hands, they were so highly delighted with them as to express a desire to see her ; and from this visit there commenced a friendship that subsisted ever after. She was not twenty years old, when she thus became the favourite of persons so much superior to her in the outward distinctions of life ; to the praise of whose judgment and taste it is recorded, that they knew how to prize, and took a pleasure in cherishing, such blooming merit. It was at the request of Bishop Kenn, (who, as we have already observed, was entertained in that family,) that she wrote her Paraphrase of the Thirty-eighth Chapter of the Book of Job, which increased her reputation ; and the Honourable Mr. Thynne, son of the Lord Viscount Weymouth, willingly undertook the task of instructing her in the French and Italian languages ; and he had the pleasure to see his fair pupil improve so fast under his lessons, that in a few months she was able to read Tasso's *Jerusalem* with great ease. (b)

In 1696, when our Poetess was in the twenty-second year of her age, a collection of her verses was published, at the desire of two of her friends, under the title of "Poems on several Occasions, by *Philomela* :" (c) But this collection, we may suppose, did not contain all that she had by her, since the ingenious writer, who prefixed the preface, gives the reader to hope that the Author might in a little while prevail upon to oblige the world with a second part, no way inferior to the former. Though many of these poems are of the religious kind, and all of them consistent with the strictest regard to the rules of virtue, yet some things in them gave her no little uneasiness in her more advanced years. For her mind was then endued with so tender a moral

(b) *The Life of Mrs. Rowe.*— Biograph. Britan.

(c) Whether the young lady assumed this poetical name herself,

or was complimented with it by her friends, is uncertain ; but it is the name by which she was known to the world, from this time.

sense, that what she could not absolutely approve, appeared unpardonable; and, not satisfied with having done nothing that injured the sacred cause of virtue, she was displeased with herself for having written any thing that did not directly promote it. So delicate a regard to the interests of morality may well excite our veneration; and the character of this excellent woman must necessarily rise in our esteem, when we consider that she felt so much remorse for what no ingenuous reader will impute as a reproach to her memory.

Mrs Singer had not been long introduced into the polite world, before her shining merit, with the charms of her person and conversation, had procured her many admirers. Amongst others, it is said, the celebrated Matthew Prior would have been glad to share the pleasures and cares of life with her; and if we may judge from his Answer to her "Pastoral on Love and Friendship," and particularly from the concluding lines, this is not said without reason. (*d*) But the inestimable happiness of such a connexion was reserved for another. That person was Mr. Thomas Rowe, (*e*) a gentleman of distinguished learning and abilities,

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(*d*) See Prior's Poems.

The "Verses to a Lady," which follow this Answer, were likewise addressed to our Poetess.

(*e*) Mr. THOMAS ROWE was of a genteel descent both on the father's and the mother's side,* and was born in London, in the year 1687, being the eldest son of the Rev. Mr. Benoni Rowe, an eminent Dissenting Minister. His genius and inclination to literature were conspicuous, even in his childhood; for at that early period he took more delight in his books than in those diversions which children are usually so fond of. He commenced his acquaintance with the classics at Epsom, in Surry, while his father resided there; and by his swift advances in this part of learning, he quickly became the delight of his master, a man very able in his profession, who, in spite of the natural ruggedness and severity of his temper, treated this scholar with a very

particular indulgence. When his father removed to London, he placed him under the care of Dr. Walker, the learned Master of the Charter-House school. His exercises here never failed of being distinguished, even among those that had the approbation of the Master; who, when he had finished his pupil in the Latin, Greek, and Hebrew tongues, would fain have persuaded his father to send him to one of our English Universities: But this not being agreeable to Mr. Rowe's principles, he entered him first at a private academy in London, and, some time before his death, determined to send him to Leyden. Here he studied Jewish Antiquities under Witius, Civil Law under Vitriarius, the Belles Lettres under Perizonius, and Experimental Philosophy under Senguierdus; and having established a reputation for capacity, application, and an obliging deportment, he returned from that celebrated mart of learning,

with

* His father was the son of William Rowe, Esq; a gentleman of a considerable estate, and Alice, (a lady of distinguished sense, beauty, and virtue,) daughter of Thomas Scot, Esq; Member of Parliament for Aylebury, in the county of Bucks: By the maternal side he was descended from the ancient family of the Rowes, of Lamberton, in Devonshire.

and of an excellent moral character ; who being at Bath in the year 1709, had the good fortune to be introduced to Miss Singer, who lived in a retirement not far from that city. He was already charmed with the idea he had conceived of her, from report, and from her writings ; but when he had seen and conversed with her, he felt another kind of impression from the presence of so much beauty, wit, and virtue ; and his esteem was converted into

with a vast accession of treasure, in books he had purchased, and knowledge he had amassed ; and no loss in his morals, which he had preserved as uncorrupt as he could have done under the most vigilant eye and the strictest hand, though left without any other restraints than those of his own virtue and prudence.

The love of Liberty had been always one of Mr. Rowe's most darling passions ; and he was not a little confirmed in his attachment to its cause, by his familiar acquaintance with the noble authors of ancient Greece and Rome, whose very spirit was transfused into him ; and by residing so long in a country, where he had examples continually before him of the inestimable value of Freedom, as the parent of industry, the nurse of arts and sciences, and the universal source of social happiness. Tyranny of all sorts he most sincerely detested ; but most of all Ecclesiastical, in every shape ; deeming the slavery of the mind not only the most abject and ignominious, but, in its consequences, more pernicious than any other. These liberal and virtuous sentiments influenced his conduct upon every occasion ; and they animate all his publications.

Mr. Rowe was a perfect master of the Greek, Latin, and French languages ; and, which is seldom known to happen, he had at once a prodigious strength of memory, and an inexhaustible fund of wit, the effect of a lively imagination. This, with an easy fluency of words, a frankness and benevolence of temper, a readiness to communicate his learning, and a life and spirit which nature must bestow, since it can be but poorly imitated, made his company universally coveted

and prized by those that knew him. He had likewise a penetration and quickness of thought hardly to be imagined ; and he neglected none of the politer kinds of learning. His desire after knowledge increased with his acquisitions, instead of abating. All his morning hours, and a great part of the afternoon, were devoted to study, till the time of his being seized with the dilemma of which he died. He was a good judge of poetry ; and had he cultivated his talents with a view to that art, he would, in all probability, have become an eminent Poet : For the Verles he has left, though they were only the elegant amusement of some hours of relaxation from severer studies, are not destitute of true poetick fire. But his predominant inclination engaged him in other pursuits. History was his favourite study ; for which his vast memory, and an exquisite judgment, for one of his years, peculiarly qualified him.

He had formed a design to compile the Lives of all the illustrious Persons in antiquity omitted by Plutarch ; and for this purpose he had read the ancient historians with great care. This design he partly executed. Eight lives, which he had prepared for the press, were published, after his decease, by way of supplement to that admired Biographer ; with a preface by the Reverend and learned Mr. Chandler, written with great spirit and elegance, and in a manner worthy of the excellent person for whose memory he expresses the highest esteem. In this undertaking, (though so young an adventurer,) Mr. Rowe strikes out his way like one well acquainted with the dark and intricate paths of antiquity. The style is perfectly

easy.

into love. His suit was not rejected ; and in the following year he had the inexpressible pleasure of calling her his wife.

Mrs. Rowe's exalted merit and amiable qualities could not fail to inspire the most generous and lasting passion ; and her husband, who knew how to value that treasure of wit, virtue, and piety, which Providence had bestowed upon him in the most lovely of women, made it his study to repay the felicity with which she crowned his life. That felicity was indeed as complete as terrestrial happiness is permitted to be : For the highest esteem, and most tender affection, appeared in all her conduct to Mr. Rowe ; and by the most gentle and obliging manners, and the exercise of every social and good-natured virtue, she confirmed the empire she had gained over his heart. She complied with his inclinations in several instances, from which she was naturally averse, and used her utmost diligence in softening all the anxieties, and heightening all the satisfactions of his life ; endeavouring, at the same time, by the sweetest arts of persuasion, to lead him on towards that perfection of virtue, to which she herself aspired with the truest Christian zeal.

But this amiable scene of connubial friendship and affection was not suffered to be of any long continuance. Five years had hardly passed away, before the object of Mrs. Rowe's tender solicitude was taken from her, by a lingering disease, when he was but little more than twenty-eight years of age. The exquisite grief

which

easy, yet concise and nervous ; the facts interesting in themselves, or made so by the skill used in relating them ; and the reflections are just, and such as might be expected from a lover of truth and mankind.||

As Mr. Rowe had not naturally a strong constitution, so intense an application to study, beyond what the delicacy of his frame would bear, might perhaps contribute to that ill state of health which alloyed the happiness of his married life during the greater part of it. In the latter end of the year 1714, his weakness increased, and he appeared to labour under all the symptoms of a consumption. This fatal disorder, after it had confined him some months, cut off the fairest hopes of his doing great honour and service to

his country, and put an end to his life, on the 13th of May, 1715, when he was but just past the twenty-eighth year of his age. He died at Hampstead, near London, (where he had resided some time for the benefit of the air,) and was buried in the vault belonging to his family, in the Cemetery in Bunhill Fields ; where on his tomb are only marked his name, and the date of his birth and death : But an inscription of greater pomp is rendered unnecessary, by the honour Mrs. Rowe did his memory in the Elegy she wrote on his death ; which is deservedly ranked amongst the most celebrated of her poetical works.—*The Life of Mrs. Rowe* prefixed to her Works. *Biograph. Britan.*

|| The famous Mr. Dacier having translated Plutarch's Lives into French, with Remarks Historical and Critical, a learned Abbe added, in the year 1734, a ninth volume to the other eight, consisting of the Life of Hannibal, and Mr. Rowe's lives translated into French ; in the preface to which version he transcribes from the preface to the English edition, the character of the author, with visible approbation, and observes that the Lives were written with taste, though being a posthumous work, the author had not put his last hand to it.

which she felt for his loss is described with a beautiful and unaffected eloquence, in the poem she wrote on his death, and in several of her letters; and she continued, to the last hour of her life, to express the highest veneration for his memory. During his long illness, she alleviated his severe affliction by performing, with inconceivable tenderness and assiduity, all the offices of compassion suited to that melancholy season. She scarcely ever stirred from him a moment. She partook his sleepless nights, and never quitted his bed, unless to serve him, or to watch by him: And as she could hardly be persuaded to forsake even his breathless clay, so she consecrated her future years to his memory, by resolutions of perpetual widowhood, which she inviolably maintained.

It was only out of regard to her husband, that Mrs. Rowe had been willing to bear London during the winter-seasom; and as soon after his decease as her affairs would permit, she indulged her love of solitude, by retiring to Frome, in Somersetshire; in the neighbourhood of which place, the greater part of her estate lay. When she forsook the town, she determined to return to it no more, but to conceal the remainder of her life in an absolute retirement; yet, on some few occasions, she thought it her duty to depart from this resolution. In compliance with the importunate requests of the Honourable Mrs. Thynne, she passed some months with her in London, after the death of her daughter, the Lady Brooke; and on the melancholy occasion of the death of Mrs. Thynne herself, she could not resist the entreaties of the Countess of Hertford, who earnestly desired her to reside some time with her at Marlborough, (f) to soften, by her conversation and friendship, the affliction she felt for the loss of so excellent a mother: And once or twice more the power this illustrious Lady (g) had over Mrs. Rowe, drew her, by an obliging kind of violence, to spend a few months with her at some of the Earl of Hertford's seats in the country. Yet even on these occasions

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(f) A seat of the Earl of Hertford, afterwards Duke of Somerset, called The Mount, which stands at that end of Marlborough next to Bath.—Biograph. Britan.

(g) This lady, as eminent for her virtues as her rank, was afterwards Duchess of Somerset. She was the eldest daughter of the Honourable Henry Thynne, (only son of Thomas Lord Vitcount Weymouth,) and mother of the late Duchess of Northumberland. She died in 1754.

Some of her letters are inserted in Mr. Duncombe's Collection; and many more have lately been presented to the publick by another gentleman. These were transcribed

by the celebrated Mr. Shenstone, who has prefixed this character of them to his Transcript:—
Copies
of letters from her Grace
the Duchess Dowager of Somerset,
(formerly Countess of Hertford,)
in which is discernable a perfect
rectitude of heart, delicacy of
sentiment, and a truly classic ease
and elegance of style. There are
many of them tinged with an air
of melancholy, through the loss
of her only son, Lord Beau-
champ.—Select Letters between
the late Duchess of Somerset, Lady
Luxborough, William Shenstone,
Esq; and others. Published by Mr.
Hull, in Two Vols. 8vo. 1778.

She never quitted her retreat without very sincere regret, and always returned to it again as soon as she could with decency disengage herself from the importunity of her noble friends.

It was in this recess that she composed her most celebrated works. The first that appeared, was entitled, "Friendship in Death; in "Twenty Letters from the Dead to the Living;" which she published in the year 1728; and which was soon followed by her "Letters Moral and Entertaining, in Prose and Verse," in Three Parts, printed at different times. The design of the "Letters from the Dead" is to impress upon the reader the notion of the soul's immortality, and to make the mind so familiar with the thoughts of our future existence, as to contract a kind of habitual persuasion of it, by writings built on that foundation, and addressed to the affections and the imagination. Such a persuasion, she well knew, was the firmest support of that virtue and piety which she loved and practised herself, and which she was solicitous to recommend to the admiration and choice of others. The same benevolent intentions directed her pen in the "Letters Moral and Entertaining;" where, by setting the charms of wisdom and goodness in the fairest point of view, she endeavours to allure the reader to the practice of every thing that ennobles human nature, and benefits mankind; and by a just and lively representation of the remorse and misery that attend the false and unworthy satisfactions of vice, to warn the young and unthinking from being seduced by the enchanting name of pleasure, to inevitable ruin. Thus, whilst too many celebrated wits were unhappily employed in disguising the native deformity of vice, and, with a cruel assiduity, were strewing flowers on the paths of perdition, this excellent Lady, actuated by a noble ambition, took care to render her time and talents subservient to the interests of morality and religion.

In the year 1736, the importunity of some of Mrs. Rowe's acquaintance, who had seen "The History of Joseph" in manuscript, prevailed upon her to suffer it to be made publick. She had written this piece at an early age, and when it was first printed, had carried it no farther than to the marriage of the hero of the poem; but some of her friends, and particularly the Countess of Hertford, requesting that the relation might include Joseph's discovery of himself to his brethren, she added two other books, which were published but a few weeks before her death.

Mrs. Rowe had wisely made it the great busines of her life, to prepare for its last hour; and she died, according to her wish, in her beloved retirement. The excellence of her natural constitution had preserved her, through a long course of years, in a state of uncommon health and strength; insomuch that, excepting the small-pox, she hardly ever experienced any indisposition severe enough to confine her to her bed, till within half a year of her decease, when she was attacked by a dangerous illness; from

which

which, however, she so happily recovered, that her friends were encouraged to hope for a longer continuance of her valuable life than it pleased Divine Providence to allow. For on a day which she had set apart for the performance of some extraordinary acts of devotion, she was suddenly seized with a disorder, which, in a few hours, proved mortal. She had appeared, during the whole day, to be in perfect health; and in the evening, about eight o'clock, she conversed with a friend, with all her usual vivacity and cheerfulness; after which she retired to her chamber. About ten, her servant hearing some noise in her mistress's apartment, ran instantly into it, and found her fallen off the chair on the floor, speechless, and in the agonies of death. She had the immediate assistance of a Physician and Surgeon; but all the means used for her recovery were ineffectual: She languished till two in the morning, and then with one groan expired. A book of meditations on religious subjects was found lying open by her, as also some loose papers, on which she had written some unconnected ejaculations, imploring the Divine favour and assistance. Such was the last use that Mrs. Rowe made of her intellectual powers!

Her disease was judged to be an apoplexy; and it is observable, that in the suddenness of her death, she found, as it were, an answer to her prayers. For being very apprehensive that the violence of pain, or the languors of a sick-bed, might occasion some depression of spirits, and melancholy fears, unsuitable to the character and expectations of a Christian, her manuscript book of devotions contains frequent petitions to Heaven, that she might not, in this manner, dishonour her profession; and to her friends she often expressed herself desirous of a sudden removal to the skies, as it must necessarily prevent any such indecent behaviour in her last moments.

She was buried, according to her request, under the same stone with her father, in the Meeting-house at Frome; where her funeral sermon was preached to a very crowded audience, by the Reverend Mr. Bowden: But in the orders which she left in writing with her servant, she had given a particular charge, that the Preacher should not say one word of her in his discourse. She had likewise forbidden the erecting of any monument to her memory: — “I would lie in my father’s grave,” says she, “and have no stone nor inscription over my vile dust, which I gladly leave to oblivion and corruption, till it rise to a glorious immortality.” Her death was very much lamented by all who had the happiness of her acquaintance; but particularly by those of the town where she had so long resided. Above all, the news of it touched the poor and distressed with inexpressible affliction; and at her doors, and over her grave, they bewailed the loss of their benefactress, and poured their blessings on her memory. In her cabinet were found letters to the Countess of Hertford, the Earl of Orrery, and some others of her friends, which were ordered to be delivered to the persons to whom they were directed,

immediately after her decease ; and by their permission they have been communicated to the publick, by the Editor of her Miscellaneous Works. They contain the last assurances of a sincere and steadfast friendship, joined with the devoutest wishes that the virtuous connexions, which she had formed here below, might be continued and completed in the everlasting regions of perfect amity and bliss ; and they were written in hopes that such a solemn farewell would leave a serious impression on the minds of her friends.

As Mrs. Rowe passed her days in almost perpetual retirement, her life was not much diversified with events. It was an uniform course of devotion, benevolence, indifference to the interests and pleasures of the present transitory state, and earnest aspirations after the perfect and divine felicity of Heaven and immortality ; so that the history of one week would be, in a manner, the history of the whole. For this reason, the Author of the Account of her Life and Writings has enlarged the more upon her Character, which only represents what she was every day ; and from which, therefore, the reader may at the same time form an exact idea of this amiable woman, and be made acquainted with the excellent manner in which she employed the hours of her existence.

The substance of what he says, is this :—As to her person, Mrs. Rowe was not a regular beauty ; but she possessed a large share of the charms of her sex. She was of a moderate stature, her hair of a fine auburn colour, and her eyes of a darkish grey, inclining to blue, and full of fire. Her complexion was very fair, and a natural blush glowed in her cheeks. She spoke gracefully, and her voice was exceedingly sweet and harmonious, and perfectly suited to that gentle language which always flowed from her lips. But the softness and benevolence of her aspect were beyond all description : Her looks inspired irresistible love ; yet not without some mixture of that awe and veneration which distinguished sense and virtue, apparent in the countenance, are wont to create. Her acquaintance with the Great had taught her all the accomplishments of good breeding ; and, without formality or affectation, she practised, in a distant solitude, all the address and politeness of a Court. But the vain parade of life had no charms for her. The labours of the toilette consumed very little of her time : She despised the arts of dress and ornament ; yet without falling into the other extreme of indecent negligence.

The love of retirement discovered itself very early in Mrs. Rowe, and never forsook her but with life itself. Yet she did not fly to solitude, that she might there waste her days in sloth, and in a monastick kind of devotion, unprofitable to the world. “ I do not,” says she, in a letter to a friend, “ affect any recluse notions of religion ; my thoughts of that are just the reverse, and all easy and sociable.” Accordingly, amidst the silence and quiet of retreat, she employed no small part of her time in various acts of charity, and in composing those works, which, as they

inspire

inspire the noblest sentiments of benevolence and piety, may be of extensive benefit to mankind. She was likewise entirely free from those unlovely dispositions of mind which are too often the effect of a retired and ascetick life; being as exemplary for every social and good-natured virtue, as for the exact sanctity of her manners. She had so great a command over her passions, that it was hardly possible for the most displeasing incidents to disturb the happy serenity of her temper; and she possessed, in a peculiar degree, that gentleness and sweetnes of disposition which gives the sex their most irresistible charms. Next to lewd and profane writings, she expressed the strongest aversion to satire, as being usually replete with personal malice and invective. No strokes of this kind can be found in her works; and her conversation was not less innocent of every appearance of ill-nature, than her writings. Scandal and detraction she considered as the language of inhumanity; which therefore no embellishments of wit, or politeness of expression, could reconcile to her ear. She always discountenanced such conversation, and sometimes (when the freedom might be decently used) she had the courage openly to condemn it. She was as unacquainted with envy, as if it had been impossible for so base a passion to enter into the human mind; and though her genius and accomplishments had, even from her youth, procured her much compliment and praise, from the best judges, yet, amidst these temptations to vanity and pride, she retained all the humility of the most obscure person. The praises with which her works were honoured, only led her to ascribe the glory to the Original of all perfection; her dependance on whose power, and her obligations to whose goodness, she constantly acknowledged, with the most grateful piety. "It is but for Heaven," said she, "to give a turn to one of my nerves, and I should be an ideot."

She had few equals in her excellent talent for conversation. Her sentiments were just and noble, and she expressed herself, upon all occasions, with propriety and elegance; so that it was impossible to be in her company without growing wiser and better, or to leave it without regret. She assumed no indecent share of the discourse, nor did she ever dictate to others, or arrogate any respect and deference to her own opinions; but in conversing with persons of abilities far inferior to her own, she seemed to study to make the superiority of her genius easy to them, by the most obliging and unaffected condescension. Nor were her affability and readiness of access to those of the lowest rank less remarkable and exemplary. It was impossible for her to treat any one with insolence and contempt.

She was perfectly untainted with the love of pleasure and dissipation; the influence of which is so unfriendly to moral improvement. She was ignorant of every polite and fashionable game. Play, she believed, at best, was but an art of losing time, and forgetting to think: A shameful art, and every way unworthy of

a being endued with reason, and born for immortality ! She had no taste for novels and romances ; and though she esteemed the Stage capable of affording, under proper regulations, the most noble and rational delight, yet, considering the real state of the English Theatre, she thought it her duty to abstain from entertainments, which, in her opinion, generally tended to promote impurity of manners, and to expose piety and virtue to scorn and ridicule. She mixed in no parties of pleasure, and she extremely despised the trivial and uninstructive conversation of formal visits, which she avoided, as much as decency would allow ; and indeed (except Drawing) she had almost an equal contempt for every thing that bears the name of diversion and amusement. Her constant occupations left her little leisure, and less relish, for any frivolous pursuits ; and she was too wise to roam abroad, in quest of that pure satisfaction and delight, which can only be found amidst domestic scenes, and in the regular discharge of the necessary duties and offices of human life.

Mrs. Rowe's superior understanding preserved her from a fondness for any kind of luxury ; and she had a contempt of riches that has been rarely equalled. As she expressed herself much pleased with the moderate fortune allotted her by the Divine Providence, so she never pursued any designs to advance her circumstances in life. Her indifference to fame was no less remarkable. As she seemed to shun the publick eye by concealing herself in an obscure solitude, so she practised no arts to promote her reputation.

In the discharge of every relative duty, this accomplished Lady was truly exemplary. Filial piety was a remarkable part of her character ; and with what affectionate solicitude she conducted herself in the marriage state, we have already seen. She was a kind and gentle mistress ; treating her servants with the greatest humanity, and most condescending goodness. She was a warm, a generous, and a constant friend ; always forward to do good offices to her acquaintance, and particularly studious to inspire them with the love of virtue, and to promote their most important interest, by inciting them to the practice of every thing that would recommend them to higher degrees of the Divine favour. Her benevolence was indeed inexpressible ; and in the exercises of it, she found (as she herself observed) half the pleasure of her life. Nor was this only the peculiar softness of her sex, or a natural felicity of temper, but the most virtuous desire to diffuse happiness. Her zeal to do good displayed itself upon all occasions ; and her beneficence was carried to the full extent of her abilities. She solemnly consecrated half of her yearly income to charitable uses ; but she did not confine her bounty within these limits : For in order to enlarge her power of doing good to her fellow creatures, she carefully avoided all superfluous expences, and when she had provided for the bare necessities and conveniences of life, she added the remainder of her revenue to the consecrated fund. The first time

she accepted of a gratification from the bookseller for any of her works, she bestowed the whole sum on a family in distress; and there is reason to believe that she employed whatever she received on such an account, in the same generous manner.

Besides the sums of money which she gave away, and the distribution of practical books on religious subjects, she employed her own hands in providing clothes for the necessitous; and not content with sending her servant to examine what her poor neighbours stood in need of when they were sick, she frequently visited them in person, amidst the worst scenes of wretchedness and disease. In a word, she seemed a sort of ministering angel to the indigent. Her goodness prevented their requests; and the kindest expressions always accompanied the relief she bestowed; for she treated them with the affability of a friend, and not with the superiority of a benefactor. But there was one species of charity in which she took a peculiar delight, and that was the education of their children. A number of these were taught to read and work, at her expence; and she not only furnished them with bibles, and other necessary books, but occasionally supplied them with clothing. She likewise condescended herself to instruct them in the plain and necessary principles and duties of religion. Her beneficence, however, was not confined to those who, in strict terms, might be called poor; for she extended it occasionally to the distresses of persons of narrow fortune, whose cares and anxieties she frequently relieved by seasonable presents; upon which occasions she knew how to heighten the favour, by the manner of conferring it; having a most happy art of sparing their blushes while she softened their adversity.

Such an assemblage of virtues as this could only be the offspring of Piety; of that Divine principle which discovered itself very early in the mind of Mrs. Rowe, and by which she was guided into that uniform and exemplary course of obedience to the Divine commandments, which she maintained in every part of her life. Accordingly her writings give a faithful picture of her soul. Her profound humility, and supreme affection to God; her faith in his promises, and dependance on his providence; her zeal for his glory, and respect to the holiness of his laws, appear in the strongest light in her works; and particularly in her " *Devotions,*" which (agreeably to her request) were revised and published, after her death, by the excellent Dr. Watts. (g) These good dispositions she used her utmost endeavours to cultivate and improve.—She devoted herself, at an early age, to the service of Heaven, in a solemn covenant; which sacred engagement she frequently renewed, in her riper years. She practised secret prayer, with constancy

(g) They were entitled, " *Devout Exercises of the Heart in Meditation and Soliloquy, Praise and Prayer.*"

constancy and regularity : But her devotions were rather frequent, than protracted to such an undue length as might be apt to distract the attention, and to exhaust the spirits. She expressed the highest veneration for the Lord's Day, which she consecrated to its proper use ; and as she was a constant attendant on the publick worship, so she never neglected any opportunity of partaking of the holy communion. She likewise further sanctified the day, by entertaining a set of poor people at her house, and by a regular distribution of alms. Her love and reverence of the Holy Scriptures had been always very remarkable ; and, for some time before her death, she scarcely read any thing but these inestimable books, and practical treatises on sacred subjects. To these means of improvement she added frequent meditations on the blessedness of a future state, the perfections of God, and such other important points as appeared best suited to promote all holy dispositions ; and, besides these her usual religious exercises, she observed, in the latter part of her life, some stated seasons of abstinence and extraordinary devotion,

Mrs. Rowe, indeed, seemed born for the practice of sublime and ascetick piety : It was the supreme pleasure of her life. Yet she did not set too high a value on strong emotions of the passions, and religious fervours ; nor was she tempted by the love of devotion to prefer it to social virtue. She neither affected any kind of singularity, or appearance of severity, nor presumed to censure those who came not up to that strictnes, to which she obliged herself. Her natural temper was cheerful and serene ; and this happy frame of mind, which is so great an ornament of genuine religion, continued with her, to her last moments, and was never interrupted by any of those fantastick disorders that so often cloud the imaginations of the softer sex : Good-humour and inoffensive gayety were her constant companions.

Such was the character, and such the conduct, of this most amiable and excellent woman ; who lived universally respected and beloved, and died amidst the sincere lamentations of all her acquaintance ; in which number were found many persons of exalted rank, and distinguished merit, who had honoured her with their peculiar regard and esteem. Her death was indeed a publick loss ; and her memory will be for ever revered by the friends of virtue and religion.

Some time after her decease, her "Miscellaneous Works in Prose and Verse" were prepared for the press, agreeably to her own directions left in writing ; and in the year 1739, they were published in two volumes, octavo, with the addition of "Original Poems and Translations, by Mr. Thomas Rowe;" and to the whole is prefixed "An Account of the Lives and Writings of the Authors."—These two volumes, with her "Letters," already specified, the "History of Joseph," and her "Diversions," may be reckoned to complete the works of Mrs. Rowe :

For the small collection of verses, written in her youth when she was at a boarding-school in the country, or soon after leaving it, and published under the title of "Poems on several Occasions, " by *Philomela*, she, in her maturer years, condemned, as juvenile follies, to perpetual oblivion. (b)

(b) *Memoirs of the Life and Writings of Mrs. Rowe, &c.*

The Life of COLLEY CIBBER.

COLLEY CIBBER, a celebrated Comedian and Dramatick Writer, was born in London, in the year 1671. His father, Caius Gabriel Cibber, was a native of Holstein, who came into England some time before the Restoration of King Charles the Second, to follow his profession, which was that of a statuary. (a) His mother was the daughter of William Colley, Esq; of a very ancient family in Rutlandshire; and it was her brother, Edward Colley, Esq; that gave Mr. Cibber his Christian name. (b)

In 1682, he was sent to a free-school at Grantham, in Lincolnshire, where he continued till the year 1687; when he was taken

from

(a) This eminent artist was born about the year 1630, at Hensbury, in the Duchy of Holstein. He was the son of a cabinet-maker to the King of Denmark, and discovering a talent for sculpture, was sent to Rome, at his Majesty's expence.—Within a few years after his arrival in England, he was appointed Statuary and Carver to the King's closet. Two of the bas-reliefs on the pedestal of the monument are of his hand. He carved most of the statues of the Kings round the Royal Exchange: But these are not by far so well executed as the figures of Melancholy and Raving Madness before the Hospital of Bedlam, which are his capital performances.

The first Duke of Devonshire employed him much at Chatsworth, where he executed several good pieces of sculpture. He likewise built the Danish church in London, where he lies buried, with his second wife; who brought her husband a fortune of six thousand pounds, and was the mother of the Laureat. He died about the year 1700. The monument for his wife was erected in 1696.—Walpole's Anecdotes of Painting, &c. Vol. III. P. 81. Edit. 1764, 4to. Granger's Biograph. Hist. Vol. II. Part 2. P. 400. Edit. 1769. 4to.

(b) *An Apology for the Life of Mr. Colley Cibber.* Written by Himself. Edit. 1740, 4to.

from thence, in order to stand at the election of scholars into Winchester College, being, by his mother's side, a descendant of William of Wykeham, the founder; which advantage, his father (who knew little of the world) imagined would be a sufficient security for his success, and so sent him down, without any recommendation or interest, but that of his own merit, and a pompous pedigree in his pocket. When the election was over, and our young Candidate found himself in the list of the unsuccessful, he immediately returned to London; and his father being at that time employed at Chatsworth, in Derbyshire, by the Earl of Devonshire, he acquainted him, by letter, with his disinclination to wait another year for an uncertain preferment at Winchester, and entreated that he might be sent, without delay, to the University. For though, at this early period, he had imbibed an inclination for the Stage, yet he durst not reveal it; knowing that it would disoblige his father, and having no conception of any practicable means to make his way to it.

In answer to his request, his father informed him, that as soon as his affairs would permit, he would settle him at Cambridge; but when some months were elapsed, being unwilling to let him waste his time any longer in London, he sent for him down to Chatsworth, that he might keep him under his own eye, till he could be at leisure to carry him to the University.

In the mean time, the Revolution was coming on so fast, that when our young Traveller arrived at Nottingham, he found his father in arms there, under the Earl of Devonshire, who had raised some troops for the service of his country. This unexpected meeting gave a new turn to his fortune; for his father being too far advanced in years to endure the winter fatigue, which might possibly ensue, desired leave to return and finish his works at Chatsworth, and begged the Earl to accept of his son in his room. This proposal was so well received by his Lordship, that he not only admitted of the young man's service, but promised his father, that when affairs were settled, he would provide for him. "Thus," says our Adventurer, "in one day, all my thoughts of the University were smothered in ambition! A flight commission for a Horse-Officer was the least view I had before me." (c)

Full of these ideas, our young Soldier continued in the service, till the publick tranquillity was settled; when all the Officers who had commanded these troops, received commissions to confirm them in their several posts; and, at the same time, such private men as chose to return to their proper habitations, were offered their discharges. Among the small number of those that received them, Mr. Cibber was one; for not hearing that his name was in any of these new commissions, he thought it time for him to take his leave of military ambition, and resolved to pursue his fortune in

London

(c) *Apology for the Life of Colley Cibber*, P. 37.

some other field. Accordingly he returned to his father at Chatsworth ; where he stayed till the master of that noble seat came down, with the new honours of Duke of Devonshire, Lord Steward of his Majesty's Household, and Knight of the Garter. Soon after this, Mr. Cibber's father thinking that a little Court favour might give him a chance for saving the expence of maintaining his son at the University, as he had intended, ordered the young man to draw up a petition to the Duke, and, to give it some air of merit, to put it into Latin ; the prayer of which was, that his Grace would be pleased to do something for him. This petition was so favourably received, that the Duke desired his father to send him to London, in the winter, where he would consider of some provision for him. His Grace's direction was readily obeyed ; and the young man entered into his first state of attendance and dependance for about five months. But, by frequenting the playhouse in his intervals of leisure, his head was soon turned to other views. The allurements of a Theatre were too strong for so warm a vanity as his to resist ; he saw no joy in any other life than that of an Actor ; and, be the consequence what it might, he determined to tread the Stage.

Having thus voluntarily withdrawn himself from the patronage of the Duke of Devonshire, our Candidate for theatrical fame prepared to execute what he had resolved, in defiance of all impediments. The Patentees, at that time, had made it a rule, that no young persons, desirous to be Actors, should be admitted into pay, under, at least, half a year's probation ; but pay was the least of Mr. Cibber's concern : The privilege of seeing plays every day for nothing he esteemed a sufficient recompence for his best services ; so that it was no trial of his patience, that he waited full three quarters of a year, before he was taken into a salary of ten shillings a week. This appointment, with the assistance of food and raiment at his father's house, he looked upon as a most plentiful provision, and thought himself the happiest of mortals.

It was in the year 1690, that Mr. Cibber thus became one of the Royal Company of Comedians ; inexpressibly delighted with his good fortune, and warm with the first ambition of a young Actor, which (as he remarks) is that of being a Hero. And yet, with all his vanity, he could not but see and lament, that his prospect in this way was but melancholy : For, besides the insufficiency of his voice, the disadvantages of his person (which, though not ill made, was, at this early age, meagre and uninformed, with a dismal pale countenance,) seemed to threaten him with a long exclusion from those characters which he wished most to attempt. What was most promising in him, at this time, was the aptness of his ear ; for he was soon allowed to speak justly, though what was grave and serious did not equally become him. Accordingly, the parts he played were very trivial ; the first in which he appeared, with any glimpse of success, being of no higher

consequence than the Chaplain in the *Orphan* of Otway. "Here," says he, "was the first applause I ever received; which made my heart leap with a higher joy than may be necessary to describe." And yet he acknowledges that his transport was not then half so high, as when Goodman, a celebrated performer who had left the Stage, clapped him on the shoulder, the next day, and affirmed, with an oath, That he would one day make a good actor. The surprise of being commended by one who had been himself so eminent on the Stage, and in so positive a manner, was more than he could well support. "It almost took away my breath," says he, "and fairly drew tears from my eyes." And so completely was his vanity gratified by this compliment, that he makes it a question, Whether Alexander himself, or Charles the Twelfth of Sweden, when at the head of their first victorious armies, could feel a greater transport in their bosoms, than he did then in his, when but in the rear of this troop of Comedians. (d)

This ardent spirit of emulation bade fair to carry him forward in the road to theatrical excellence; and it was not long before a favourable opportunity offered for his distinguishing himself in a new character. It happened that Queen Mary commanded the *Double Dealer* to be acted, at a time when Kynaston, a principal performer, was so ill that he could not undertake his part of Lord Touchwood; whereupon Mr. Congreve, the author of that Comedy, advised that it might be given to Mr. Cibber, if he would undertake it at so short a warning. The flattery of being thus distinguished by so celebrated a writer, and the honour of acting before a Queen, made our Comedian blind to the difficulties that might attend it: He accepted the part, and, the next day, performed it so well, that Mr. Congreve complimented him with saying, he had not only answered, but exceeded his expectations; and that he would shew him he was sincere, by saying more of him to the Managers. This he did so effectually, that, on the next pay-day, Mr. Cibber found his salary advanced from fifteen to twenty shillings a week.

This favourable opinion of Mr. Congreve, however, had not so much weight with the Patentees as to recommend our Comedian to any new trials of his capacity; nor could he advance a step further, till the Company was divided; when, by the revolt of Betterton, and most of the other principal performers, who went off to the new Theatre in Lincoln's-Inn-Fields, a clear stage was left for younger candidates to shew their best pretensions to publick favour. Upon this occasion, Mr. Cibber's salary was raised, with the rest, but his capacity as an Actor was still rated very low; nor could he get one good part of any kind till many months after, unless it were of that sort, in which no body else would venture to expose himself. A sudden emergency, however, brought him, at last, the unintended favour of a part, which gave him an opportunity

(d) *Apology for his Life*, P. 107.

opportunity of displaying his talents to advantage : This was the part of Alderman Fondlewife, in the Comedy of the *Old Bachelor*, which he undertook, when the situation of the Company would not permit them to dispose of it otherwise, and in which, by the closest imitation of Dogget, (the original performer of this part,) not only in dress, but in voice and manner, he obtained the universal and consummate applause of the audience.

This was another triumph for the vanity of our Comedian ; but as there were few or no parts of the same kind to be had, and as the Patentees were at a loss to conceive what other sort of characters he could be fit for, his good fortune came forward but slowly, and his success in the *Old Bachelor* opened no further way to his advancement. This, (as he observes) might have made a young fellow of more modesty despair ; but being of a temper not easily disheartened, he resolved to leave nothing unattempted, that might shew him in some new rank of distinction. Having therefore no other resource, he was at last reduced to write a character for himself ; and accordingly, the next year, he produced the Comedy of “ Love’s last Shift,” which, by the interest of Mr. Southern, was brought upon the Stage, in the year 1695. In this play, he gave himself the part of Sir Novelty Fashion ; which he performed so incomparably well, that he at once increased his reputation as an Actor, and secured to his Comedy the success it deserved.

But notwithstanding this fresh accession of fame, Mr. Cibber found it a work of difficulty to get forward in his profession. His want of a strong and full voice soon cut short his hopes of making any valuable figure in Tragedy ; and though there were some comick characters, of a peculiar cast, in which he shone unrivalled, yet when any fresh parts were to be disposed of, it was seldom that he obtained one of any consequence : Some impediment or other was still thrown in the way of his ambition. At the same time, the circumstances of the Theatre were such, that his salary was not regularly paid ; an inconvenience which he could not well dispense with : For being now a married man, he found that his precarious income from the Stage was not sufficient to supply an increasing family with even the necessaries of life ; and as he had married his wife without her parents consent, his only further support was an annuity of twenty pounds allowed him by his father. In this situation he saw no better resource than that of writing plays ; and the encouragement he had already received, induced him to continue his endeavours. This he did, with indefatigable application, and various success ; producing, for some time, a new play almost every year. Of these productions “ The Careless Husband” is reckoned by much the best ; and when it was brought upon the Stage, in the year 1704, it met with a suitable reception. This success the Author ingenuously ascribes, in a great degree, to Mrs. Oldfield ; “ not only,” says he, “ from the uncommon excellence of her action, but even from her

" personal manner of conversing. For there are many sentiments " in the character of Lady Betty Modish, that, I may almost say, " were originally her own, or only dressed with a little more " care, than when they negligently fell from her lively hu- " mour." (e) But, with all due allowance to the merit of Mrs. Oldfield, it is certain, that Mr. Cibber, by his own inimitable performance of the part of Lord Foppington, did not a little contribute to the success of his play.

From this time, the reputation of our Comedian became so well established, that we find him considered by the Managers as an Actor of some consequence, during several theatrical revolutions, till the year 1711, when he himself became one of the Patentees of Drury-Lane; in which station he continued twenty years; a period, wherein the English Stage seems to have been brought to a more flourishing condition than it had ever known. The profits of the Patentees were, of course, proportionable; and our Author informs us, that their shares were never less than a thousand pounds annually to each. (f)

This state of prosperity was the reward of their own labours; and whilst they enjoyed it with gratitude and exultation, they left no proper means untried, to preserve it. Mr. Cibber, in particular, was equally diligent as an Actor, and an Author. In this last capacity he produced, amongst other pieces, his Comedy called "The Nonjuror," which was acted in 1717, and printed with a dedication to the King. The idea of this performance was suggested by some recent events, of national concern; and the Author himself has explained the nature and design of his undertaking. For he tells us, that as Jacobitism had lately exerted itself, by a most unprovoked rebellion, he thought the setting of the Authors, and the principles, of that desperate folly, in a fair light, (by allowing the mistaken consciences of some their best excuse, and by making the artful pretenders to conscience as ridiculous as they were ungratefully wicked,) was a subject fit for the honest satire of Comedy, and what might, if it succeeded, do honour to the Stage. To give life, therefore, to this design, he borrowed the *Tartuffe* of Moliere, and turned him into a modern *Nonjuror*; engraving upon the hypocrisy of the French character, the stronger wickedness of an English Popish Priest, lurking under the doctrine of our own Church, to raise his fortune, upon the ruin of a worthy gentleman, whom his dissembled sanctity had seduced into the treasonable cause of a Roman Catholick outlaw. (g)

The "Nonjuror" met with great success in the representation, taking a run of eighteen nights; the very subject (as our Author observes) being its protection: For as the satire of this play was chiefly directed against the enemies of the government, a few smiles of silent contempt were the utmost disgrace it suffered, on

(e) *Apology, &c.* P. 177.

(f) *The Companion to the Playhouse, Vol. II. [Art. Cibber.] Apo-*

logy, &c. P. 254.

(g) *Apology, &c.* P. 302.

its first appearance ; none of the party, at whom it was levelled, choosing to express any disapprobation or resentment. The reasons of this lenity were extremely obvious to Mr. Cibber ; and the consequence was no other than what he had foreseen. " As it was then probable," says he, " that I might write again, they knew it would not be long before they might with more security give a loose to their spleen, and make up accounts with me. And to do them justice, in every play I afterwards produced, they paid me the balance, to a tittle. But to none was I more beholden, than to that celebrated author Mr. Mist, whose Weekly Journal, for about fifteen years following, scarce ever failed of passing some of his party compliments upon me : The State and the Stage were his frequent parallels, and the Minister, and Mynbeer Keiber, the Manager, were as constantly drolled upon." (b)

The truth is, that, from this time, our Author became the constant butt of the Jacobite party, and had never fair play given to any of his productions. But the inconveniences which the " Nonjuror" thus brought upon its author, were amply compensated by the substantial advantages it procured him : For, when he had the honour to present the dedication of his play to King George the First, his Majesty ordered him two hundred pounds ; and for the further reward of his loyalty, he was promoted, in the year 1731, to the place of Poet-Laureat.

It was in the same year that our Comedian thought proper to retire from the Stage ; though he was under no visible necessity of quitting it : For, notwithstanding his age, he had still health and strength enough to have been as useful on it as ever. But the Company having sustained an irreparable loss, by the sickness and infirmities of some of the principal performers, and the death of others, and the surviving fraternity having got some chimerical, and, as Mr. Cibber thought, unjust notions into their heads, he chose not, at his time of day, to enter into new contentions ; but, as he found an inclination in some of them to purchase the whole power of the patent into their own hands, he did his best, during his continuance with them, to make it worth their while to come up to his price, and then sold out his share, and withdrew from the Stage. He did not, however, so entirely relinquish his profession, as never to resume it ; for, upon some particular occasions, he returned to the Theatre, performing at no less a salary (it is said) than fifty guineas a night. In the year 1745, particularly, though he was then no less than seventy-four years old, he appeared in the character of Randolph, the Pope's Legate, in his own Tragedy called " Papal Tyranny," which he performed, notwithstanding his advanced age, with great vigour and spirit. (i) He seems indeed to have known but little

of

(b) Apology, &c. P. 303. (i) Apology, &c. P. 345. Companion to the Playhouse, Vol. II.

of the infirmities which usually attend the decline of life ; his peculiar cheerfulness and vivacity rendering him superior to their power. He passed his days in the utmost ease, gayety, and good-humour, and was not removed from the Stage of this world till December, 1757, when he had just completed his eighty-sixth year.

In his own *Apology for his Life*, (which includes likewise the Theatrical History of his own time, from his first appearance on the Stage, to his last *Exit*,) Mr. Cibber professes to give the publick as true a picture of himself as natural vanity would permit him to draw ; and it must be confessed, that he has performed his promise with singular candour and simplicity. The portrait he has there exhibited will give us a good idea of him, in whatever light he is considered, whether as a Man, an Actor, or a Writer.

Considering him as a Man, it appears, That a degree of vanity sufficient to keep him ever in temper with himself, blended with such a share of humility as made him sensible of his own follies, ready to acknowledge them, and as ready to laugh at them ; a sprightliness of wit and quickness of repartee, which frequently enabled him to keep the laugh in his favour ; with a fund of good nature which was not to be ruffled when the jest happened to run against him ; together with an intimate acquaintance with elegant and polite life, were the principal materials of which his character was composed. (k) The happiness of his disposition, indeed, was never more conspicuously displayed, than in his behaviour under that long persecution which he endured from the resentment of a Party, who so earnestly endeavoured to prevent his receiving those advantages from his writings, and that applause for his acting, which he justly deserved. How little effect the utmost malevolence of his enemies had upon his easy, careless humour, may be seen by the manner in which he conducted his dispute with Mr. Pope, to whose most bitter satire he had been so long exposed. But besides these inferior endowments and accomplishments, he is said likewise to have been possessed of great humanity, and universal philanthropy ; his charitable and beneficent conduct bearing continual witness to the goodness of his heart.

As an Actor, nothing can be a stronger proof of his merit, than his acknowledged eminence in that profession ; an eminence which he attained, in spite of all disadvantages ; whether arising from his own defects, or from the jealousy and opposition of others. His chief excellency lay in the walk of fops, and feeble old men, in Comedy ; in the former of which it does not appear that he was ever excelled, in any period before him ; nor, (in the judgment of some,) has he been nearly equalled in any since. — We have already taken notice of certain impediments which prevented him from excelling in Tragedy. He did not, however, give up all pretensions to the buskin, for he frequently appeared as a Tragedian,

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(k) Companion to the Playhouse.

edian, in parts of consequence ; the reason of which he assigns in his Apology, with equal moderation and good sense. (*l*) His self-love, indeed, has there induced him to advance some little claim to merit, in particular instances ; but as he was not blind to his own defects, so, upon another occasion, he frankly acknowledges his insufficiency. (*m*)

As a Writer, Mr. Cibber's character was, at times, very severely handled by some of his contemporary Criticks ; but by none with more harshness than by Mr. Pope. Party zeal, however, seems to have had a great share in exciting the opposition against him ; since, through a long course of years, the publick judgment has so far declared in his favour, that many of his plays have constantly formed part of the entertainment of every season, and are now upon the list of acting and favourite plays. Of his dramatick performances, many were such as he had altered, or, indeed, compiled from others ; being, for the most part, composed by collecting what little was good in several pieces which had met with no success, and were laid aside as theatrical lumber. On this account he was frequently treated as a plagiary, and reproached with great asperity ; yet neither have other writers been so violently attacked for the same fault, nor do these altered plays (as our Dramatist justly pleads) detract from the merit of those more successful pieces, which were entirely his own. The exact degree of that merit we shall not attempt to ascertain ; but we cannot, without injustice to the memory of the Author, omit that peculiar praise which he himself seems most solicitous to assign them, when he observes, That whatever any of his productions might want of skill, learning, wit, or humour, yet they were not wanting, at least, in what our most admired writers seemed to neglect, and without which one cannot allow the most taking play to be intrinsically good, or to be a work, upon which a man of sense and probity should value himself ; and that is, the mixture of profit with delight. “*The utile dulci,*” says he, “*was, of old, equally the point, and has always been my aim, however wide of the mark I may have shot my arrow.* It has often given me amazement, that our best authors of that time could think the wit and spirit of their scenes could be an excuse for making the looseness of them publick. The many instances of their talents so abused are too glaring to need a closer comment, and are sometimes too gross to be recited. If then, to have avoided this imputation, or rather to have had the interest and honour of Virtue always in view, can give merit to a play, I am contented that my readers should think such merit the ALL that mine have to boast of.” (*n*) — It is with the greatest reason

(*l*) Apology, &c. P. 129. (*m*) A Letter from Mr. Cibber to Mr. Pope, 8vo. 1742.

(*n*) Apology, &c. P. 154.

reason that our Author thus felicitates himself upon the virtuous tendency of his dramatick writings ; a species of merit most excellent in itself, and the more valuable as it is so rare.

Such of his plays as he thought worth preserving, he collected and published in two volumes, quarto. He did not succeed in writing Tragedy, any more than he did in acting it : Neither did he appear to advantage in his Poetical capacity. But his Comedies are not the only productions by which we should estimate his literary merit : For his “Apology for his own Life” is justly admired. “He will be known,” says Mr. Walpole, “as long as the Careless Husband and the Memoirs of his own Life exist; and so long the injustice of calling the figures at Bedlam

— “*bis brazen brainless brothers,*
“ and the peevish weaknes of thrusting him into the Dunciad,
“ in the room of Theobald the proper hero, will be noted
“ riotous.” (a)

Besides this, Mr. Cibber published Two Letters to Mr. Pope; and in the year 1749, there came out another piece of his, entitled, “The Character and Conduct of Cicero considered, from the History of his Life by Dr. Middleton, with occasional Essays, and Observations upon the most memorable Facts and Persons during that Period ;” in one volume, quarto.

(a) Anecdotes of Painting, &c. Vol. III. 4to. Edit.

The Life of Sir ROBERT WALPOLE, Earl of ORFORD.

SIR ROBERT WALPOLE, Earl of Orford, was descended from a very ancient family, and was born at Houghton, in Norfolk, in the year 1674. He was educated on the foundation at Eton school, from whence he was elected to King’s College, in Cambridge, and there admitted in the year 1681 ; but succeeding to the family estate, upon the death of his elder brother, he resigned his Fellowship. (a)

(a) The Life of Sir Robert Walpole. The Grand Magazine, for the Year 1759, P. 129. New and Gen. Biog. Dict.



ROBERT Earl of ORFORD.

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In the year 1700, he was chosen Member of Parliament for King's Lynn, in Norfolk; which place he represented in several succeeding Parliaments. In 1705, he was nominated one of the Council to his Royal Highness Prince George of Denmark, Lord High-Admiral of England. In 1707, he was appointed Secretary at War; and in 1709, was made Treasurer of the Navy.—These preferments (which are thought to have been the rewards of his attachment to the Duke of Marlborough, and Lord Godolphin, as well as of his known zeal for the Whig interest,) were of no long continuance; for, upon the change of the Ministry, which happened in 1710, he was removed from all his employments.

Mr. Walpole was a very popular Speaker, and his talents and activity were so troublesome to the opposite party in the House of Commons, that they were extremely ready to embrace an opportunity, which soon offered, for suppressing his influence. On the 21st of December, 1711, a report was made by the Commissioners of the House of Commons for taking, examining, and stating the publick accounts, in which, among other charges against the Marlborough Ministry, there was inserted a charge against Mr. Walpole, accusing him of some clandestine and corrupt practices, with regard to certain forage-contracts in Scotland, in which he was concerned as Secretary at War; and when this part of the report was taken into consideration, the House, after a very long and warm debate, came to a Resolution, That Mr. Walpole was guilty of a high breach of trust, and notorious corruption; and at the same time it was further resolved, that for the said offence he should be committed to the Tower, and expelled the House. In consequence of this resolution, Mr. Walpole surrendered himself, the next morning, and was sent to the Tower, where he continued during the remainder of that Session. But notwithstanding his expulsion, the borough of Lynn Regis re-elected him as their Representative; whereupon a petition was lodged against him, by his competitor, and it was resolved by the House of Commons, that he was incapable of being elected a Member to serve in that Parliament, and that the election was void. Accordingly a new writ was issued for that town: But the electors persisted in their choice, and refused to make any other return. (b)

VOL. IX. 3.

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(b) *Life of Sir Robert Walpole.* Parliamentary Debates, Vol. V. 8vo. Edit. 1741.

This severity of the House of Commons is attributed, by our celebrated female Historian, to the rage and violence of party. 'Had it had a higher motive,' says she, 'it would have been commendable; * inquisitors into publick abuses can

'hardly err by their rigidnes; the terror of punishment without the hope of pardon is necessary to guard the publick from peculation and unnumbered frauds.'—The History of England, from the Revolution to the present Time; in a Series of Letters to the Rev. Dr. Wilson. By Catharine Macaulay. Vol. I. 4to. Edit. 1778.

In the next Parliament, therefore, which met in February, 1714, Mr. Walpole took his seat; and in the long debate relating to Mr. Steele, on account of his publishing "The Crisis," (c) he distinguished himself greatly in behalf of liberty, and thereby increased the popularity he had before acquired among the Whigs, who had considered him as a kind of Martyr in their cause. Soon after this, he manifested his attachment to the House of Hanover, with great spirit and address, when the important question concerning the supposed danger of the Protestant Succession was so warmly debated. The 'Bill to prevent the growth of schism,' and for the further security of the Church of England,' which was brought in, the next month, gave him a fresh opportunity of displaying his eloquence, and of distinguishing himself as an advocate for civil and religious liberty.

Upon the death of the Queen, which happened in the month of August following, affairs took a new turn. The Whig interest prevailed, both at Court and in the Senate; and immediately after his Majesty's arrival, a total change was made in all offices of trust and advantage. In this general revolution, Mr. Walpole's services were not forgotten: He was gratified with the double place of Paymaster to the Army, and to Chelsea Hospital, and was nominated a Member of the new Privy Council.

The Parliament being dissolved, and a new one called, a Committee of Secrecy, consisting of twenty-one gentlemen, was chosen for the purpose of inquiring into the conduct of the late Queen's Ministry; and Mr. Walpole, being one of the number, was elected their Chairman. The business of this Committee was to digest, under proper heads, the substance of all the powers, instructions, memorials, letters, and papers, relating to the late negotiation of peace and commerce, and to the cessation of arms, which Mr. Secretary Stanhope had presented to the House of Commons, pursuant to their address to his Majesty for that purpose; and to report the same, with their observations on them, to the House.

The Committee proceeding in their examination with all possible dispatch, Mr. Walpole was soon enabled to present their Report to the House; and accordingly, having read the title of it in his place, he delivered it in at the table, together with an appendix, containing at large those letters and papers which were referred to therein. The Report comprehended a variety of articles, ranged under different heads; and the motion which was made by the Tories for deferring the consideration of it being rejected by a great majority, it was ordered to be read. The Clerk of the House therefore entered upon it immediately, and the reading of it was concluded the next morning; when Sir Thomas Hanmer moved, that the consideration of the said report should be adjourned to a certain day. He was seconded by the leading

(c) See the Life of Sir Richard Steele, in the Eighth Volume of this Work.

leading men among the Tories, who likewise moved, that the report should be printed, for the perusal of the Members. They were answered by Mr. Walpole, who insisted upon pursuing the inquiry; in which he was seconded by Mr. Secretary Stanhope, and the point was carried by a great majority. Mr. Walpole then observed, that he did not question but the whole House was fully convinced, from what they had heard, that Henry Lord Viscount Bolingbroke was guilty of high treason, and other high crimes and misdemeanours; of which therefore he impeached him. This declaration threw the Tories into such confusion, that the resolution for impeaching his Lordship passed the House, almost without opposition. It was immediately followed by the impeachment of the Earl of Oxford; and it was not long before the Duke of Ormond and the Earl of Strafford shared the same fate. (d)

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(d) The Earl of Strafford was afterwards included with others in an act of indemnity; but the Duke of Ormond, who consulted his safety, by withdrawing himself from the kingdom, was attainted of high treason.—Frequent incidental mention has been made of his Grace in a former volume: We shall here insert some particulars of his life.

JAMES BUTLER, Duke of Ormond, was born in the Castle of Dublin, in the year 1665. When he was ten years old, he was sent to France, where he made but a short stay; and soon after his return he was entered at Christ-Church College, in Oxford, where he continued till his father's death. In 1685, he was made a Lord of the Bed-Chamber; in which year, likewise, he served against the Duke of Monmouth, in the West. In 1688, he was elected a Knight of the Garter; and the same year he was also elected Chancellor of the University of Oxford. Upon the landing of the Prince of Orange, he attended King James to Salisbury; but when his Majesty returned to London, he went over to the Prince at Sherborne Castle, and entered Salisbury with him, from whence he went with some troops to Oxford, and caused his Royal Highness's declaration to be read publicly in that city. Upon

the accession of King William and Queen Mary, he was made one of the Lords of the Bed-Chamber, Captain of the second troop of Guards, and was installed a Knight of the Garter. He attended his Majesty into Ireland, and was at the battle of the Boyne; and when the campaign was ended, his Grace was appointed one of the Privy Council for that kingdom. He likewise attended his Royal master into Flanders; where, at the battle of Landen, in 1693, he was wounded in several places, and taken prisoner. He was exchanged for the Duke of Berwick; and in 1695, he was with the King at the taking of Namur.

After the death of King William, the Duke of Ormond still continued in favour at Court; and when the scheme for besieging Cadiz by sea and land was concerted, in the year 1702, his Grace was appointed Commander of the land forces which were to be employed in the expedition; and though the attempt was unsuccessful, he discharged his duty with spirit and judgment. His bravery and good conduct were likewise of essential service to Sir George Rooke, in the glorious exploit at Vigo, on their return.*

In 1703, his Grace was appointed Lord Lieutenant of Ireland; which high office was again conferred upon him,

* See the Life of Sir George Rooke, in the Eighth Volume of this Work.

The House of Commons having referred it to the Secret Committee, to draw up articles of impeachment, and prepare evidence against these Noblemen, the business was carried on with such activity, that Mr. Walpole soon reported the articles to the House; and having read them in his place, he delivered them

him, some years after. In 1712, he was made Colonel of the first regiment of Foot Guards, and was appointed Commander in Chief of her Majesty's forces, in the room of the Duke of Marlborough, who had been dismissed from all his employments. His Grace hereupon set out for Flanders; 'well satisfied,' says Bishop Burnet, 'both with his instructions and his appointments; for he had the same allowances that had been lately voted criminal in the Duke of Marlborough.' His Grace's instructions, however, restricted him from acting against the enemy; for he had orders not to co-operate with the Allies in any military manœuvre of importance, lest that a battle, either gained or lost, should, by raising the power of one side or the other, give a check to the execution of the plan of pacification settled between the Courts of England and France. In the mean time, preparations had been made for an early campaign, and the army of the Allies, when joined, was found to be greatly superior in numbers to the French; whereupon Prince Eugene proposed that they should march towards the head of the Scheld, where the French army lay, and upon their advancing, the enemy would be obliged either to venture on action, or to retire; in which last case, Cambray would be left open to the Allies, to sit down before it; and, should that place be taken, a free passage would be opened for the army, into the heart of France. The Council of War agreed to this; but, to their great surprise, the Duke of Ormond produced his orders, not to act offensively against the French; which orders seemed to give him much uneasiness, but he said he must obey them. This was very highly resented by the whole

army, and by the Ministers of the Allies at the Hague, and at Utrecht; and when the news of it arrived in England, it was received with the utmost astonishment. Motions were immediately made, in both Houses of Parliament, for an address to the Queen, humbly desiring her Majesty to lay before them the orders she had sent to her General, and requesting that the Duke might be set at liberty, to act in concurrence with the other Generals, and carry on the war, so as to obtain a safe and honourable peace. But this address was prevented by the influence of the Ministers, who declared that the terms on which a general peace might be made were settled, and that her Majesty would communicate them to Parliament in a few days. At the same time they observed, that the Duke of Ormond had received orders to concur with the General of the Allies in a siege; which was indeed the fact: but as he was still restrained from giving battle to the French, this permission to join in a siege was in a great measure useless. However, in consequence of these orders, the Duke co-operated with Prince Eugene in covering the siege of Quesnoy, which was carried on with uncommon vigour; but when the place was so strengthened, that it could not hold out above two or three days, the Duke, pursuant to the fresh instructions he had received from Court, acquainted Prince Eugene, and the Deputies of the States attending the army, that the French King had agreed to several articles demanded by the Queen, as the foundation of an armistice, and that he had received orders from his Royal Mistress to publish a suspension of arms for two months, between his army and the French. He then proposed,

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them in at the table. After some time, the Earl of Oxford put in his answer to the articles of impeachment exhibited against him; and a copy of it being delivered by the Lords to the Commons, a warm debate ensued in that House, which was renewed from time to time with uncommon vehemence, and in which Mr. Walpole

that the like suspension of arms should be published in the Confederate army; but Prince Eugene not agreeing to this, he immediately signified his orders to all the German troops in the Queen's pay. The probability of these measures had been foreseen; and such effectual negotiations had been carried on with the Princes to whom these troops belonged, that their Generals had received orders to continue with Prince Eugene, and to obey his command. This they represented to the Duke of Ormond; who thereupon told them, that they should have neither bread, nor pay, nor their arrears, if they refused to obey his orders. In the mean time, Quesnoy capitulated, and the garrison were made prisoners of war. The Duke then made a second attempt upon the Generals of the German troops, to see if they would agree to the cessation of arms: But they excused themselves, upon the orders they had received from their masters. His Grace, therefore, having now received positive instructions how to proceed, immediately separated the British forces from the Allies, and directing his route to Avesne le Seig, he encamped at that place, and proclaimed a cessation of arms for two months. On the same day the like armistice was declared in the French army. ‘The withdrawing the English forces in this manner from the Confederate army,’ says Burnet, ‘was censured, not only as a manifest breach of faith, but as treacherous in the highest and basest degree.’ The British troops, in their retreat, were denied a passage through Douay, Tournay, Oudenaarde, and Lille; but the Duke of Ormond found means to take pos-

session of Ghent and Bruges; in which neighbourhood the army remained during the winter.

At the close of the campaign, the Duke returned to England, and waited upon the Queen at Windsor, where he was most graciously received. But upon the accession of King George the First, he was dismissed from his command; which his Majesty restored to the Duke of Marlborough. His impeachment, which followed soon after, excited a general concern in the House of Commons; several members, of both parties, speaking in his behalf. Sir Joseph Jekyll, in particular, expressed his earnest hope, That if there were room for mercy, it might be shewn to that noble, generous, and courageous Peer, who, for many years, had exerted his great accomplishments for the good and honour of his country; that if, of late, he had the misfortune to deviate from his former conduct, the blame ought not, in justice and equity, to be laid to him, but to them principally, who, abusing his affection, loyalty, and zeal for the service of his Royal mistress, had drawn him into pernicious counsels; that, therefore, as the statute of the 25th Edw. III. on which the charge of high treason against his Grace was to be grounded, had been mitigated by subsequent laws, the House ought not, in his opinion, to take advantage of that act against the Duke, but only impeach him of high crimes and misdemeanours. — Though great stress was laid by some upon Sir Joseph Jekyll's opinion, yet the motion for impeaching his Grace of high treason was strongly supported, and after a long debate, a resolution to that effect was carried by a majority of 934 voices against 187. The Duke hereupon,

Walpole acquitted himself with singular spirit and intrepidity. (e) This vigorous prosecution of the Ministers who were said to have brought a reproach upon their country, by the unsuitable conclusion of a war which had been carried on at so vast an expence, and which had been attended with such unparalleled success, was considered as an eminent service done to the nation, and the Crown; and Mr. Walpole's zeal upon the occasion did not long go unrewarded; for, in the following year, he was constituted First Lord Commissioner of the Treasury, and Chancellor of the Exchequer.

Mr. Walpole continued in this station about two years; when some misunderstanding taking place amongst his Majesty's servants, and it appearing that the interest of Mr. Secretary Stanhope and his adherents began to out-weigh that of the Exchequer, he resigned his employments. The King expressed great unwillingness to part with him, and endeavoured to dissuade him from his resolution: But Mr. Walpole was fixed in his purpose; and though he could not but be deeply sensible of the goodness of his Royal master, (to whom he professed the most sincere and unalterable attachment) yet, at the same time, he represented how impossible it was for him to serve his Majesty in the present situation of affairs. His example was immediately followed by Mr. Methuen, one of the Principal Secretaries of State, Mr. Pulteney, Secretary at War, and others, who resigned their respective places.

hereupon, thinking it most adviseable to retire, withdrew privately from his house at Richmond, and fled to France. Soon after this, articles of impeachment were read against him in the House of Commons, and a bill was brought in, to summon him to surrender, by a certain day; and in default thereof to attain him of high treason; which bill passed both Houses, and received the Royal assent. The Duke not obeying this summons, the House of Lords ordered the Earl Marshal to erase his name out of the list of Peers; his arms also were erased, and his achievement, as Knight of the Garter, was taken down from St. George's Chapel at Windsor. An inventory was likewise taken of all his personal estate, and both that and his real estate were vested in the Crown. His Grace had not been long in France, before he received an invitation to the Court of Spain, in which country he afterwards chiefly resided; an illustrious exile, fruitlessly attached to a master unworthy of his services. He died in No-

vember, 1745, in the 81st year of his age. His body being embalmed, and brought through France to England, was decently interred in the vault of his ancestors, in King Henry the Seventh's Chapel.

His Grace married first the eldest daughter of Lord Hyde, afterwards Earl of Rochester, who died in childbed of her first child, which also died with her. His second wife was the eldest daughter of the Duke of Beaufort, by whom he had several children; most of which died young. — Filloyd's Biblioth. Biograph. Parliamentary Debates, Vol. VI. Smollet's History of England, Vols. IX. X. Burnet's History of his own Times, Vol. II. Folio Edit. Mrs. Macaulay's Hist. of England from the Revolution, &c. Vol. I. 4to. Edit. 1778. Goldsmith's Hist. of England, Vol. IV. 8vo. Edit. 1771. The Peerage of England, &c.

(e) For the issue of the impeachment of Lord Bolingbroke, and the Earl of Oxford, see their Lives, in the Eighth Volume of this Work.

places. In short, there was a thorough revolution at Court; Mr. Walpole being at the head of those who left it, and Mr. Stanhope, his successor, at the head of those who remained, or who were brought into employment. (f)

Before

(f) *Life of Sir Robert Walpole.*
Parliamentary Debates, Vol. VI.
P. 469.

JAMES, Earl STANHOPE, son of Alexander Stanhope, Esq; and grandson of the first Earl of Chesterfield, was born in the year 1673. His father, who was very instrumental in the Revolution, being in the beginning of King William's reign sent Envoy Extraordinary to the Court of Spain, was accompanied by his son; who continued there some years, and then made a tour to Italy, France, and other parts of Europe, with a view to acquire a knowledge of the laws and constitutions, as well as of the languages of the countries through which he passed. He afterwards served as a volunteer, in the Confederate army in Flanders, and distinguished himself so much at the famous siege of Namur, in 1695, that King William gave him a company of foot, and, soon after, a regiment. — In the first Parliament of Queen Anne, he was chosen a Representative for the borough of Cockermouth, in Cumberland; which place he represented in several succeeding Parliaments. In 1705, he was promoted to the rank of Brigadier-General, and gained great reputation in Spain, under the Earl of Peterborough, at the siege of Barcelona. In 1708, he was advanced to the rank of Major-General, and was soon after appointed Envoy Extraordinary and Plenipotentiary to King Charles the Third of Spain, and Commander in Chief of the British forces in that kingdom. He arrived at Barcelona in May, and the same year reduced Fort Mahon, and the whole island of Minorca. Some time after this, he was advanced to the rank of Lieutenant-General; and going

again into Spain, in the year 1710, he obtained a signal victory, over the whole cavalry of the enemy, near Almenara, on the 27th of July. In this battle, he charged in person at the head of the horse and dragoons in the army of King Charles, and with his own hand slew General Amessaga, who commanded the guards of Philip. He likewise commanded the English forces at the battle of Saragossa, a few weeks after, where the enemy was totally defeated. But in the month of November following, being quartered with the British forces in the little town of Brihuega; he found himself suddenly surrounded by the whole Spanish army; and as the place was not tenable, and he had very little ammunition, he was obliged, after a short, but vigorous resistance, to capitulate, and surrender himself and all his forces prisoners of war, to the amount of two thousand men; including three Lieutenant-Generals, one Major-General, one Brigadier, with all the Colonels and Officers of the respective regiments. He remained a prisoner in Spain till the year 1712, when he was exchanged for the Duke of Escalona.—During the remainder of her Majesty's reign, he distinguished himself by his vigorous opposition to the measures of the Court; being one of the principal leaders of the Whig party; and upon the accession of King George the First, he was received by that Prince with particular marks of favour. As he had stood forth so nobly in defence of the Hanover Family, at a very trying time, he expected, and deserved, to be nobly rewarded. He was accordingly appointed one of the Principal Secretaries of State, and sworn of the Privy Council; and he soon obtained the greatest share in the affections

Before Mr. Walpole had taken his resolution to resign, he had projected a scheme for reducing the national debt ; and it is observable, that on the day of his resignation he brought in the bill for the famous *Sinking Fund*, which, he said, he now presented as a country gentleman, and hoped his successor would take care to bring it to perfection.

In

affections and confidence of the Sovereign. In 1717, he was appointed First Lord of the Treasury, and Chancellor of the Exchequer, in the room of Mr. Walpole ; and, having made an exchange with the Earl of Sunderland, he held the Seals as Secretary of State. At the same time, he was created a Peer of Great Britain, by the title of Baron Stanhope of Elvallon, in the county of Derby, and Viscount Stanhope of Mahon, in the island of Minorca ; and soon after he was created an Earl. By his merit and zeal, he was now become all-powerful with the King ; whom he accompanied in all his expeditions to Hanover, both as a Minister and as a friend ; and he continued in the full enjoyment of this state of favour and power, till his death, which happened in February, 1720-1. At this time, the iniquitous South Sea Scheme was become the object of Parliamentary examination ; and during the course of the proceedings in the House of Lords, a warm debate arising on some incidental points, his Lordship was seized with a transport of anger at some reflections of the Duke of Wharton, and spoke with such vehemence as produced a violent head-ach, which obliged him to retire. He underwent proper evacuations, and seemed to recover ; but the next evening, he became lethargick, and being seized with a suffocation, instantly expired. His death, which was the more unfortunate as it happened at such a critical conjuncture, was deeply lamented by his Majesty.* He was interred at Chevening, in

Kent, where his chief seat lay ; and at the King's command, his funeral was attended by the Horse Grenadiers, two hundred of the Life Guards, and two battalions of the Foot-Guards ; and no other honours due to a great General were omitted. His Majesty's and the Prince of Wales's coaches, with those of the Nobility, were in the procession.

This was a distinction which the Earl's military character well deserved ; but he had other pretensions to the Royal esteem and regard : For he was reputed, by the best judges, to have been as able and honest a Minister as ever served the Crown. ‘He was indeed,’ said the Earl of Chesterfield, many years afterwards, in the House of Lords, ‘an honest and disinterested Minister ; for he had the happiness of his country so much at heart, that he neglected his own, and has left little else to his son but the honour of having a seat among your Lordships.’

Earl Stanhope married a daughter of Thomas Pitt, of Stratford, in the county of Wilts, Esq; by whom he had several children. Philip, his eldest son, was born in 1714 and succeeded his father in his titles and estate. — Filloyd's Biblioth. Biograph. Noorthouck's Historical and Classical Dictionary. Memoirs of the Earl of Chesterfield, prefixed to his Miscellaneous Works, by M. Maty, M. D. 4to. Edit. 1777. Smollet's History of England, Vol. X. Parliamentary Transactions. Collins's Peerage.

* The King, who was at supper, was no sooner informed of the Earl's death than, unable to conceal his grief, and with tears in his eyes, he rose from table and withdrew. — The Countess of Chesterfield, who was present, favoured the Editor of Lord Chesterfield's Miscellaneous Works with this account of his Majesty's sensibility.—See the Memoirs prefixed to those Works, 4to. Edit.

In the next session of Parliament, Mr. Walpole appeared on the side of the Opposition; and in almost every debate he made Administration feel the full force of his eloquence. Upon a motion for continuing the army, we find him adopting the spirit and language of true patriotism; not only pointing out, in general, the danger of a standing army to a free people, but urging several particular objections against the mode of continuing it proposed by the Ministry. He likewise assumed, upon several other occasions, the character and sentiments of a country gentleman, inspired with a becoming zeal, and attentive to the interest of his constituents. But it is observable, that in the midst of these transactions, he not only preserved all due respect for the Royal person, but occasionally professed, with great eagerness, that he never intended to make the King uneasy, or to embarrass him in his affairs; and throughout the whole of his conduct, he seems to have been particularly careful to keep the way open for his return, and to have waited, with a secret triumph, his expected restoration in the plenitude of power. It appears, indeed, extremely probable, that he himself resigned, and induced his adherents to resign, at a time when he could not preside in all publick affairs, purely that he might be again called in at the head of his party, when the obstacles then subsisting were removed; and it is natural to suppose that his opposition to measures which he had approved before, and which he pursued afterwards, was chiefly designed to make himself necessary to the Court, whose schemes he had interest enough to disconcert. Accordingly it was not long before this supposition was confirmed by the event; for, early in the summer of the year 1720, it was evident from his conduct in Parliament, that Mr. Walpole was coming over again to the Court; and on the fourth of June, he was appointed Pay-master-General of the Forces. Several of his friends appeared soon after in the list of promotions, and it was plainly foreseen that this was but a prelude to a fresh acquisition of the most ample power. That acquisition was near at hand; for, early in the next year, he was appointed First Lord Commissioner of the Treasury, and Chancellor of the Exchequer. (g)

In the year 1723, some extraordinary affairs requiring his Majesty's presence abroad, Mr. Walpole was nominated one of the Lords Justices for the administration of the government; and, by his Majesty's command, was sworn sole Secretary of State, during the absence of Lord Townshend, and Lord Carteret, who accompanied the King to Hanover. About this time, likewise, he received a further distinguished mark of the Royal favour; for his eldest son, who was then on his travels, was, before his return, created a Peer of Great Britain, by the name, style, and title, of Baron Walpole, of Walpole, in the county of Norfolk. The letters patent bear date, the first of June, 1723, and the rea-

sions for conferring a dignity on the son, which seemed the father's due, are set forth in the preamble; wherein this extraordinary measure is jointly ascribed to the singular merit, and unambitious temper, of our Prime Minister. (b) But, besides these ostensible motives, there was, no doubt, another cogent reason for Mr. Walpole's declining this high dignity: For had he, at that time, been created a Peer, his great merits and extraordinary 'endowments' might have been missed in the House of Commons, where probably they were of more essential service, than they could have been in the House of Lords.

But though Mr. Walpole was, at that time, so circumstanced that he did not think fit to accept of a Peerage, yet he had no objection to such other marks of distinction as were consistent with his situation. In 1725, he had the dignity of Knighthood of the most honourable Order of the Bath conferred upon him, at the time when his Royal Highness Prince William, and several of the Nobility, were invested with the Ensigns of that Order; and, the same year, he was declared one of the Lords Justices for the administration of affairs, during his Majesty's stay at Hanover. The next year saw him distinguished with still higher honours; for he was elected Knight Companion of the most noble Order of the Garter, and installed at Windsor, with the Duke of Richmond. (i)

From the death of the Earls of Sunderland and Stanhope, Sir Robert Walpole had been hastily advancing to the summit of power; and on the accession of King George the Second, whilst

Lord

(b) The preamble, which is somewhat curious, runs thus:—
 Forasmuch as our right trusty and well-beloved Counsellor, Robert Walpole, one of the Lords of our Treasury, and Chancellor of our Exchequer, hath recommended himself to us, our family, and his country, by his great merits and extraordinary endowments, we deemed it a duty incumbent upon us to call him to the rank of Peerage. But as he was more ambitious of meriting honours than acquiring them; that his family at least might be ennobled, we have resolved to confer those honours on the son, which were the father's due; and to rank Robert Walpole, the Younger, among our Nobility: From which gentleman whatever is great or glorious, may reasonably be expected. He has long since shewn a very

ripe genius to literature and the sciences, and now resolves to bring whatever is worthy his notice from foreign countries. As he has one at home, who will be his instructor in whatever may have escaped his observation abroad, we make no doubt, but, by the assistance of so able a guide, he will deliver the dignity derived from his father's merits, enlarged to his posterity. It is moreover our pleasure, that a youth of such extraordinary hopes should take his titles from the place, whence the ancient family of Walpole derived their names, which family hath flourished in the county of Norfolk ever since the reign of Edward the First, where it has been always held and esteemed among those of chief note.'

(i) *Life of Sir Robert Walpole.*

Lord Townshend (*k*) had the reputation of conducting the external transactions relating to treaties and negotiations, the interior government of Great Britain was chiefly intrusted to his care. But affairs did not long continue in this situation; for the influence of our Minister was daily increasing, and as Lord Townshend

P 2

was

(*l*) CHARLES, Lord Viscount TOWNSHEND, was descended from an ancient family, of the greatest interest and credit in the county of Norfolk, which was first ennobled by King Charles the Second. He was early honoured with some appointments of distinction; and, in the year 1709, he accompanied the Duke of Marlborough to the Hague, as Ambassador Extraordinary, and joint Plenipotentiary; * the negotiation for a peace with France being begun there, which was afterwards resumed without effect, at Gertruydenberg. Upon the death of Queen Anne, he was nominated one of the Lords Justices of the kingdom, (a station which he afterwards frequently filled, upon various occasions;) and upon his Majesty's arrival from Hanover, he was appointed one of the Principal Secretaries of State. In January, 1716-17, he was likewise appointed Lord Lieutenant of Ireland; but he did not long enjoy these high stations, for he was removed from them both, by the intrigues of a party, in April following. In 1720, however, he was made President of the Council, and the next year, he was again appointed Principal Secretary of State; in which office he continued, till the death of King George the First; nor was he displaced, upon the accession of his son: But, in the year 1730, he resigned his employments, and retired to his seat in the country; where he died of an apoplexy, in 1738.—The following character of this Nobleman was drawn by the late Earl of Chesterfield, who declares,

that in mentioning the slight defects, as well as the many valuable parts of it, he owed the former to truth, and the latter to gratitude and friendship, as well as truth; since (he adds) for some years before Lord Townshend retired from business, they lived in the strictest intimacy that the difference of their age and situations could admit; during which time he received from his Lordship many unasked and unequivocal proofs of his friendship.—' Lord Townshend,' says the accomplished Earl, ' by very long experience and unwearied application, was certainly a very able man of business, which was his only passion. His parts were neither above nor below it; they were rather slow, a defect of the safer side. He required time to form his opinion; but when formed, he adhered to it with invincible firmness, not to say obstinacy, whether right or wrong, and was impatient of contradiction. He was a most ungraceful and confused Speaker in the House of Lords, inelegant in his language, perplexed in his arguments, but always near the fires of the question. His manners were coarse, rustic, and seemingly brutal, but his nature was by no means so; for he was a kind husband to both his wives, a most indulgent father to all his children, and a benevolent master to his servants; sure tests of real good-nature, for no man can long simulate or dissimulate at home. He was a warm friend and a warm enemy; defects, if defects they are, inseparable in human nature,

* 'The choice,' says Bishop Burnet, ' was well made; for as Lord Townshend had great parts, had improved these by travelling, and was by much the most shining person of all our young Nobility, and had, on many occasions, distinguished himself very eminently; so he was a man of great integrity, and of good principles in all respects, free from all vice, and of an engaging conversation.'—History of his own Times, Vol. II. P. 528. Folio Edit.

was not of a temper to act a second part, after having acted a first, (as he did, during the preceding reign,) he resigned the Seals, which were given to Colonel Stanhope, afterwards created Earl of Harrington; so that Sir Robert Walpole now reigned without a rival.

Having thus engrossed the supreme direction of affairs, our Statesman entered upon his administration with confidence and alacrity. He knew the maxims he had adopted would subject him to the hatred, the ridicule, and reproach, of some individuals, who had not yet resigned all sentiments of patriotism, nor all views of opposition: But the number of these was incon siderable when compared to that which constituted the body of the community; and he would not suffer the consideration of such antagonists to come in competition with his schemes of power, affluence, and authority. He saw the prostitute condition to which the minds of the generality were reduced by luxury and vice, and he had sagacity enough to convert the degeneracy of the times to his own advantage. He perceived that the bulk of mankind were actuated by a sordid thirst of lucre; and the means of gratification were in his hands. The publick treasure was at his devotion. He multiplied places and pensions, to increase the number of his dependents; and he squandered away the money of the nation with an unexampled and a most fatal profusion. (*1*)

An administration conducted upon such principles must necessarily be carried on with considerable uniformity; and accordingly the history of its progress, for some time, chiefly consists in an annual revolution of debates in Parliament, which present to us little more than a return of the same unavailing eloquence on the one side, and the same profligate venality on the other. The two

' nature, and often accompanying
the most generous minds. Never
Minister had cleaner hands than
he had. Mere domestic economy
was his only care as to money, for
he did not add one acre to his
estate, and he left his younger
children very moderately provided
for, though he had been in con-
siderable and lucrative employ-
ments near thirty years.'

His Lordship was twice married.
His first wife was a daughter of Thomas Lord Pelham, by whom he had four sons and a daughter: His second wife was a sister of Sir Robert Walpole, by whom he had four sons and two daughters. He was succeeded in honours and estate by Charles, his eldest son by the first marriage.—*Peccage of England. Smollett's History of England. Vol. X. Cha-*

racters by Lord Chesterfield, &c. a
4to. Pamphlet, 1778. Gent. Mag.
Vol. VIII. P. 324.

(*1*) 'Money,' says Lord Chesterfield, 'not Prerogative, was the chief engine of his administration; and he employed it with success which in a manner disgraced humanity. He was not, it is true, the inventor of that shameful method of governing, which had been gaining ground insensibly ever since Charles the Second; but with uncommon skill and unbounded profusion he brought it to that perfection, which at this time dishonours and disfigures this country, and which (if not checked, and God knows how it can be now checked,) must ruin it.' — Characters by Lord Chesterfield, &c. P. 31.

two parties, into which the House of Commons was divided, were now distinguished by the name of the Court and Country Party; and, during the whole of Sir Robert Walpole's administration, there seem to have been two subjects of controversy which particularly engaged their attention, in every session of Parliament: These were the national debt, and the number of forces to be kept in pay. Though there was a long continuance of profound peace, yet the debt was continually increasing; and every motion for reducing the army was rejected. This increase of the publick debt was matter of astonishment to the Country Party, who not only observed, that it must be owing to a very profuse management of the publick treasure, but that it yielded a very melancholy prospect; since at this rate our debts must still grow faster, in case of a war, and so the heavy and numerous taxes which now oppressed the nation, must be perpetuated to the latest posterity. At the same time, they were altogether at a loss to conceive the necessity of keeping up such a numerous standing army, in a time of peace; a thing altogether inconsistent with our laws and constitution, and by which the liberties of the people were manifestly endangered. (m) It was the busines of the Court Party to obviate these objections, and to assign some reasons for the increase of the publick expences; for which purpose, it must be confessed, they were frequently obliged to task their faculties to their full exertion, to puzzle and perplex where they could not demonstrate and convince; to misrepresent what they could not vindicate, and elude the arguments which they could not refute. In these specious arts, few were more expert than their leader himself; and he had this advantage on his side, that whatever he advanced was readily assented to, by a large majority, as altogether convincing and conclusive; every doubt being instantly removed by the never-failing rhetorick of places and pensions.

Thus the influence of the Minister appeared to be established beyond controul; and, secure in the multitude of his venal slaves, he seemed to defy the utmost efforts of the Opposition. Every demand, whether for extravagant grants to the Civil List, which throws such a prodigious power into the hands of those who have the disposal of it; or for pecuniary subsidies to foreign Princes, with whom the interests of Great Britain were not in any manner connected; or for exorbitant votes of credit, a thing never heard of before a regular system of corruption had taken place with the Revolution, and which, in the worst times, would have been heard with amazement, and rejected with anger;—every demand for a supply, of whatever nature, or to whatever amount, was patiently received and implicitly acquiesced in by his hirelings.

But

(m) 'No nation ever kept up an army in times of peace, which did not lose its liberties.—Mr. Hume calls the army a mortal distemper in the British govern-

ment, of which it must at last inevitably perish.' — Political Disquisitions, Vol. II. P. 349. 8vo. 1774. See Hume's Essay on the Idea of a perfect Common-wealth.

But in the midst of this security, our Statesman had the mortification to find, by his own experience, that a formidable opposition to the measures of a Minister may arise from causes which he has either overlooked or neglected, and may be encouraged by means which the utmost weight of the Treasury cannot resist.

From the commencement of his administration, Sir Robert Walpole had constantly endeavoured to ingratiate himself with the landed interest, by recommending such methods of raising the supplies as might (he said) contribute most to the relief of those gentlemen who had, for many years, borne too great a share of the publick burden. He made use of this plea, upon almost every motion for a supply; and he had recourse to it, particularly, in the year 1732, when he proposed that the duties upon salt, which had been abolished about two years before, should be revived and granted to his Majesty, for the term of three years;—a proposal which immediately roused the whole Country Party, and produced a long and a most animated contest, in which the Courtiers were obliged to dispute their ground by inches.—Amongst the numerous objections which the Country Party urged against this motion, there was hardly any that they insisted upon with greater vehemence than its tendency to introduce a General Excise; a mode of raising money, which they reprobated as utterly inconsistent with the liberties of a free people. In answer to these exceptions, the Court Party uniformly disclaimed the thoughts of raising a general excise, and laboured to shew, that the reviving of the salt-tax could not, in any degree, contribute to such a design: But at the same time they scrupled not to observe, that, as many of our customs were heavy upon trade, and very troublesome to our Merchants, if some of the most grievous of them were turned into an excise, it would be of great advantage to the nation, and might be easily done without any danger to the constitution, or any encroachment upon the liberty of the subject.—The issue of this contest was, according to custom, in favour of Administration; but the bill did not pass, without as strenuous an opposition in the House of Lords, as it had met with from the Commons, and it was there followed by a vigorous protest; a circumstance which had indeed all along attended the triumphs of the Ministry, and which did not fail to make an impression on the body of the people.

It was under the same plausible pretence of easing the landed interest, that Sir Robert, in the following year, moved, that Five hundred thousand pounds should be issued from the Sinking Fund towards raising the supplies. Opposition were prepared for this motion, and they gave it the reception it deserved. They expatiated on the iniquity of pillaging that sacred deposit which had been solemnly appropriated to the discharge of the national debt, and which no consideration whatever ought to prevail with them to apply to any use, but that for which it was originally designed. They complained that this had, of late, been too often done;

done; and they pointed out the pernicious consequences of such a practice with equal energy and precision: But all objections vanished before the powers of Ministerial influence, which nothing now could check but the immediate danger of popular commotion; and that hazardous interposition was near at hand.

In the course of the debates in the House of Commons, it was observed by Opposition, that this iniquitous application of the Sinking Fund was not the only alarming measure the Minister had to propose; but that there was another project impending, which had struck terror into the minds of most gentlemen within that House, and into the minds of all men without doors, who had any regard to the happiness, or to the constitution of their country. This project, they said, was no other than that of the Excise!—a plan of arbitrary power, not to be endured by a free people, and hardly to be mentioned without horror;—a project, which, the more it was examined, and the more the consequences of it were considered, the more the projector would be hated and despised.

This strain of tragick declamation did by no means intimidate the Minister. He not only acknowledged, that he had a scheme in contemplation, which he intended very soon to lay before that House, but he gloried in the design; being well convinced, that if the plan were adopted, it would improve both the trade of the nation, and the publick revenue; and though some gentlemen now endeavoured to represent it in so terrible and odious a light, he did not doubt, but that in a little time it would appear in a quite different shape, to the impartial and unprejudiced part of the people: However, be the issue what it might, he was determined to propose it, and should be soon ready to lay it before them. This was decisive; and, in consequence of this declaration, it was observed by the Country Party, that a scheme of such great importance to the whole nation ought to be submitted to the consideration of as many Members of that House as could possibly be brought together; for which reason they proposed that there should be a call of the House at the time; and their proposal being assented to, a day was fixed, and the necessary orders for convening the Members were issued out.

Such was the preparation for introducing into Parliament that famous scheme, which, even before the particulars of it were known, had not only alarmed all the trading part of the nation, but had excited a dangerous ferment amongst the people. The long-expected day at length arrived, and the House, in consequence of Sir Robert Walpole's motion to that purpose, having resolved itself into a Committee, to deliberate upon the most proper methods for the better security and improvement of the duties and revenues already charged upon tobacco and wines, all the papers relating to these duties were submitted to the perusal of the Members; the Commissioners of the Customs and Excise were likewise ordered to attend the House, the avenues of which were

crowded with multitudes of people ; and the Members in the Opposition waited impatiently for a proposal in which they thought the liberties of their country so deeply interested.

The Minister opened the debate. He began with observing, that there was no way so proper or effectual for securing and improving the duties and revenues then under the consideration of the Committee, as that of preventing for the future those frauds, by which the publick revenues had been so much injured in times past. Such a scheme of prevention, he informed the House, he was now about to propose ; and, notwithstanding all the clamours that had been raised against it, without doors, he was thoroughly convinced of its efficacy and propriety. These clamours he imputed to the arts of smugglers and fraudulent dealers, who had been, for many years, enriching themselves by cheating their country, and who plainly foresaw, that if his scheme should take effect, their profitable trade would be at an end. This, he affirmed, was the true origin of the outcry against his scheme ; but he likewise observed, that these interested opponents had been most strenuously assisted and supported by another set of men, who were fond of embracing every opportunity that offered, for stirring up the people of Great Britain to mutiny and sedition. However, as the plan he had to propose would be a great improvement to the publick revenue, as well as of singular advantage to the fair trader, he thought it his duty to lay it before the House ; and from the discharge of what he conceived to be his duty, he would not be deterred by the most violent clamours of such wicked and deceitful men. He then took notice how industriously it had been spread abroad, that the scheme he had to propose was a scheme for a General Excise, and he averred that he had never entertained any such idea ; but that his thoughts were always confined solely to the two branches of the revenue arising from the duties on wine and tobacco, in order to find out, if possible, some effectual remedy for the notorious frauds that had been so long committed in those branches with impunity. What he was now going to propose would, he believed, if agreed to, be found sufficient for that purpose ; but if he failed in this effort, it would be the last attempt of the kind that he should ever make.

Having thus disclaimed all intention to promote a General Excise, he proceeded to lay before the House the situation of the tobacco trade, and of the revenue arising therefrom ; to which single branch he now confined his views and observations. He began with lamenting the hardships to which the American Planters were exposed by the present circumstances of the trade. He expatiated on the frauds that were committed in that branch of the revenue arising from the duties on tobacco ; on the injury done to the fair trader ; and the loss sustained by the publick. He asserted, that the scheme he was about to propose would remove all these inconveniences, and add two or three hundred thousand pounds a year to the publick revenue. He particularly explained

the nature of his plan; (n) and having endeavoured to obviate some objections, of which he was aware, concluded with observing, that whatever apprehensions and terrors people might have been brought under, from a false and malicious representation of what they neither did, nor could possibly know or understand, he was firmly persuaded, that when they did come to know and fully to understand his scheme, they would view it in another light, and, if it had the good fortune to be approved of by Parliament, and to take effect, would soon feel the happy consequences of it. He therefore moved, that the duties, and subsidies on tobacco, then subsisting, should, from and after the twenty-fourth day of June, cease and determine.

The debate which ensued upon this motion called up all the able Speakers on both sides the question. Those who argued against the scheme, combated the Minister on every point, with equal spirit and ability; concluding, upon the whole, that his project was unnecessary, that it would be ineffectual for preventing those frauds against which it was said to be provided, and that its natural consequences would unavoidably prove destructive to trade, and dangerous to the liberties of the subject. On the other hand, the plan was espoused, and most strenuously defended, by many

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eminent

(n) The substance of his scheme was this:—He proposed to join the laws of Excise to those of the Customs; the latter having been found ineffectual for preventing the various frauds which had been practised of late years in the tobacco trade. In order to this, he intended to leave the three farthings per pound, called the farther subsidy, to be still charged at the Custom-House, upon the importation of any tobacco, and payable to his Majesty's Civil List as heretofore: Then he proposed that the tobacco should be lodged in warehouses, to be appointed for that purpose by the Commissioners of the Excise; that the keeper of each warehouse, (to be appointed likewise by the Commissioners,) should have one lock and key, and the Merchant-importer another; and that the tobacco should be thus secured till the Merchant should find a market for it, either for exportation or for home-consumption: That if his market were for exportation, he might apply to his warehouse-keeper, and take out what he wanted for that purpose, which, when weighed at the Custom-House, should be dif-

charged of the three farthings per pound, with which it was charged upon importation, so that the Merchant might then export it without any farther trouble: But if his market were for home-consumption, he should pay the three farthings charged upon it at the Custom-House upon importation, and then in the presence of the warehouse-keeper he might deliver it to the buyer, on paying an inland duty of four-pence per pound to the proper Officer appointed to receive the same.—All penalties and forfeitures, so far as they formerly belonged to the Crown, were for the future to be applied to the use of the publick; and appeals in this, as well as in all other cases relating to the excise, were to be heard and determined by two or three of the Judges, to be named by his Majesty, out of the twelve Judges belonging to Westminster Hall; and in the country, by the Judge of Assize upon the next circuit, who should hear and determine such appeals in the most summary way, without the formality of proceedings in Courts of Law or Equity. —Parliamentary Debates, Vol. XI. p. 7.

eminent persons, and particularly by Sir Philip Yorke, (afterwards Earl of Hardwicke) and Sir Joseph Jekyll; so that the contest was long and violent; but at last the motion was carried by a majority of sixty-one voices. (o) Several resolutions were then proposed, and agreed to without a division; and thus the excise-scheme triumphed for this first day. These resolutions, however, when they came to be reported to the House, occasioned another vehement contest; and when a bill was, at length, ordered to be brought in pursuant to them, petitions were preferred against it by the cities of London, Coventry, and Nottingham; which were ordered to lie upon the table.

Had the Minister encountered no opposition but that which arose within doors, his project would certainly have been carried into execution; but the whole nation was alarmed, and their clamours grew louder and louder. The bill, however, was brought in, and read a first time, on the fourth of April; but on the eleventh of that month, which was the day appointed for the second reading of it, vast multitudes of people blocked up all the avenues to the House of Commons, and some of them carried their resentment so far, as to insult several of the Members who had voted in favour of the scheme; so that the Minister began to feel the most painful apprehensions for his personal safety. He therefore thought proper to drop the design, by moving, that the

second-

(o) In the course of this debate, Sir Robert Walpole was so exasperated by the speech of one of his opponents, that he lost his usual moderation of temper, and taking notice, in his reply, of the extraordinary concourse of people at the door of the House of Commons, he made use of an expression which gave the highest offence to the city of London, and was long remembered, with indignation—Gentlemen (he observed) might say what they pleased of the multitudes now at the door, and in all the avenues leading to the House; they might give them what name they thought fit: It might be said, that they came thither as humble supplicants, but he knew whom the law called STURDY BEGGARS; and those who brought them thither could not be certain but that they might have behaved in the same manner.

This insinuation was instantly reflected by Sir John Barnard, one of the Representatives of the city of London, who observed, that Merchants of character and figure might lawfully come down themselves, and might desire their acquaintance

to come down to the Court of Requests and the Lobby, in order to solicit their friends against any scheme which they thought might be prejudicial to them. This, he said, was the undoubted right of the subject, and what had been always practised upon all occasions. What sort of people might be now at the door, he did not know; but, he presumed, they were the same sort of people that were there when he came last into the House, and then he saw none but such as deserved the name of STURDY BEGGARS as little as the Honourable Gentleman himself, or any gentleman whatever. It was well known (he added) that the citizens of London were sufficiently apprised of the business which was to come on that day in the House of Commons, and they were so generally and zealously bent against the scheme which had been now opened to the House, that he was sure it would have been impossible, by any legal methods, to have prevented their coming thither.—*Parliamentary Debates* Vol. XI. P. 53.

second reading of the bill shou'd be deferred till the twelfth of June. This step secured him from the danger to which he was exposed. The tumult subsided; and the populace contented themselves with burning him in effigy, amidst the publick rejoicings with which the miscarriage of the bill was celebrated in London and Westminster. (p)

The famous Excise-scheme being thus defeated, the Members of the Opposition seemed to exult, as if it had been a point which they themselves had carried by a majority. But their exultation was of short continuance; for though, in cases of extremity, it was evident from this instance, that the timidity of the Minister might be worked upon with good effect, yet his power within the House was so firmly established, that, for the remainder of this session, and during the course of the next, he carried every thing before him in the most triumphant manner. The Parliament was then dissolved; and a new one being convoked by the same Proclamation, there arose very warm contests throughout the whole kingdom in the election of Representatives; But in all these struggles, the Ministerial power predominated; and when the two Houses assembled on the fourteenth of January, 1734-5, the new Members appeared with the old complexion. The leaders of both parties in all debates were the same persons who had conducted those of the former Parliament; and the same measures were pursued in the same manner.

But whilst our Minister was thus completing his triumph within doors, he was exposed to such formidable attacks from without, that he found it necessary to devise some means of restraining the impetuosity of his assailants. From the commencement of his power, the supposed errors of his conduct, the mystery of that corruption which he had so successfully reduced to a system, and all the blemishes of his administration, had been continually exposed and ridiculed, not only in various periodical papers, written by persons of the first abilities, (q) but likewise in a succession of theatrical

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(p) Parliamentary Debates, Vol. XI. Smollet's Hist. of England, Vol. X. P. 408.

(q) Of all these Political Papers, that called "The Craftsman" was the most celebrated. It was more read and attended to, than any production of the kind which had hitherto been published in England. Ten or twelve thousand were sold in a day; and the effect which it had in raising the indignation of the people, and in controuling the power of Administration, was very considerable. It was carried on for a number of years, with great spirit; being most ably supported by Lord Bolingbroke and Mr. Pulteney; But the care of the publica-

tion, and of supplying materials, when none were communicated, was intrusted to Mr. Nicholas Amhurst, who conducted, it in the highest state of its prosperity, with no small reputation to himself; his own papers being allowed to have been composed in a very masterly manner.

As this ingenious and unfortunate person was so closely connected with the leaders of the Opposition to Sir Robert Walpole, and so celebrated in his day, it seems not improper to give some account of him in this place.

NICHOLAS AMHURST was born at Marden, in Kent; but in what

theatrical pieces, which met with the most favourable reception amongst the people. These united efforts of the Press and the Stage were to be carefully watched, and, if possible, defeated. To obviate the dangerous influence of the former, Sir Robert had all along employed a set of Authors to defend his Ministry, and

to

what year is uncertain.* Being taken under the protection of his grandfather, who was a Clergyman, he received his grammatical education at Merchant Taylors School in London, from whence he was removed to St. John's College, Oxford; of which, according to the foundation of that house, after a probation of three years, he was to be admitted actual Fellow: But his behaviour during that period gave such offence to the Society, that he not only forfeited his Fellowship, but was expelled from the College. We have no particular account of the charges brought against him; but from his own representation of the affair, in the Dedication of his Poems to Dr. Delaune, President of St. John's, and in his "Terræ Filius," it appears that he was persecuted for the liberality of his sentiments, and for his zealous attachment to the cause of the Revolution, and of the Hanover Succession. It is evident, likewise, that he wished to have this understood as the sole cause of his expulsion; but it is most probable, there were other, and, it is to be presumed, statutable reasons for his being excluded from the College. But whatever were the causes of his expulsion, his resentment on this account was not confined to the particular Society from which he had been expelled; for he made it his business to satirize the learning and discipline of the whole University;

and in the vehemence of his indignation he went so far as to expose the characters of several gentlemen, who were esteemed some of its most respectable Members. This he did, in a poem which he published in 1724, entitled, "Oculus Britannæ," and in his celebrated "Terræ Filius;" a work that, amidst all its malignity and exaggeration, contains some curious anecdotes relative to the principles, manners, and conduct, which too much prevailed in that University, for a few years after the accession of King George the First.

Mr. Amhurst was dismissed from College, on the 29th of June, 1719, and in the following year, he published a volume of his Miscellaneous Poems, most of which were composed during his residence in the University. The design of such a publication is obvious; and the better to recommend his juvenile compositions to the notice of the publick, he dedicated them, in an ironical way, to Dr. Delaune, President of the College from which he had been expelled.—These were soon followed by some other Occasional Poems; and from this time Mr. Amhurst seems to have settled in London as a writer by profession.

Being a declared enemy to the exorbitant demands and domineering spirit of the High-Church Clergy, our Author gladly embraced every opportunity of displaying his zeal

* Were it necessary to ascertain the time of his birth, this might be done, with tolerable precision: For he tells us, that he went to Oxford, in the year 1716; and that he was not twenty-four years of age, when he completed his "Terræ Filius," which work came out, originally, in a Periodical Paper, that was begun and ended, in the year 1721.—See Preface to *Terræ Filius*, 12mo. Edit.

§ It is to be observed, however, that the sentence for expelling him was not unanimous. Out of fourteen Fellows who were present, four expressed their dissent. And it is represented by Mr. Amhurst, that these gentlemen were afterwards severely persecuted, for having given a conscientious vote in his favour.—See *Terræ Filius*, No. 45.

to answer the animadversions of his antagonists; but the writers who engaged in his service were so unequal to the task, that instead of justifying his conduct, they exposed it to additional ridicule and contempt. In the latter instance, therefore, he resolved to pursue more effectual measures; and it was not long before a proper occasion offered. For the Manager of a Playhouse having communicated

zeal against Priestly power; and with this view he soon published another Poem, in five Cantos, entitled "The Convocation;" which is a kind of satire against all the writers who had opposed Bishop Hoadly, in the famous Bangorian controversy. He likewise translated Mr. Addison's "Resurrection," and some other of his Latin Poems. But his principal literary undertaking was the conducting of "The Craftsman," which he carried on, to the entire satisfaction of the celebrated party, with whom he was connected; and yet, notwithstanding the merit of his services, when they had made their terms with the Crown, he was thrown by, and totally neglected.— This was a cruel stroke, and our Author did not long survive it; for he died of a fever, at Twickenham, on the 27th of April, 1742; his disorder being most probably occasioned, in a great measure, by the ill usage he had received.

Poor Amhurst! says Mr. Ralph, in his *Cafe of Authors*, after having been the drudge of his party for the best part of twenty years together, was as much forgotten in the famous *Compromise* of 1742, as if he had never been born! And when he died of what is called a broken heart, which happened a few months afterwards, became indebted to the charity of a bookseller for a grave; not to be traced now, because THEN no otherwise to be distinguished, than by the freshness of the turf borrowed from the next common to cover it.^t

A very late writer, in reviewing the character of Mr. Pulteney, expresses himself concerning the treat-

ment of Mr. Amhurst, in these terms:— But if the Earl of Bath had his list of pensioners, how comes it that Amhurst was forgotten? The fate of this poor man is singular; He was the able associate of Bolingbroke and Pulteney, in writing the celebrated weekly paper, called "The Craftsman." His abilities were unquestionable; he had almost as much wit, learning, and various knowledge, as his two partners; and when those great masters chose not to appear in publick themselves, he supplied their places so well, that his essays were often ascribed to them. Amhurst survived the downfall of Walpole's power, and had reason to expect a reward for his labours. If we excuse Bolingbroke, who had only saved the shipwreck of his fortunes, we shall be at a loss to justify Pulteney, who could with ease have given this man a comfortable income. The utmost of his generosity to Amhurst, that I ever heard of, was a hoghead of claret! He died, it is supposed, of broken heart, and was buried at the charge of his honest printer, Richard Franklin ||

Thus fell Nicholas Amhurst! a memorable example of the ingratitude of the Great, to the ingenious persons whom they make use of as the instruments of their ambition; that ingratitude, which (as the excellent Dr. Kippis well observes) should furnish an instruction to men of abilities in future times, and engage them to build their happiness on their own personal integrity, discretion, and virtue. — *Biographia Britannica*, Vol. I. Edit. 1773.

^t Ralph's *Cafe of Authors*, by Profession or Trade, stated, P. 32,

|| Lord Chesterfield's *Characters reviewed*, P. 42.

communicated to him a manuscript Farce, entitled "The Golden Rump," which had been presented to the Stage for exhibition, and which was found to be a most scandalous libel upon the Government, it was resolved, that a motion should be made for leave to bring in a bill to prevent any such attempt for the future. Accordingly, the performance was produced in the House of Commons, where it afforded the Minister a pretence to descant largely upon the insolence, the malice, the immorality, the seditious calumny, which had been of late propagated in theatrical pieces; and the motion being agreed to, a bill was brought in, to limit the number of playhouses; to subject all dramatick writers to the inspection of the Lord-Chamberlain, and compel them to take out a license for every production, before it could appear on the Stage. This bill was brought in, towards the end of the Session; and though it was vigorously opposed, in every step, yet it passed both Houses with extraordinary dispatch, and received the Royal assent. It was to little purpose, that the Minority represented it as an encroachment upon the natural rights of a free people, and an oblique attack upon the liberty of the press: In vain did they exclaim, that honest Ministers had nothing to fear from the strokes of satire; that bad ones ought not to be screened from almost the only punishment that could reach them; and that the laws of the country were sufficient to guard against excesses: Their utmost endeavours could not hinder the bill from passing into a law, which remains still in force. (r)

But notwithstanding Sir Robert Walpole thus pursued his triumphs, his reign was by no means a quiet one. The year of the Excise bill was, in fact, the last year of his tranquillity. The Opposition had, upon that occasion, gained an advantage, which they did not fail to prosecute with vigour; flattering themselves that the period of the Minister's disgrace was then at hand. In this, however, they were disappointed; and their subsequent struggles were, for a time, ineffectual. But their hopes revived, when they found that Sir Robert, by his treatment of the Prince of Wales, had raised to himself a new antagonist in the Heir to the Crown. His Royal Highness had long been dissatisfied on account of the little share he was allowed to have in the conduct, and even the knowledge of publick affairs; and he was at no pains to conceal his disgust, when he found himself forced by the person who presided at the helm of administration, to become either his dependent or his enemy. For his connexions were represented as inconsistent with his duty to the King, his favourites were ill-treated, and he was desired not to see those who had made themselves obnoxious to the Court. At the same time self-interest concurred with ambition to widen the breach.

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(r) Parliamentary Debates, Vol. XV. P. 302. Maty's Memoirs of Lord Chesterfield, Sect. 4. Smollett's Hist. of Eng. Vol. XI. P. 7.

The King would not allow his son (who was now married, and might expect a family,) the same revenge he himself had enjoyed in a similar situation; and the offer of one-half, or fifty thousand pounds, was rejected with spirit by the Prince, who had recourse to a dangerous, and, as it proved, an ineffectual expedient. He applied to the Leaders of the Opposition, and a motion was made by them, in both Houses, in the beginning of the year 1737, that his Majesty might be desired to settle on his son annually the sum of one hundred thousand pounds out of the Civil List. After a long and vehement debate, which ended in a division, the motion was rejected; but one great design of the Minority was answered: For an open rupture was now declared between the Prime Minister and the Prince; and as the former could not but feel the influence of so powerful an enemy, so the Opposition secured to themselves, together with the patronage of the immediate Successor, an increasing interest with the people.

But though the Prince's resentment was sufficiently raised, the exertion of it was, for the present, rendered difficult and precarious; and had the Minister been content with defeating the motion for a settlement, without aiming to carry his point still further, the effects of his Royal Highness's indignation would probably have been less formidable. Instead of this, great restraints were laid upon the Prince in his father's Palace, and he could not avoid being watched, or even thwarted in his actions. Such usage must of course have been extremely mortifying; and yet this was not thought sufficient: For the Minister, imagining, perhaps, that by greater severity he should either force his Royal antagonist to submission, or render him incon siderable in the eyes of his followers, proceeded to still greater lengths. Occasion was taken from some instances of disrespectful behaviour in the Prince towards the King and Queen, to inflame his Majesty's resentment against his son; which was carried so far, that no regard was shewn to his excuses and intreaties, but he was peremptorily ordered to part with all his present friends, or quit his father's house. In obedience to this order, his Royal Highness retired to Kew; and his Majesty commanded the Lord Chamberlain to signify in the Gazette, that no person who visited the Prince, should be admitted to the Court of St. James's. Their Majesties, it is certain, had cause to be offended at some part of their son's conduct; but the punishment inflicted upon him, at the suggestion of the Minister, seems to have been too rigorous; for his Royal Highness was even refused the satisfaction of seeing his mother on her death-bed. These aggravating circumstances served only to exasperate the Prince more and more, till he became the determined and inflexible opponent of Sir Robert Walpole.

In the mean time, as the next Parliamentary campaign was likely to be an active one, a place of meeting was appointed by the Anti-ministerial party, for mustering their forces, and settling their plan of operations. Bath was fixed upon for that purpose;

to which place the Prince carried his Princess, soon after the birth of her first child. An event so interesting to the nation afforded a favourable opportunity of assembling his friends, and concealing business under the appearances of festivity and joy : Nor could any business be more important than that which had for some time engaged the attention of the publick.

Ever since the treaty of Seville, which was concluded between England, France, and Spain, in the year 1729, the Spaniards in America had almost continually insulted and distressed the commerce of Great Britain. It must be confessed, indeed, that the Spaniards had reason to complain of the illicit commerce which the English traders from Jamaica and other islands carried on with their subjects on the continent of South-America ; but the means employed by the Spanish Ministry to procure redress were such as justice could not authorize, or British honour overlook. They disputed the right of English traders to cut logwood in the Bay of Campeachy, and to collect salt on the island of Tortugas ; a right acknowledged, by implication, in all the treaties which had been lately concluded between the two nations. The Captains of their armed vessels, known by the name of *Guarda Costas*, had made a practice of boarding and plundering British ships, under a pretence of searching for contraband commodities ; on which occasions they had behaved with the utmost insolence, cruelty, and rapine. Some of their ships of war had actually attacked a fleet of English merchant ships at the island of Tortugas, as if they had been at open enmity with England. A great number of British vessels were, at different times, seized and detained ; their crews were imprisoned, and their cargoes confiscated ; in violation of publick faith, and in defiance of common justice and humanity. Repeated memorials were in vain presented to the Court of Spain by the British Ambassador at Madrid. He was amused with evasive answers, vague promises of inquiry, and schedules of instructions sent to the Spanish Governors in America, to which they paid no sort of regard ; having received other orders in a different style. The Spaniards therefore were unrestrained in their hostile proceedings, and their depredations became excessive.

At last, the nation was roused by these repeated insults. The complaints of the Merchants, and the voice of Humanity, in favour of the imprisoned sailors, were distinctly heard throughout the kingdom ; and the people, fired with resentment, called aloud for vengeance. The interposition of Parliament, therefore, could hardly be any longer delayed ; and no sooner was it met, than petitions were presented to the House of Commons, by the Merchants of London, and other trading cities, setting forth the several applications that had been already made to that honorable House, ag^tinst the Spanish depredations, and complaining that these outrages were not only continued, but carried to a greater height than ever. These petitions were referred to a Committee

of the whole House; and an order was made to admit the petitioners to be heard, by themselves, or by their Counsel.

The House, therefore, in a grand Committee, proceeded to hear counsel for the Merchants; and, on the examination of evidence, it appeared that acts of the most wanton cruelty and injustice had been perpetrated by Spaniards on the subjects of Great Britain.^(s) These circumstances of barbarity were expatiated upon, by the Members of the Opposition, and particularly by Mr. Pulteney, who produced undeniable proofs of the frequent breach of treaties on the side of Spain, and moved for such resolutions as would evince the resentment of an injured nation, and the vigour of a British Parliament. This strenuous Orator was warmly combated by Sir Robert Walpole, who affirmed, that the Resolutions which he had proposed would confine the Ministry too much in their endeavours to compromise the difference between the two nations; that they would frustrate their negotiations, would intrench upon the King's prerogative, and precipitate the nation into an unnecessary and expensive war. These arguments, however, did not produce an immediate compliance. A general debate ensued; and a Resolution, agreeable to Mr. Pulteney's proposal, was reported: But the Question being put for recommitting it, it was carried in the negative; and the House agreed to an Address, in which they besought his Majesty to use his endeavours to obtain an effectual relief for his injured subjects; to convince the Court of Spain that his Majesty could no longer suffer such repeated insults and injuries to be carried on, to the dishonour of his Crown, and the ruin of his trading subjects; and assuring him, that in case his Royal and friendly instances with the Catholick King should miscarry, the House would effectually support his Majesty in such measures as honour and justice should make it necessary for him to pursue. A similar Address was presented by the House of Lords, and they both received a gracious

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answer;

(s) Amongst the witnesses examined upon this occasion, at the bar of the House of Commons, was one Captain Jenkins, the Master of a Scottish Merchant ship, who had been boarded by the Captain of a Spanish "Guarda Costa," and treated in the most barbarous manner. The Spaniards, after having rummaged his vessel for what they called contraband commodities, without finding any thing to justify their search, inflicted Jenkins with the most opprobrious invectives. They likewise tore, or cut off, one of his ears, bidding him carry it to his King, and tell him, they would serve him in the same manner, should an opportunity offer: They

then tortured him with the most shocking cruelty, and threatened him with immediate death. Jenkins gave in his evidence with great precision; and being asked by a Member, what he thought, when he found himself in the hands of such barbarians? "I recommended 'my foul to GOD,' said he, 'and my cause to my country.'—The behaviour of this brave seaman, the sight of his ear, which was produced, with his account of the indignities which had been offered to the nation and the Sovereign of Great Britain, filled the whole House with a just indignation.—Smollet's and Goldsmith's Hist. of England.

answer ; his Majesty assuring Parliament that he would make use of the most proper and effectual measures in his power to procure justice and satisfaction to his injured subjects, and to secure the freedom of their navigation, for the future.

Military operations were not the *forte* of Sir Robert Walpole ; and he knew that a war would involve him in such difficulties as must of course endanger his administration. His apprehensions, moreover, did not proceed from Spain only ; for the two branches of the House of Bourbon were now united by politicks as well as consanguinity, and he did not doubt, that in case of a rupture with Spain, they would join their forces against Great Britain. He determined therefore to use his utmost endeavours to prevent a rupture ; and he flattered himself that he should succeed in his attempt, by the address of his negotiators, and the parade of his armaments. With this view, Rear-Admiral Haddock set sail with a strong squadron for the Mediterranean ; which, it was presumed, would give weight to the remonstrances of the British Minister at the Court of Madrid. But he found it more difficult to bring the Spaniards to reasonable terms, as they were apprized of his unwillingness to meet Parliament, without having some accommodation to produce, and for that reason saw the necessity he was under of accepting almost any conditions they should offer. At last, after many procrastinations, which obliged the Minister to prorogue and delay the meeting of Parliament, he procured a temporary treaty under the title of a *Convention*. (t)

As soon as the ratification of this treaty was received, the session of Parliament was opened, and the King, in his speech to both Houses, gave them to understand, that a Convention was concluded and ratified between him and the King of Spain ; whereby that Prince had obliged himself to make reparation to the British subjects for their losses, by a certain stipulated payment ; and that Plenipotentiaries were therein named and appointed, for regulating, within a limited time, all those grievances and abuses which had hitherto interrupted the commerce and navigation of Great Britain, in the American seas, and for settling all matters in dispute, in such a manner as might for the future prevent and remove all new causes and pretences of complaint. His Majesty added, that he would order the Convention, and the separate articles to be laid before them.

Though this treaty was not yet submitted to the inspection of Parliament, the nature of it was well known to the Leaders of the Opposition, and upon the motion for an Address, a violent debate ensued ; in the course of which Sir Robert Walpole maintained, that the Ministry had on this occasion obtained more than ever on like occasions was known to be obtained ; that they had reconciled the peace of their country with her true interest ; that

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(t) Maty's Memoirs of Lord Chesterfield, Sect. 4.
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this peace was attended with all the advantage that the most successful arms could have procured ; and that future ages would consider this as the most glorious period of the English history, and do that justice to the Counsels which produced the event, which, he believed, the present age, when rightly informed, would not refuse. (u)

But notwithstanding these encomiums, when this famous Convention was not only presented to Parliament, but also published for the information of the people, it alarmed and provoked the Merchants and Traders of Great Britain, excited the indignation of all those who retained any regard for the honour of their country, and raised a general cry against the Minister. The eyes of the whole kingdom were now turned upon the House of Commons ; and petitions against the Convention were presented from the cities of London, Bristol, and Liverpool, and, in general, from all the Merchants trading to America. These petitions were referred to the Committee of the whole House, appointed to consider the Convention ; and, both parties summoning their whole force for the approaching contest, on the day fixed for this purpose, (which was the fifth of March, 1738-9.) four hundred Members had taken their seats by eight in the morning. The Merchants were then heard, and witnesses examined ; so that this and the following day were employed in reading papers, and obtaining information. The next day, Mr. Horatio Walpole (our Minister's brother) having launched out in praise of the treaty, moved for an address of approbation to his Majesty, and being properly seconded, the conflict began with uncommon ardour.— After a long and vehement debate, the House, upon a division, agreed to the Address ; but when the resolution of the Committee was reported, and a motion made for agreeing thereto, both parties renewed the engagement with redoubled eagerness and impetuosity. The Leaders of the Opposition poured all the thunder of their eloquence against the insolence of Spain, and the concessions of the British Ministry ; and Sir Robert Walpole was forced to exert his utmost fortitude and dexterity in defence of himself and his measures. It was with difficulty that he stood his ground ; and the question being put, the resolutions for the Address were carried but by a small majority. (x). This was a hard-won victory ; and to such a degree of mutual animosity were both sides inflamed, that the most eminent Members of the

(u) Parliamentary Debates, Vol. XVII. P. 106.

(x) All the Officers and adherents of the Prince of Wales had joined the Opposition ; and his Royal Highness himself sat in the gallery, to hear the Debate on such an important transaction. His Royal Highness likewise assisted at

the Debate in the House of Lords, (which was maintained with equal warmth) and thought proper, in an affair which so nearly affected the glory of the nation, to vote, for the first time, and to divide with the Opposition.— Maty's Memoirs of Lord Chesterfield.

Minority, headed by Sir William Wyndham, (y) actually retired from Parliament; and they were revered by the nation in general as martyrs to the liberty of the people.

Sir Robert being thus left without opposition, endeavoured to atone, in some measure, for the unpopular step he had taken in the

(y) Sir WILLIAM WYNDHAM, Bart. was born about the year 1687, being descended from a very ancient family; and upon the death of his father, which happened while he was very young, he succeeded to the title and estate. He received the first part of his education at Eton school; from whence he removed to Christ-Church College, in Oxford. Here his fine abilities did not lie neglected; and they were afterwards very much improved by foreign travel.

Upon his return to England, he was chosen Knight of the Shire for the County of Somerset; in which station he served during the last three Parliaments of Queen Anne, distinguishing himself to great advantage, in that publick scene of action. His talents indeed were so conspicuous, that in the year 1710, he was appointed Secretary at War; and in the year 1713, was advanced to the important station of Chancellor of the Exchequer. Upon the death of her Majesty, which happened in the following year, he signed, with others, the order for proclaiming King George the First; and, a few days after, he seconded a motion made in the House of Commons by Mr. H. Walpole for the payment of the arrears due to the Hanover troops in the English service: Nevertheless, he was soon removed from his employment.

In the next Parliament, which met in March 1714-15, Sir William exerted himself with great vigour, in opposition to the measures of Administration; and in defence of the Peace of Utrecht; and on the 6th of April, when a motion was made in the House of Commons, for appointing a day to take into consideration his Majesty's Proclamation for calling a new Parliament, (in which were some expressions that severely reflected on the con-

duct of the late Queen's Ministry) our Baronet boldly declared, that the Proclamation was not only unprecedented and unwarrantable, but even of dangerous consequence to the very being of Parliaments. He was immediately called upon to justify his charge; but he declined explaining himself, though at the same time, he resolutely maintained his first assertion; observing, that every Member was free to speak his thoughts. By persisting in his refusal to explain himself, he so far exasperated the House, that some of the Members exclaimed, "The 'Tower, the Tower!'" But their vehemence was soon restrained; and after a long debate, the Courtiers still insisting that Sir William should justify his charge, and he as obstinately refusing to do it, and declaring his readiness to undergo whatever a Majority should inflict upon him; the question was put, That Sir William Wyndham should withdraw. This question was carried in the Affirmative by 908 voices against 129, and Sir William withdrew accordingly, accompanied by all the Members who had been for the Negative. Those who remained were unanimous in voting him guilty of a great indignity to his Majesty, as well as of a breach of the privilege of the House; whereupon it was ordered, that for this offence he should be reprimanded, in his place, by the Speaker. Accordingly, the next morning, when he attended in his place, the censure of the House was passed upon him, to which he submitted with a good grace; declaring, that though he was not conscious of any indignity to his Majesty, or any breach of the privilege of the House, yet, as a Member, he very well knew he must acquiesce in the determination of the Majority; and at the same time

the Convention, whilst at the same time he gave his old opponents the most sensible mortification, by passing several useful laws, in their absence. But his conduct in this respect could not allay the ferment that had been raised throughout the kingdom, and which the behaviour of the Spaniards served only to increase. For they neglected the payment of the sum stipulated by the Convention;

time thanking the Speaker for the candid and gentleman-like manner in which he had discharged the duty of his office.

Sir William, far from being intimidated by this censure, continued his opposition to the Ministry with equal spirit and ability; and when the Duke of Ormond, and the Earls of Oxford and Strafford were impeached by the House of Commons, he exerted himself in their favour. This attachment to his old friends was looked upon with a jealous eye by the Administration; and upon the breaking out of the Rebellion, in the year 1715, Sir William himself fell under suspicion; insomuch that he was seized at his house at Orchard-Wyndham, in Somersetshire, by Colonel Huske and one of the King's Messengers, who secured his papers. He found means, however, to make his escape from these Officers; whereupon a proclamation was issued out for apprehending him. Soon after this, he surrendered himself; and having been examined by the Privy Council, he was committed to the Tower. His father-in-law, the Duke of Somerset, offered to become surety for his appearance; and his offer being rejected, he expressed his resentment so warmly, that the King thought proper to remove him from the office of Master of the Horse.—Sir William remained a prisoner, for some time, but was never brought to a trial; and when he had regained his liberty, he returned to his party with fresh zeal, and distinguished himself on the popular side, in every important debate. As he possessed all the energy of elocution, and a true senatorial dignity, he was a

very formidable adversary to Sir Robert Walpole, whose measures he combated with the utmost resolution and perseverance, till the day of his secession from Parliament; when he concluded a manly remonstrance upon the determination of the House, in this pathetick manner: — ‘ For my own part, I will trouble you no more; but, with these my last words, I sincerely pray to Almighty GOD, who has so often wonderfully protected these kingdoms, that he will graciously continue his protection over them, by preserving us from that impending danger which threatens the nation from without, and likewise from that impending danger which threatens our constitution from within.’*

Sir William returned to Parliament, after this secession, and assisted in carrying on the attack against the Minister, with his usual intrepidity: But he did not live to see the desired issue of his labours; for he died, at Wells, in Somersetshire, after an illness of a few days, on the 17th of June, 1740, deeply regretted as an accomplished Orator, a fearless advocate in the cause of liberty, and one of the chief ornaments of the English nation. He possessed, indeed, all the qualifications requisite to form an able Senator; and if we consider him in the more familiar light of his private conversation, we shall find him equally distinguished by an unaffected civility and politeness, enlivened by an easy flow of elegant wit, and supported by a various and extensive fund of useful knowledge.

Sir William Wyndham was twice married. His first lady was the second daughter of Charles, Duke of

* Parliamentary Debates, Vol. XVIII. P. 97.

vention; and the meetings of the Plenipotentiaries appointed to settle the articles in dispute were ineffectual. Such indignities could no longer be endured, and the voice of the publick in a manner extorted from the Minister some hostile preparations; though he continued to hold the olive branch in his hand. Letters of marque and reprisal were granted against Spain; a large fleet was assembled at Spithead; a reinforcement sent out under Admiral Haddock; the land forces were augmented; and an embargo was laid on all merchant ships outward-bound. Still however the British Resident at Madrid was directed to declare to the Court of Spain, that his Master, although he had permitted his subjects to make reprisals, would not be understood to have broken the peace; and that this permission would be recalled as soon as his Catholick Majesty should be disposed to make the satisfaction which had been so justly demanded. But this was very far from being the intention of the Spanish Court; and the English Ambassador was given to understand, that the King of Spain looked upon these reprisals as acts of hostility, and that he hoped, with the assistance of Heaven and his allies, he should be enabled to support a good cause against his adversaries. This hostile declaration was followed by a Manifesto, in which he justified his conduct, and complained of the behaviour of the Court of England.

A rupture was now inevitable; and (as our Minister had foreseen) the French Ambassador at the Hague declared, that the King, his Master, was obliged by treaties to assist his Catholick Majesty by sea and land, in case of an attack: But notwithstanding this, the people of England were inspired with uncommon alacrity at the near prospect of a war, for which they had clamoured so long, and Administration seeing it unavoidable, began to be very earnest in their preparations. War was at length proclaimed, on the twenty-third of October, 1739, with the universal applause of the people, who rejoiced in the hope of chastising the insolence of Spain, and retrieving the glory of their injured country. (z)

Upon the declaration of war, the seceding Members resumed their seats in the House of Commons; observing, that as the state of affairs was now changed, and the measures of the Ministry were altered, the same regard for the honour and welfare of their country that had determined them to withdraw their countenance from a conduct, which, in their opinion, tended to destroy both, had brought them thither once more, to give their advice

of Somerset; to whom he was married in the year 1708, and by whom he had two sons and two daughters. His second lady was Maria Catharina, relict of the Marquis of Blandford, and daughter of M. De Jong, of the province of Utrecht, in Holland.—New and

Gen. Biog. Diq. Floyd's Biblioth. Biograph. Smollet's Hist. of England, Vols. X. XI.

(z) Maty's Memoirs of Lord Chesterfield. Macaulay's History of England from the Revolution, &c. Smollet's History of England, Vol. XI.

advice and assistance in those measures, which they had before pointed out, as the only means of asserting the rights, and retrieving the glory of Great Britain. They expressed the utmost readiness to support the Ministry in every step that should be taken, in order to carry on the war with vigour, and advantage to the nation; declaring, that there should be no other contest on this occasion, than to see who should be most forward in assisting his Majesty to act with the weight that became the dignity of his Crown, and a success answerable to the justice of his cause. (*a*)

But notwithstanding the declaration of war had rendered the two parties thus far unanimous, several motions were made by the Minority for inquiring into the conduct of those who had concluded the Convention; which motions, however, were overruled: Nor did the Minister suffer any defeat, except in a bill which was brought in, for registering all seamen, watermen, fishermen, and lightermen, throughout his Majesty's dominions. This bill, indeed, deserved its fate; for had it passed into a law, a British sailor would have been subjected to hardships, not to be endured by an Englishman; as he would, in fact, have been reduced to a state of the most abject slavery. It was therefore so vigorously opposed, as a flagrant encroachment on the liberties of the people, that the House rejected it, on the second reading.

As the war in which the nation was now engaged had been foreseen for some time, it was universally hoped that it would be carried on with such vigour as to bring it to a speedy conclusion: But though the military preparations were set forward at a great expence, yet, either from imperfection in the plans, or from error in the execution, the event by no means answered the expectations, or at least the wishes of the publick. Powerful fleets were fitted out, several millions spent, and some damage done to the enemy; but their flotas returned unmolested, and hardly any effectual attempt had been made to annoy them. Admiral Vernon, (*b*) indeed, had acted up to the reputation of the British arms,

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(*a*) Parliamentary Debates, Vol. XVIII. P. 312.

(*b*) EDWARD VERNON was born at Westminster, in the year 1684, being the second son of the Honourable Mr. James Vernon, Secretary of State to King William. He was educated at Westminster-school, under the famous Dr. Busby; from whence he was removed to Oxford.—Having discovered, from his very childhood, a strong inclination to the sea service, which

his father (though with the utmost reluctance) consented to gratify, he entered upon his favourite employment, under the auspices of some of the greatest Commanders his country could ever boast; and almost the first service he ever saw was the memorable exploit at Vigo, in the year 1702.|| His behaviour upon this occasion was particularly taken notice of by Vice Admiral Hopson, in whose ship he served, and by whom he was recommended to the Admiralty. From this time,

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¶ See the Life of Sir George Rooke, in the Eighth Volume of this Work.

in his successful expedition against Porto Bello ; but this brave Officer had written from the West-Indies to his private friends, complaining that he was neglected and in danger of being sacrificed. A French fleet had sailed to those parts, in conjunction with that of Spain ; and the Merchants of England, who had made heavy complaints of the losses they had sustained from the Spanish privateers,

he distinguished himself by his courage and good behaviour, in a variety of services, till the death of Queen Anne ; and upon the accession of King George, he was continued in the command of the man of war, which he had obtained from her late Majesty. Soon after this, he was advanced to the command of a fifty gun ship, which was successfully employed in various expeditions. In the year 1722, he was elected a Member for Penryn in Cornwall, which borough he represented in some succeeding Parliaments. In 1726, he was promoted to the command of the Grafton man of war of seventy guns ; in which station he acquitted himself with honour, upon several important occasions.

Mr. Vernon had for some time rendered himself considerable in the House of Commons, by loudly condemning the measures of the Ministry, and bluntly speaking his sentiments, whatever they were, without respect of persons, and without any very scrupulous regard to the rules of decorum. He was looked upon as a good Officer, and the roughness of his manner seemed to enhance his character. He was perfectly well acquainted with the West-Indies, and in a debate upon the Spanish depredations, he happened to affirm that Porto Bello, on the Spanish main, might be easily taken, and that he himself would engage to reduce it with six ships only ; whereupon, when it was determined to carry the war to the Spanish settlements, he was taken at his word ; and he happily succeeded in this hazardous enterprise. — When the news of his success arrived, the nation in general was wonderfully elated, and the Admiral's praise resounded from all parts

of the kingdom. The two Houses of Parliament joined in an address of congratulation upon this success of his Majesty's arms ; and their thanks were transmitted to the Admiral, for his eminent services. The citizens of London, likewise, as a mark of distinction, presented him with the freedom of the city in a gold box.

From this successful expedition Admiral Vernon returned to Jamaica, where he was so powerfully re-inforced, that he found himself at the head of the most formidable fleet and army that had ever visited those seas, with full power to act a discretion. But several unfavourable circumstances concurred to frustrate the hopes of the publick. The season for action was almost at an end : Violent dissensions arose between the Admiral and the Commander of the Land Forces ; and no effectual service was performed. After a series of unfortunate events, the Admiral pressed for leave to return home, in order that an inquiry might be made into his conduct. His request being complied with, he set sail for England, where he arrived in the beginning of the year 1743 ; and waiting upon his Majesty at St. James's, he met with a very gracious reception.

In the following year, the French declared war against England ; and in the summer of the year 1745, Government being apprehensive of an invasion, our Admiral was appointed to the command of a squadron in the Downs, to observe the motions of the enemy by sea, and especially to keep an eye on the harbours of Dunkirk and Boulogne. This service he performed with good success ; his cruisers taking several ships filled with soldiers, officers, and ammunition for the

vateers, notwithstanding the numerous navy supported by the nation, began now to tremble for Jamaica. In short, affairs were in such a state, and the national discontents were so industriously aggravated by the enemies of the Minister, that he became extremely unpopular throughout the whole kingdom; insomuch that his name was seldom mentioned with decency, except by his own dependents. This was an opportunity of vengeance not to be neglected; and accordingly, the Members of the Opposition determined to take some vigorous steps against the Minister. When their plan was settled, one of them went up to Sir Robert Walpole, and told him, that in a few days he should bring a charge against him in publick. Sir Robert seemed to be surprised at this unexpected intimation; but, after a short pause, he thanked the gentleman politely for this previous notice, and said, he desired no favour, but fair play. At the time appointed for this accusation, Mr. Sandys stood up, and in a studied harangue entered into a long detail of the Minister's misconduct, in the whole series of his negotiations abroad, and in the measures which had been for many years pursued at home. He charged him with having endeavoured to support his own interest, and to erect a kind of despotic government, by the practice of Corruption; with having betrayed the interest and honour of Great Britain in the late Convention; and with having neglected to prosecute the war against Spain either with vigour or common discretion. He expatiated on the discontents of the people, who, as he observed, justly considered a single person as the chief, if not the sole, adviser and promoter of all those measures, by which the nation had already suffered so much, and of which they expected no alteration or amendment, whilst that person had any share in the direction of publick affairs; and he concluded his speech with a motion for an Address to the King, that he would be pleased to remove Sir Robert Walpole from his presence and councils for ever. This Motion gave

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use of the Pretender in Scotland; and he was engaged in it, till the extinction of the Rebellion, by the total defeat of the Chevalier's army, on the 16th of April, 1746.

Not long after his return, complaints being made of him to the Lords of the Admiralty, for superseding their orders, by appointing a Gunner in opposition to one recommended by themselves, and for exacting too severe duty from the private men; the matter was laid before the King, and Mr. Vernon was struck off the list of Admirals; an event which he bore with great equanimity.

From this time he lived almost wholly in retirement, being no otherwise concerned in publick busi-

ness, than by his attendance in the House of Commons, where he still had a seat as Member for Ipswich, in Suffolk, which he retained till his death. He died in the year 1757; and the sickness which carried him off was as sudden as it was violent: He went to bed in perfect health, but awaking out of his first sleep about two in the morning, he complained of a heaviness at his heart; and though a Physician was immediately sent for, his pain increased so rapidly, that he expired in the arms of a servant, before any assistance could be procured.—*The Life of Admiral Vernon, 12mo. London, 1758. Smollet's History of England, Vol. XI.*

rise to a long and warm debate, in which the Court Party undertook to defend or excuse all the measures which Mr. Sandys had condemned ; and one of them, in particular, did not scruple to vindicate the Minister's conduct, by pleading the sanction of a Majority in the two Houses of Parliament for every error and misdemeanor laid to his charge ; though the pernicious means by which that Majority was obtained were matter of the most publick notoriety, and the subject of incessant complaint and reproach. (c) On the other hand, the Members of the Opposition supported their Motion with the utmost spirit and ability ; fully answering all the assertions and arguments of their antagonists, and exposing all the material errors and mal-practices of the Administration, with equal clearness and precision. At length, the debate, which had been protracted till three o'clock in the morning, was closed by Sir Robert Walpole himself, who spoke to the several parts of the charge brought against him with great temper and deliberation, and as concisely as the case would admit. He introduced what he had to say, with observing, that as his own innocence convinced him, that the gentlemen in the Opposition had no real crime, nor any wilful neglect to lay to his charge, so now that he had heard the whole of what they had to alledge, he thought there was hardly any part of it, which was not, at the same time, a charge not only against his Majesty and all those of his Council, but also against both Houses of Parliament, as well as against Him ; and he concluded with declaring, that he should think himself very little concerned in the event of the question, if it were not for the encroachment that would thereby be made upon the prerogatives of the Crown. For he could not but think, that an Address to his Majesty to remove one of his Servants, without so much as alledging any particular crime against him, was one of the greatest encroachments that was ever made upon the prerogatives of the Crown ; and therefore for the sake of his Master, without any concern for himself, he hoped that all those who had a due regard for the Constitution, and for the rights and prerogatives of the Crown, without which the Constitution could not be preserved, would be against the motion. (d) Accordingly this important motion, on the fate of which so much depended, was lost by an hundred and eighty-four voices. In the Upper House likewise, where the same motion gave rise to a debate that lasted two days, the Minister triumphed by dint of number ; though his victory was dearly purchased. For the noble Lords, who arraigned his conduct, were animated with such uncommon fervour, that they seemed to be inspired by the subject ; and

(c) ‘ Pelham’s chief defence of Walpole is taken from the approbation given to his measures by Parliament, at the same time that Pelham knew in his conscience,

that Parliament was filled with ‘ Walpole’s creatures.’ — Political Disquisitions, Vol. I. P. 457.

(d) Parliamentary Debates, Vol. XX. P. 338.

and their speeches, which would have done honour to the Roman Senate, in its state of glory, were followed by a nervous and spirited Protest, signed by thirty Peers. (e)

No hope now remained to the Opposition, but that of procuring a Majority in the new Parliament, which was to be elected in the ensuing summer; and as the opinion of the publick was fixed with respect to Sir Robert Walpole, they had a fair prospect before them. Accordingly, when the day of trial was come, the general discontent of the people had a considerable influence upon the elections; and one of the most violent contests was produced between the two parties that had taken place since the Revolution. All the adherents of the Prince of Wales (who still continued to live, as a private gentleman, at a distance from Court,) concurred with the Country Party, and the struggle was obstinately maintained throughout the kingdom. But such a national spirit of opposition to the Minister prevailed, that notwithstanding the whole weight of his influence was exerted, the Country interest seemed ready to preponderate in the New Parliament, which met on the first of December, 1741.

The Address of thanks, however, for his Majesty's Speech from the Throne, though it was most warmly contested, was carried against the Opposition: But Sir Robert did not consider this as a proof of his having secured an undoubted Majority in the House of Commons. There was a great number of disputed elections; and the discussion of these was considered by the people, as the criterion of the Minister's power. In the first, which was heard at the bar of the House, he carried his point by a Majority of six only; and this he looked upon as a defeat rather than a victory. For such an inconsiderable Majority plainly proved that his influence was greatly diminished, and seemed to prognosticate his further decline. Some of his venal train instantly caught the alarm, and deserted his service; hastening, with a dishonourable precaution, to make an early court to the new favourites of fortune. Even his firmest adherents began to tremble; and he himself had occasion for all his art and equanimity. In the next question, the Court interest was not sufficient to support the election of their own Members for Westminster. A petition presented by the Electors was taken into consideration by the House; and the election was declared void by a Majority of four voices.

The Country Party maintaining their superiority, in deciding on several other controverted elections, Sir Robert Walpole found himself in a most precarious situation. He trembled, as it were, on the very threshold of the Tower; and he saw no way to escape, but by dividing the Opposition. He resolved therefore to set his emissaries at work, and, if possible, to break that confederacy which he had not strength to oppose. His first attempt

(e) Smollet's History of England, Vol. XI. Macaulay's History, &c. Lett. 6.

was made by endeavouring to detach the Prince of Wales from his party; for which purpose, a message was sent to him by the Bishop of Oxford, importing, that if his Royal Highness would write a letter of condescension to the King, he and all his Counsellors should be taken into favour; fifty thousand pounds should be added to his revenue; two hundred thousand should be disbursed immediately for the payment of his debts, and suitable provision be made in due time for all his followers. This, to a person already involved in debt, from the scantiness of his income, and the necessity of keeping up his dignity, was a tempting offer: But the Prince, with a very laudable fortitude, declined the proposal; declaring, that he would not accept of any conditions, whilst Sir Robert Walpole continued to direct the publick affairs; that he looked upon him as a bar between his Majesty and the affections of his people; as the author of the national grievances both at home and abroad; and the sole cause of that contempt which Great Britain had incurred in all the Courts of Europe.

This unsucceſſful attempt upon the Prince was followed by a decisive stroke in the House of Commons; where, in determining another controverted election, our Minister had the mortification to see the Majority against him augmented to sixteen. His power was now plainly at an end; and he declared, that he would never more fit in that House. Accordingly, the next day, which was the third of February, the King adjourned both Houses of Parliament to the eighteenth of the same month; and in this interval, Sir Robert Walpole resigned all his employments, and was created Earl of Orford, with a pension of four thousand pounds a year.

But notwithstanding his Majesty, who was prepared for this necessary sacrifice, thought proper to shew his regret at parting with his Minister, by bestowing upon him such marks of personal regard and protection, the Earl of Orford's fears were by no means at an end. The resentment of the people had been excited against him to a very high degree, and he knew they had been taught to expect, that when his power was abridged, his punishment should follow. He knew likewise that a shelter in the House of Lords was no effectual security; being well convinced, that the Opposition, if they continued firm to their purpose, were able to drag him from any ſuch retreat. In these circumstances, it was necessary to consult his safety, without delay; and at no time did he acquit himself with more prudence and policy than what he now diſcovered. For, through his own address, and the indefatigable industry of his agents, he found means to separate the parts that composed the Opposition, and thereby not only secured his person, but, in the issue, transferred the popular odium from himself to those who had always been esteemed his keenest adversaries.

The Country Party consisted of Tories, and discontented Whigs; who, as they acted upon very different, and indeed upon very opposite principles of government, were united only by the ties

of convenience. A coalition therefore was proposed between these Whigs, and those of the same denomination, who acted in the Ministry; to effect which, some were to be gratified with titles and offices, and all were assured, that in the management of affairs a new system should be adopted, according to the plan they themselves should propose; nothing more being required of them, in return, than that the Earl of Orford should escape with impunity.

This temptation had its desired effect. The offers of the Court were accepted by the Leaders of the Opposition; and the Prince of Wales, thus forsaken by the most able Members of the party, no longer withheld the offered reconciliation: Attended with a numerous retinue, he waited on his Majesty in form, was received graciously, and his guards were ordered to be restored. This reconciliation, together with the change of the Ministry, gave such general satisfaction, that the event was celebrated with publick rejoicings all over the kingdom, as a happy prelude to the restoration of the ancient glory and prosperity of Great Britain. But when the minds of the people were a little recovered from this delirious joy, and the principles and conduct of those who had declaimed the loudest for the liberties of their country were coolly considered, the nation complained, that instead of a total change of men and measures, they saw the old Ministry strengthened by this Coalition, and the same interest in Parliament predominating with redoubled influence. They branded the new converts as apostates and betrayers of their country; and, in the transports of their indignation, they entirely overlooked the old object of their resentment. (f) But this was not the case in the House of Commons;

(f) ' Of all the nominal Patriots,' says Mrs. Macaulay, ' who on this important occasion deserted the interest of their country, there were none who attracted the notice, or who caused the speculation of the publick, equal to Mr. Pulteney, who was created Earl of Bath. Mr. Pulteney's great abilities, his oratorical powers, and his extensive knowledge, had placed him without a rival, at the head of the party; and the honours paid by the multitude to the Prince attended Mr. Pulteney whenever he appeared. Yet he gave up all these advantages, with the character of the first and firmest Patriot in the kingdom, for an empty title,—a title, indeed, so empty, that he had no sooner ac-

cepted it, than, according to what I have heard my father, who was a great admirer of Mr. Pulteney, say, the respectful attention of mankind was turned into a studied contempt and neglect, the acclamations of the publick into scoffs and hisses, and every seat Mr. Pulteney touched, as if infected with the plague, was carefully avoided.*'

As the Political History of this extraordinary person in a manner begins and ends with that of Sir Robert Walpole, we shall give some account of him, in this place.

WILLIAM PULTENEY, a descendant from one of the most ancient families in the kingdom, was born in London in the year 1684. At

* Macaulay's History of England, &c. Lett. 6.

¶ This appears by the register of St. Martin's parish. —Bp. PEARCE.

Commons; for there, whilst this apostasy of their chiefs was severely reproached by several of the deserted Party, the late Minister was so far from being forgotten, that a Motion was made for appointing a Committee, to inquire into the conduct of affairs, for the last twenty years; and when that proposal was rejected by a Majority of two voices, the party was so little discouraged, that

As he inherited an ample fortune, he obtained a seat in the House of Commons at an early age, being elected for Heydon in Yorkshire; and he distinguished himself by his strenuous opposition to Queen Anne's Ministry, during the latter part of her Majesty's reign. His services in this respect did not go unrewarded; for upon the accession of King George the First, he was appointed Secretary at War.

At this time Mr. Pulteney was apparently united with Mr. (afterwards Sir) Robert Walpole in the strictest bonds of friendship, and was looked upon as his firm support and coadjutor. Such indeed was their connexion, that they seemed determined to stand or fall together: and accordingly, in the following year, when the Minister resigned his employment, the Secretary immediately followed his example. But jealousy and ambition soon broke through the ties of interest; and their friendship was converted into the most open and lasting enmity.—The Minister was restored to his employment, in the year, 1721, and as he could brook no rival in power, he was probably desirous of getting rid of his former associate, whose abilities were suffi-

cient to alarm his fears. Be this as it may, Mr. Pulteney, it is said, thought himself slighted; and his resentment was so inflamed by the treatment he experienced, that at length he publickly avowed not only revenge, but the utter destruction of the man who had thus offended him. The Country party, who did all in their power to foment the difference between the two friends, received Mr. Pulteney with open arms. They rejoiced to have for their Leader a man of his fortune and abilities; and he conducted the Opposition for the long term of seventeen years, with unexampled spirit and intrepidity. Every new session of Parliament called forth a new exertion of his oratorical powers; and it was not long before his conduct became so obnoxious to the Court, that he was thought deserving of a very particular mark of his Majesty's displeasure: For, on the first of July, 1731, the King called for the Council-Book, and with his own hand struck the name of William Pulteney, Esquire, out of the list of Privy-Councillors^f. His Majesty further ordered him to be put out of all the Commissions of the Peace; the several Lords Lieutenants from whom he had received deputations

† A late writer has assigned a distinct reason for this mark of the royal displeasure.—Mr. Pulteney's animosity to Sir Robert Walpole (he tells us) led him into that most scandalous practice of betraying private conversation. For in a pamphlet which he published about this time, and which contained a particular defence of himself against a Ministerial work called “Scandal and Defamation displayed,” he declared upon his honour, that Sir Robert Walpole had spoken in very flight terms of the King, when Prince of Wales : He even quoted the terms made use of by the Minister, and which conveyed great marks of contempt. However, (continues this writer) he lost his aim ; for the King generously took the part of the person betrayed ; and, to shew his indignation against the informer with his own hand he struck his name from the list of Privy Counsellors.—Lord Chesterfield's Characters reviewed, p. 30. See also the Grand Magazine for the year 1759, p. 201.

the same Member soon made another motion, for an inquiry into the conduct of Robert, Earl of Orford, for the last ten years of his administration; which, after a warm debate, was carried in the affirmative. The House hereupon resolved to choose a secret Committee, by ballot; and as soon as this was done, they began to examine evidence: But the Solicitor to the Treasury refusing to answer such questions as were put to him, the Chairman of the Committee complained to the House of his obstinacy; whereupon he was taken into custody, and still persisting in his refusal, was committed to Newgate. The Chairman then moved for leave to bring in a bill for indemnifying those witnesses that should give in their

deputations, were ordered to revoke them; and the Lord Chancellor and the Secretaries of State were directed to give the necessary orders for that purpose.

A proceeding so violent served only to inflame Mr. Pulteney's resentment, and to increase his popularity. He persisted in his course with inflexible fortitude, and an indignation that knew no bounds. He did not suffer any measure of the Minister to escape his notice; and giving way to that personal animosity by which he was so extremely irritated, he opposed him in almost every point. It was hardly possible that such an indiscriminate opposition should be free from blame; and accordingly, Mr. Pulteney is thought frequently to have set himself against schemes which were really beneficial to the publick. But it must be confessed, that the general conduct of affairs afforded him sufficient opportunities of attacking the Minister upon better grounds; and he employed them with such severity and success, that Sir Robert Walpole was often heard to declare, that he dreaded that man's tongue more than another man's sword.—Mr. Pulteney was indeed a very formidable adversary. He was one of the most learned Members in the House of Commons; well read in history and politics; deeply skilled in the British constitution, the detail of govern-

ment, and the nature of the finances. He had a quick and clear conception of business, and could equally detect and practise sophistry. He could likewise state and explain the most intricate matters, even in figures, with the utmost perspicuity. He was, moreover, a most complete orator and debater; eloquent, entertaining, persuasive, strong, or pathetic, as the occasion required; for he had arguments, wit, and tears, at his command; and when he spoke, he had the art to persuade all who heard him, that he felt every sentiment which he uttered.

The schemes of the Opposition, which had been so well concerted, and so regularly pursued, were at length crowned with success: But the fall of the Minister was fatal to the popularity of his Rival. The situation in which Mr. Pulteney now found himself was very peculiar, and so elevated, that the profect seems to have made him giddy. ‘He was’ (says Lord Chesterfield) ‘in the greatest point of view that ever I saw any subject in. He became the arbiter between the Crown and the People; the former imploring his protection, the latter his support.—In that critical moment (continues his Lordship) his various jarring passions were in the highest ferment, and for a while suspended his ruling one‡. Sense of shame made him hesitate at turning Courtier on a sudden, after

‡ Lord Chesterfield had before observed, that Mr. Pulteney’s breast was the seat of all those passions which degrade our nature, and disturb our reason. ‘There’, says his Lordship, ‘they raged in a perpetual conflict; but Avarice, the meanest of them all, generally triumphed, and ruled absolutely,—Nothing exceeded his Ambition but his Avarice’.

their evidence against the late Minister, for the share they might have had in the corrupt transactions of which he was suspected. This bill passed the House of Commons; but, after a very animated and eloquent debate, it was rejected by the Lords; not so much, perhaps, because such an exertion of power could only be justified by the supreme law of necessity, as on account of the obvious consequences that might have attended a too full discovery. The Country party in the House of Commons were so highly incensed at the negative put by the Lords upon their bill, that they used their utmost endeavours to pass a vote of censure upon this exercise of their prerogative: But their attempt was ineffectual; and when they afterwards made a Motion for renewing the inquiry, it was rejected.—This suppression of the inquiry was the less

after having acted the Patriot so long, and with so much applause; and his pride made him declare, that he would accept of no place; vainly imagining, that he could, by such a simulated and temporary self-denial, preserve his popularity with the publick, and his power at Court. He was mistaken in both. The King hated him almost as much for what he might have done, as for what he had done; and a motley Ministry was formed, which by no means desired his company. The nation looked

upon him as a deserter, and he shrank into insignificance and an Earldom.†† — He was created Earl of Bath; and being fixed in the House of Lords, that Hospital of Incurables, (as Lord Chesterfield styles it) his retreat to popularity was cut off. ‘For,’ as the same noble writer observes, ‘the confidence of the publick, when once great and once lost, is never to be regained.’

From this time, therefore, the Earl of Bath lived chiefly in retirement, indulging his natural fondness

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†† Characters by Lord Chesterfield. 4to. 1778.

The late Bishop of Rochester, who had lived near forty years in friendship with Mr. Pulteney, and, for a great part of that time, in an intimacy with him, gives the following account of his conduct upon this memorable occasion:—In the year 1741, says his Lordship, ‘Mr. Pulteney, with those of his party, had so far prevailed in the House of Commons, that Sir Robert Walpole frankly declared to his Majesty, that he could no longer be of sufficient service to his Majesty in that House, and therefore desired a dissolution from all his state employments. In consequence of this, a message was brought to Mr. Pulteney by the Duke of Newcastle and the Lord Chancellor Hardwicke from the King, signifying, that his Majesty was willing to place all Sir Robert’s employments and powers in his hands; but with this condition only, that Sir Robert should be screened from all future resentments on account of the share which he had in publick affairs. — This condition Mr. Pulteney utterly rejected, and in two or three days the same noble peerless came to Mr. Pulteney again, with a second message from the King, signifying, that the offer made to him, as mentioned before, should be made good without that condition. He consulted his friends, and by their advice he accepted of what his Majesty had so graciously offered him, declaring at the same time, that he was determined to fill no post himself, but to serve his friends in recommending to his Majesty such of them as he thought proper to be placed in the great departments of the Administration. Only he desired to have the honour of being one of the Cabinet Council. Accordingly Sir Robert resigned all, and some of Mr. Pulteney’s friends were nominated to the chief of the great employments in government, he himself being contented to be one of the Cabinet Council.—The Life of Bishop Pearce prefixed to his *Commentary on the Four Evangelists*, &c. 4to edit. 1777.

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less expected, and the more provoking, as, notwithstanding the obstructions that had been thrown in their way, the secret Committee had made some progress in the business, and many strong presumptions of guilt had appeared against his Lordship: But several Members who, in the preceding session, had been loud in their demands

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for social and convivial pleasures, in which he bore a very shining part, and affecting to despise that popular applause which he could no longer secure.—He did not, however, entirely withdraw his attention from publick affairs; for we find him occasionally exerting his great abilities in the House of Lords, and, (as one Historian expresses it) “opening all the sluices of his ancient eloquence.”⁶ Nor was this the only way in which he applied his talents to the service of the state; but, as in the earlier and more active part of his life, his pen had been ably and successfully employed against the real or supposed enemies of his country, so in his declining years, he had recourse to the same method of conveying his sentiments to the publick. Even so late as in the year 1760, when the War seemed to be drawing towards a conclusion, he published “A Letter addressed to Two Great Men, on the prospect of peace, and the terms necessary to be insisted upon in the negociation;” which, though the writer was then unknown, was received with great applause, and went through several editions.

It was in the same year that his present Majesty succeeded to the throne of his Grandfather; and it is said, upon very good authority, that as the King had been from a child familiarized to the conversation of Lord Bath, (his father, Frederick Prince of Wales, having always been fond of that Earl) so at his coming to the crown, he always allowed the Earl access to him, and was pleased with his visits, his conferences with him in his closet, and the advice which he gave him on certain occasions, even to

the time of his Lordship’s death; being sensible that no one, though he was in no employment under his Majesty, was better able, or more free from all party bias, to instruct and direct him what steps to take upon important occurrences[†].

But this confidential intercourse with his sovereign was of no long duration. His Lordship was now far advanced in years, and after a short illness occasioned by a cold, which brought on a fever, he expired on the 7th of July, 1764.

Thus, lays the ill-fated Prelate, of whose intimacy with his Lordship we have already spoken, died that great and worthy man, William Pulteney Earl of Bath, descended from a very ancient family. He was by inheritance and prudent economy possessed of a very large estate, out of which he yearly bestowed, contrary to the opinion of those who were less acquainted with him, in charities and benefactions more than a tenth part of his whole income. He was a firm friend to the established religion of his country, and free from all the vices of the age, even in his youth. He constantly attended the publick worship of God, and all the offices of it in his parish-church, while his health permitted it; and when his great age and infirmities prevented him from so doing, he supplied that defect by daily reading over the morning service of the church before he came out of his bed chamber. That he had quick and lively parts, a fine head and found judgment, the many things which he published occasionally, sufficiently testify.[‡]— Such

⁶ Smollett’s Continuation of the History of England, Vol. I. P. 23. 8vo. edit.

[†] The Bishop of Rochester’s Narrative of his own life, prefixed to his Commentary, &c.

[‡] The Bishop of Rochester’s Narrative of his own Life.

The literary productions to which Bishop Pearce here appeals, in proof of the Earl of Bath’s superior abilities, were chiefly of a political nature; though his Lordship’s

mands of justice, now contributed to defeat the measures they had before approved.

From this time, therefore, we behold the Earl of Orford divested of his authority, reduced from his envied eminence, and placed on a level with his fellow subjects; a reverse of fortune, which his temper and circumstances enabled him to support with ease and cheerfulness. His many amiable and benevolent qualities endeared him to his numerous friends and acquaintance: Time allayed the prejudices and passions of his enemies: A veil was drawn over his errors; and even his political competitors seem universally to have allowed him abilities, and at least comparative merit.—He passed the remainder of his days in retirement, residing chiefly at *Houghton-Hall*, in Norfolk, the ancient seat of the family, which he rebuilt, and adorned with a noble collection of paintings and statues. But the social enjoyments, in which the Earl of Orford delighted, were frequently interrupted by severe fits of the stone, with which he had been much afflicted; and it was not long before this excruciating disorder proved fatal;

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Such is the sketch which the Bishop of Rochester has given us of this noble Earl. Another eminent prelate has likewise delineated his Lordship's character; and, disclaiming all flattery, has held him up to publick admiration and esteem, as equally illustrious in the commonwealth of men and the commonwealth of letters; a patron and judge of arts, of unquestionable taste, and extensive genius; a most able and disinterested advocate in the cause of his country, and a constant friend of liberty, virtue, and religion; in a word, as possessed, in an eminent degree, of every accom-

plishment essential to the character of a gentleman, a scholar, a citizen, and a Christian.*

As the only son of the Earl of Bath died some time before his father, the title became extinct, and his Lordship's paternal estate devolved to his brother, Lieutenant-General Pulteney. By his will, Lord Bath left four hundred pounds to his cousin, Mrs. Johnson; five hundred pounds, with his library, to the Reverend Dr. Douglas; and an annuity of six hundred pounds to Mr. Colman.—Annual Register, for the year 1765.

Lordship's talents were by no means confined to one species of composition. Lord Chesterfield observes, that "he had lively and shining parts, a surprising quickness of wit, and a happy turn to the most amusing and entertaining kinds of poetry."—This felicity of his Lordship's genius is likewise celebrated by another eminent person, who, in delineating his character, remarks, that the State had not wholly engrossed his time and attention; but that, at proper seasons and intervals, he had also sacrificed to the Muses. His Lordship's verses, indeed, (the same writer observes) were made only for the amusement of his leisure hours, and the entertainment of his friends; but he assures us, that it was not easy for others, who had not had the pleasure of seeing some of them, to conceive the spirit, and ease, and elegance, and happiness, with which they were written.—Polite literature, indeed, seems to have been his constant study and delight; and the brilliancy of his parts excited the admiration of men eminent in the republick of letters, at a very early period of his life. As he advanced to maturity, he became acquainted with the members of the famous Kit-Kat Club. He was intimate with Addison and Steele, and had the honour of a dedication of the second volume of "*The Guardian*."—See Newton's Dedication of *Paradise Lost*. Lord Chesterfield's Characters reviewed,

* Newton's Dedication of *Paradise Lost*.

put a period to his life, at his house in Arlington-Street, St. James's, on the 18th of March, 1745-6.

It has been questioned by the celebrated Earl of Chesterfield, whether an impartial character of Sir Robert Walpole will or can be transmitted to posterity : “ For (says the noble Lord) he governed this kingdom so long, that the various passions of mankind mingled, and incorporated themselves, with every thing that was said or written concerning him.”—His Lordship, however, was not deterred by the difficulty of the task from attempting the execution of it : But it is observed by a very late writer, that although Lord Chesterfield has kept to the general idea of Sir Robert Walpole’s character, he has not been so exact in his delineation of it as might have been expected from one who professes to have been long and well acquainted with it. For this reason, the same ingenious person has added a few slight touches, to make the portrait a fuller resemblance of the original (*g*). This character, therefore, thus revised and retouched, we shall now lay before our readers.

“ Sir ROBERT WALPOLE,” says the Earl of Chesterfield, “ was very able, as a Minister; but without a certain elevation of mind necessary for great good, or great mischief (*b*). Profuse and appetent, his ambition was subservient to his desire of making a great fortune. He had more of the *Mazarin* than of the *Ricbieu*. He would do mean things for profit, and never thought of doing great ones for glory (*i*).—He was both the best Parliament-man, and the ablest manager of Parliament, that I believe ever lived. An artful rather than an eloquent speaker; he saw, as by intuition, the disposition of the House, and pressed or receded accordingly. So clear in stating the most intricate matters, especially in the finances, that, whilst he was speaking, the most ignorant thought that they understood what they really did not. Money, not prerogative, was the chief engine of his administration; and he employed it with a success which in a manner disgraced humanity (*k*).—Besides

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(*a*) Lord Chesterfield’s Characters reviewed.

(*b*) Mr. Hume speaks to the same effect:—‘ Sir Robert Walpole’ (says he) ‘ was a man of ability, not a genius.—He would have been esteemed more worthy of his high station, had he never possessed it; and was better qualified for the second than for the first place in any government.’—Hume’s Essays, Vol. I. Essay 4. 12mo edit. 1760.

(*i*) Lord Chesterfield tells you, that Sir Robert Walpole’s sole

view was to make a great fortune : How does that appear ? Sir Robert Walpole did not die a rich man : it is plain then that he disdained the accumulation of riches, which could not be obtained but by the oppression of his country.—Lord Chesterfield’s Characters reviewed.

(*k*) ‘ He was the first Minister’ (says the Reviewer) ‘ that taught Corruption systematically. Corruption was ashamed, and held down her head, ’till he gave her courage, and taught her to stare the

" this powerful engine of Government, he had a most extraordinary talent of persuading and working men up to his purpose. " A hearty kind of frankness, which sometimes seemed impudence, made people think that he let them into his secrets, whilst the impoliteness of his manners seemed to attest his sincerity. " When he found any body proof against pecuniary temptations, " which, alas ! was but seldom, he had recourse to a still worse art ; for he laughed at and ridiculed all notions of public virtue, and the love of one's country, calling them *The chimerical school-boy flights of classical learning* ; declaring himself, at the same time, *No Saint, no Spartan, no Reformer*.—He would frequently ask young fellows, at their first appearance in the world, while their honest hearts were yet untainted, *Well, are you to be an old Roman ? a Patriot ? You will soon come off of that, and grow wiser*.—And thus he was more dangerous to the morals than to the liberties of his country, to which, I am persuaded, he bore no ill in his heart.

" In private life he was good-natured, cheerful, social ; inelegant in his manners, loose in his morals. He was the easy and profuse dupe of women, and in some instances indecently so. " He was excessively open to flattery, even of the grossest kind, and from the coarsest bunglers of that vile profession ; which engaged him to pass most of his leisure and jovial hours with people whose blasted characters reflected upon his own. He had a coarse, strong wit, which he was too free of, for a man in his station : He was loved by many, but respected by none ; his familiar and illiberal mirth and raillery leaving him no dignity (*1*). He was not vindictive, but on the contrary, very placable

the world in the face. He maintained that every man was venal, and had his price. § He asserted openly, that all the world was governed by interest.—But notwithstanding his avowed principles of venality, he sometimes checked the mean servility of Members of Parliament ; and though we must own he ruled this country by general corruption, and succeeded in his plans of government by temporary expedients, yet there was a decency in his Parliamentary conduct, of which we now lament the total absence. Every motion during his administration was treated

with respect, and every question discussed with seeming fairness and impartiality. The parliamentary chiefs were ranged on both sides, according to their supposed merit, and engaged each other, not only with vigour, but with that liberality which becomes citizens. There was then no rude and boisterous uproar, no boyish and tumultuous clamour of 'The Question ! The Question !'—Lord Chesterfield's Characters reviewed.

(*1*) 'In private life,' says the Reviewer, 'he was certainly a most desirable companion ; and though Lord Chesterfield was too delicate

§ : The English, under Walpole, were clumsy bought. He told his hangers, " I know your price ; here it is."—Burgh's Political Disquisitions. Vol. III. P. 34.

"cable to those who had injured him the most. His good-hu-
"mour, good-nature, and beneficence, in the several relations of
"father, husband, master, and friend, gained him the warmest
"affections of all within that circle.—His name" (the noble
"author concludes) "will not be recorded in history among the
"Best Men, or the Best Ministers; but much less ought it to be
"ranked among the worst (*m.*)."

About the end of Queen Anne's reign, and the beginning of the reign of George the First, Sir Robert Walpole wrote the following political pamphlets.—“The Sovereign's answer to the Gloucestershire address.”—*The Sovereign* meant Charles Duke of Somerset, so called by the Whigs.—“An answer to the representation of the House of Lords on the state of the navy.” 1709.—“The Debts of the Nation stated and considered, in four papers.” 1710.—“The Thirty-five Millions accounted for.” 1710.—“A Letter from a foreign Minister in England to Monsieur Pettecum.” (*n*) 1710.—“Four Letters to a Friend in Scotland upon Sacheverel's trial.” (*o*)—“A pamphlet upon the vote of the House of Commons with relation to the Allies not furnishing their quotas.”—“A short History of the Parliament.”—It is an account of the last Session of the Queen.—9. The South-Sea scheme considered.”

“ delicate in his notions of convivial pleasures, and could not bear any thing above a simper and a smile, more open and generous natures were highly pleased with Walpole's genuine flow of good-humour and honest mirth, which his Lordship calls illiberal, and below the dignity of his rank and station.”—Chesterfield's Characters reviewed.

Mr. Pope, whose own manners were confessedly refined and delicate, has likewise borne his testimony to these accomplishments of Sir Robert Walpole, in a short but excellent encomium; when, in answer to his friend, who advises him to go and see Sir Robert, he says,

‘ Seen him I have, but in his happy hour
‘ Of Social Pleasure, ill-exchang'd
‘ for Pow'r;
‘ Seen him, unumber'd with the
‘ Venal tribe,
‘ Smile without Art, and win without a Bribe.’—

These four lines, says Mr. Ruffhead, did Sir Robert more honour than all the panegyrics purchased with the wealth of the treasury.—*Life of Pope*, P. 509. *Epilogue to the Satires*, Dial. 1.

(*m.*) *Characters* by Lord Chesterfield, 4to. 1773.

(*n*) See a full account of this person, who was a volunteer negotiator about the time of the treaty of Utrecht, in the “*Memoires de Torcy*.”

(*o*) Mr. Horace Walpole observes, that these Letters are falsely attributed in the General Dictionary to Mr. Maynwaring; who (he says) did not write them, though he sometimes revised Sir Robert's pamphlets.—They are likewise attributed to Mr. Maynwaring by the Editor of that Gentleman's Life and Posthumous Works; and this authority was followed, in our account of Mr. Maynwaring.—See the Catalogue of Royal and Noble Authors;—and the eighth volume of this work, p. 476.

dered." — "The Report of the Secret Committee, June 9, 1715." — "A pamphlet against the Peerage-bill." (p.)

Sir Robert Walpole was twice married. His first wife was Catharine, daughter of John Shorter, of Bybrooke, in Kent, Esq; by whom he had issue three sons and one daughter. This lady dying in 1737, Sir Robert married, the same year, Maria, daughter and sole heiress of Thomas Skerret, Esq; by whom he had no issue, after marriage; but, before their marriage, she had brought him a daughter.—The Earl of Orford was succeeded, in title and estate, by Robert, his eldest son, who (as we have already observed) was created, in his father's life-time, a Peer of Great Britain, by the title of Lord Walpole, Baron of Walpole, in the county of Norfolk. (q.)

(p) It has been remarked, that although Sir Robert Walpole was sensible, by his own experience, while he himself was in opposition, of the power of the Press, yet when he rose to the supreme direction of publick affairs, no man set it to work with so little judgment, as he did. He took up (it is said) with the first scribbler that he could find in publick offices, or that he could oblige by private liberality. And no Minister was ever so liberal in rewarding his Authors, as He. The slightest favour from the Press was sure to be amply recom-

pensed.—It appears from the Report of the Secret Committee for inquiring into the conduct of Robert Earl of Orford, "That no less than fifty thousand seventy seven pounds, eighteen shillings, were paid to Authors and Printers of News-papers, and other political papers, between Feb. 10, 1731, and Feb. 10, 1741."—See Tindal's Continuation of Rapin.—Chesterfield's Characters reviewed.—Notes on Pope's Dunciad, B. 2. L. 314. Warburton's Edition.

(q) The Complete English Peerage, 1772.



The Life of BENJAMIN HOADLY, Bishop of WINCHESTER.

BENJAMIN HOADLY, successively Bishop of Bangor, Hereford, Salisbury, and Winchester, was born in the year 1676, at Westerham, in Kent. He was the second son of the Reverend Mr. Samuel Hoadly, the learned master of a private school in that place ; (*a*) and he was educated under his father's care, till the year 1691, when he was admitted a Pensioner of Catharine-Hall, in Cambridge. Some time after

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(*a*) Mr. SAMUEL HOADLY was a son of the Reverend Mr. John Hoadly, Chaplain to the garrison of Edinburgh Castle, by Mrs. Sarah Bulbnel, whom he met with in the same ship, when the troubles of his country forced his family to New-England. He was born at Guildford in New-England, in the year 1643 ; from whence he came to Edinburgh, in 1655, where he had his school education ; and in 1659, he went to King James's College there. He left Scotland, in 1662, with the family, who settled at Rotherhithe in Kent ; from whence he went to Cranebrook, to teach the free school there, being little more than nineteen years of age. In 1666, he married Mrs. Mary Wood, who died in child-bed of her second daughter, still born. In 1699, he married Martha, daughter of the Reverend Mr. Benjamin Pickering, an eminent man at that time, and who had been one of the Assembly of Divines ; by whom he had nine children, of which the Bishop was the sixth.—He first set up his private school at Westerham, in the year 1671 ; from whence he removed, in 1678, to Tottenham High-Cross in Middlesex : and thence, in 1686, to Brook-House in Hackney.

From this place, he was called, in the year 1700, to preside in the publick school at Norwich ; where his younger son John was his assistant, several years, having been chosen undermaster, soon after his father's election.

Mr. Samuel Hoadly published, while he lived at Hackney, “The natural method of teaching,” &c. which is esteemed the best book of the kind, and has gone through many editions ; and likewise a school edition of “Phœdrus,” with short notes. He had also made a considerable progress in an exact “Latin Dictionary,” a “Profody,” and other parts of his scheme of “The Natural Method,” of which what he published was but one of four or five designed for the English, Latin, and Greek languages.—This excellent School-Master and critical scholar, died, in 1705, without ever having had any preferment in the church. His wife died about two years before him, and they both lie buried in the cathedral at Norwich.—SAMUEL, their eldest son, a most promising youth, died at University College in Oxford, before he was seventeen, and was buried in St. Mary's church, under a stone engraven to his memory. His

father

he had taken his degree of Bachelor of Arts, he was elected a Fellow of this Society ; and as soon as he commenced Master of Arts, he became Tutor, and discharged that office two years with the highest reputation. He took orders under Dr. Compton, Bishop of London ; and, the next year, quitting his Fellowship, (vacated, most probably, by his marriage) he was appointed to the Lectureship of St. Mildred in the Poultry, in which he continued ten years ; till (as he pleasantly observed) he had preached it down to thirty Pounds a year ; and then he thought it high time to resign that preferment.

This Lectureship, however, was not the only ecclesiastical preferment that Mr. Hoadly enjoyed, during this period of his life : For in the year 1702, he officiated at St. Swithin's, in the absence of the Rector of that parish ; and in 1704, he was presented to the Rectory of St. Peter's Poor, in Broadstreet, London ; chiefly through the recommendation of Dr. Sherlock, Dean of St. Paul's, whose uniform kindness to him he always gratefully acknowledged.

Mr. Hoadly had now begun to distinguish himself by his writings. Besides some occasional Tracts, he had published, in the year 1703, a Piece entitled, “ The Reasonableness of Conformity “ to the Church of England represented to the Dissenting Mi-“ nisters ; in answer to the Tenth Chapter of Mr. Calamy’s
“ Abridgment

father lamented his loss in very moving terms to his friend Graevius, † who at the same time laboured under the like calamity.—JOHN, their youngest son, born at Tottenham High Cross, Middlesex, in the year 1678, was Chaplain to Bishop Burnet, and by him made Chancellor, and by him made Canon-Residentiary, of the Church of Salisbury, Archdeacon of Sarum, and Rector of St. Edmund's in that city. In 1717, he was presented by Sir Peter King, then Lord Chief Justice, to the Rectory of Ockham in Surry ; and was afterwards made Canon of the church of Hereford by his brother, when Bishop of that See. These preferments he enjoyed till he was nominated, in 1727, to the united Sees of Leighlin and Ferns in Ireland. In 1730, he succeeded Dr. William King in the Archbishoprick of Dublin ; and on the decease of Primate Boulter, in 1742, he was appointed Archbishop of Armagh,

Primate and Metropolitan, &c. He died July 19, 1746, aged sixty-eight, of a fever, caught by too assiduously attending on his workmen, and by his own desire was buried at Tallaght, in the same vault with his lady and her mother ; where he had erected a noble monument to himself, the most elegant as well as convenient episcopal Palace in that kingdom, from the ruins of an immense Castle of that name : But he raised a nobler in the hearts of the Irish, by indefatigably promoting the improvement of agriculture, by his skill, his purse, and his example.—He left only one daughter, who was married, in his life-time, to Bellingham Boyle, Esq; of Rathfarnham near Dublin.—He published, besides some Occasional Sermons, “ A Defence of Bishop Burnet on the Articles,” in 4to. and another Tract relating to the same subject, in 8vo.—Biograph. Britan.

† The whole extensive correspondence of this great critick was in Dr. Mead's possession, among which are several letters of Mr. S. Hoadly.

" Abridgment of Mr. Baxter's History of his Life and Times :
" in two parts."—This Publication was intended to answer two ends : First, to vindicate the Conforming Clergy, by vindicating the Terms of their Conformity to the Church of England from all false representations, and objections that have no just foundation : Secondly, to satisfy those Ministers who still continued to dissent from the Church of England, (meaning such Dissenters as Mr. Calamy, and those whose cause that gentleman pleaded;) that the arguments proposed by Mr. Calamy in their defence, were not sufficient to justify their separation, and publick Ministrition, even supposing the Terms of Ministerial Conformity to be, in their opinion, Unreasonable, and such as they could not, after all their consideration, heartily approve of, or submit to, without Sin. (*b*) This piece was soon followed by a short Tract, entitled, " A Periuasive to Lay-Conformity ; or, the Reasonableness of constant Communion with the Church of England represented to the Dissenting Laity :"—a Publication which concerns only such of the Dissenters as judge Conformity to the Church Established to be in itself lawful.—The former Treatise soon fell under the animadversion of Mr. Calamy, against whom it was directed ; whereupon Mr. Hoadly published " A serious Admonition to Mr. Calamy, occasioned by the First part of his Defence of Moderate Nonconformity ;"—which was intended to alter that gentleman's manner of treating the Cause and his Adversary ; to reduce the Controversy within its due bounds, and mix nothing with it, foreign or personal, either to amuse or mislead any person concerned, or unjustly to prejudice the reader against our Author.—The remainder of Mr. Calamy's work appearing soon after, Mr. Hoadly published, in 1705, " A Defence of the Reasonableness of Conformity to the Church of England, in answer to the objections of Mr. Calamy, in his Defence of Moderate Nonconformity ; with a Reply to his Postscript in answer to the serious Admonition."—In 1707, the controversy was closed, by our Author, with " A brief Defence of Episcopal Ordination, &c. To which are added, a Reply to the Introduction of the second Part, and a Postscript relating to the third Part, of Mr. Calamy's Defence of Moderate Nonconformity." (*c*)

In the year 1705, our Divine had preached a Sermon before the Lord Mayor of London, which was followed by a long controversy ; and, from this time, (to use his own expression) a torrent of angry zeal began to pour itself out upon him.—The doctrine which he had delivered in this Sermon, he immediately defended, in a Piece, entitled, " The Measures of Submission to the Civil Magistrate considered : In a Defence of the Doctrine delivered

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(*b*) See the Preface to this Work, and Part II. P. 90. 8vo edit.
1720.

(*c*) Biograph. Britan.

" in a Sermon preached before the Right Honourable the Lord Mayor, Aldermen, and Citizens of London, September 29, 1705." He likewise maintained it, in various other publications, relating to the same subject of Civil Government.

His attention to these points, however, was somewhat interrupted by a debate with one of the most celebrated Divines of those days; which began, on the part of our Author, with " A Letter to the Reverend Dr. Francis Atterbury, occasioned by the Doctrine delivered by him in a Funeral Sermon on 1 Cor. xv. 19. August 30, 1706." In this letter, Mr. Hoadly animadverted on some positions advanced by Dr. Atterbury, which he considered both as ill-founded, and of a dangerous tendency; and, two years after this, he published " A second Letter to the Reverend Dr. Francis Atterbury, in answer to his large Vindication prefixed to his Volume of Sermons; with a Postscript relating to his Doctrine concerning the Power of Charity to cover Sins."—These Letters were designed to vindicate and establish the tendency of Virtue and Morality to the present happiness of such a creature as *Man* is; which our Author ever esteemed a point of the utmost importance to the Gospel itself; and in the execution of this laudable purpose, he attacked his powerful antagonist with his utmost strength of reasoning, and in a most dispassionate manner; confuting his erroneous opinions without anger, and conquering him without triumph. (d)

Soon after this, Mr. Hoadly was engaged in a controversy with Dr. Blackall, Bishop of Exeter; to whom he addressed a Pamphlet, entitled, " Some Considerations humbly offered to the Right Reverend the Lord Bishop of Exeter, occasioned by his Lordship's Sermon preached before her Majesty, March 8, 1708."—The Bishop condescending to answer this performance, our Author immediately published " An humble Reply to the Right Reverend the Lord Bishop of Exeter's Answer; in which the Considerations offered to his Lordship are vindicated,

" and

(d) This (says one of Bishop Hoadly's Biographers) is universally allowed to have been his distinguishing characteristic—that in all the controversies which he held with his brethren (and no one, surely, held more) he ever preserved an equanimity of temper—the meek and candid Christian never lost in the disputing of this world—cool, calm, and composed, he forgets the Man, whilst he is animadverting on the Writer—never betrayed into any alacrity of expression, any railing accusations, any personal reflections, and misbecoming flights, or those fal-

lies of passion, which, as they give no strength to a bad argument, never add any grace or advantage to a good one. Happy (adds this writer) would it be for the cause of religion and truth, if all who engage in controversy, would imitate this pattern, and guard against virulence of expression, which, as it cannot tend to elucidate, so neither hath it any connection with, literary controversies—least of all in religious disputes, when the wrath of Man cannot be supposed to work the righteousness of GOD!—Annual Register, for the year 1762.

" and an Apology is added for defending the Foundation of the present Establishment."—These two Pieces related to a subject, in which the consciences and conduct of the whole nation appeared to Mr. Hoadly to be exceedingly concerned; and what he has said at the end of the second of them, by way of Apology for himself; at the same time that it shews the nature and importance of this controversy, and the temper both of our Author and his Opponents; is more than sufficient to justify him as an Englishman, a Christian, and a Divine. (e)

This same year (1709) Mr. Hoadly was engaged in a fresh dispute with Dr. Atterbury, concerning *Passive Obedience*, occasioned by that Divine's Latin Sermon, entitled, "Concio ad Clerum Londinensem habita in Ecclesia S. Elphei."—The Doctor, in a pamphlet, entitled, "Some Proceedings in Convocation, A.D. 1705, faithfully represented," had charged Mr. Hoadly (whom he sneeringly calls *the modest and moderate Mr. Hoadly*) with "treating the body of the established Clergy with language more disdainful and reviling, than it would have become him to have used towards his Presbyterian antagonist, upon any provocation; charging them with rebellion in the Church, whilst he himself was preaching it up in the State." This induced Mr. Hoadly to set about a particular examination of Dr. Atterbury's Latin Sermon; which he did in a Piece entitled, "A large Answer to Dr. Atterbury's Charge of Rebellion, &c.;" wherein he endeavours to lay open the Doctor's artful management of the controversy, and to let the reader into his true meaning and design. (f) This "Answer" was added to another Treatise, entitled, "The Original and Institution of Civil Government discussed, viz. 1. An Examination of the Patriarchal Scheme of Government. 2. A Defence of Mr. Hooker's Judgment, &c. against the Objections of several late Writers."—In this debate, Mr. Hoadly signalized himself in a very high degree; and immediately after the publication of this last work, his constant labours in the cause of civil and religious Liberty were

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(e) See the Preface to a volume of Mr. Hoadly's Tracts, 1715; and The Humble Reply, &c.

(f) This, in an "Appendix" to the "Answer," Mr. Hoadly represents to be "The carrying on two different causes, upon two sets of contradictory principles, in order to gain himself applause amongst the same persons at the same time, by standing up for and against liberty; by depressing the prerogative, and exalting it; by lessening the executive power, and magnifying it; by loading some with all infamy, for pleading

for submission to it in one particular, which he supposeth an encroachment, and by loading others with the same infamy, for pleading against submission to it, in cases that touch the happiness of the whole community." This, he tells us, is "A method of controversy so peculiar to one person (Dr. Atterbury) as that he knows not that it hath ever been practised, or attempted, by any other writer."—Biograph. Britan. Edit. 1778.—[Article ATTERBURY.]

most honourably distinguished, by a Vote of the House of Commons, in his favour, which was expressed in these terms :—“ Resolved, 1. That the Reverend Mr. Benjamin Hoadly, Rector of St. Peter’s Poor, London, for having often justified the principles on which her Majesty and the Nation proceeded in the late happy Revolution, hath justly merited the favour and recommendation of this House. 2. That an humble Address be presented to her Majesty, that she would be graciously pleased to bestow some Dignity in the Church on Mr. Hoadly, for his eminent services both to the Church and State.”—The Queen answered, “ That she would take a proper opportunity to comply with their desires ;”—which, however, she never did (g).

But though our Divine was not honoured with the Royal Patronage, the just and noble principles which he had espoused, notwithstanding they were extremely repugnant to the general temper of those times, recommended him to the favour and protection of private munificence. For, in February, 1710, he was presented by Mrs. Howland (h) to the Rectory of Streatham in Surry; as a qualification for which, he was honoured with a Chaplainship to his Grace Wriothesley Duke of Bedford.—This act of generosity was attended with such circumstances as greatly enhanced the obligation ; the remembrance of which Mr. Hoadly has gratefully endeavoured to perpetuate, in his writings. “ I cannot but think it a due, in point of gratitude to her memory,” says he, speaking of his Patroness, “ publicly to acknowledge this singular obligation to her, that in the year 1710, when fury seemed to be let loose, and to distinguish me particularly, she herself, unasked, unapplied to, without my having ever seen her, or been seen by her, chose, by presenting me to the Rectory of Streatham, then just vacant, to shew, in her own expression, That she was neither ashamed nor afraid to give me that publick mark of her regard at that critical time.” (i)—To her likewise he afterwards inscribed his Volume of Sermons on *The Terms of Acceptance*; and on the first of May, 1719, preached her funeral Sermon in Streatham Church.

Mr. Hoadly was the reputed author of several occasional little political pieces thrown out at this time, which were reprinted some years

(g) The Member who made the motion was Anthony Henley, Esq; who, though scarcely known to Mr. Hoadly, did it, no doubt, with the most kind intention towards him, and the best inclination to the cause of liberty which he defended; but without Mr. Hoadly’s knowledge, or any previous consultation with him or his friends. On many ac-

counts it gave him great uneasiness.—*Biograph. Britan.*

(h) This excellent lady was relief of a very eminent and opulent merchant of London, and grandmother of the Duke of Bedford, the Duchess Dowager of Bridgewater, and the Dowager Countess of Essex.—*Biograph. Britan.*

(i) Preface to a volume of Sermons, 1754.

years after, in one volume, and called "A Collection of several
" Pieces, printed in the year 1710."—He likewise distinguished
himself in the proper business of his profession, by publishing
" Several Discourses on the Terms of Acceptance with God," &c.
the occasion and design of which he thus explains, in a preface
addressed to the parishioners of St. Peter's Poor :—" It hath been
" long my opinion" (says he) " that the bad lives of Christians
" are not owing so much to their ignorance of what is truly evil
" and sinful, as to a certain secret hope of God's favour, built
" upon something separated from the constant practice of all that
" is virtuous and praiseworthy. This made me choose to spend
" some time in establishing after the most unexceptionable man-
" ner the true grounds upon which only it is reasonable to build
" our expectations of happiness, and in demonstrating the great
" danger and weakness of depending on any other methods."—
This Publication was followed by some Occasional Sermons, and
Political Tracts, which, together with many other pieces of an
earlier date, were collected and reprinted, in one volume, in the
year 1715.—Mr. Hoadly was also the concealed, but undoubted
author of " A large dedication to the Pope, (Clement XI.) giving
" him a particular account of the state of religion amongst Pro-
" testants, and of several other matters of importance relating to
" Great-Britain ;"—a celebrated performance, which appeared
about this time, under the name of *Sir Richard Steele (k)*.

Soon after the Accession of George the First, our Divine was admitted and sworn King's Chaplain ; having before been honoured with the degree of Doctor in Divinity by Archbishop Wake. This was a prelude to higher promotions, which were not long delayed ; for in December, 1715, he was appointed to the Bishopric of Bangor, and consecrated on the 18th of March following ; with which he held both his *Livings in Commendam (l)*.

The next year, his Lordship published a Piece entitled, " A
" Preservative against the Principles and Practices of the Nonju-
" rors both in Church and State ; or, An Appeal to the Con-
" sciences and Common Sense of the Christian Laity ;" and in the
year

(k) This admirable piece of grave humour was published before Sir Richard Steele's " Account of the State of the Roman Catholic religion throughout the world." It hath been said, that the great Swift looked upon this piece with an evil eye, as if his province of wit were invaded ; and that it was the occasion of those ill-natured lines, so injurious to poor Sir Richard, who was well known to retire before his sad stroke, which

deprived him of his faculties, solely upon the principle of justice to his creditors, and while he had a fair prospect of satisfying all :—
" So Steele, who own'd what others
writ,

" And flourished by imputed wit,
" From perils of an hundred jails,
" Withdraw to starve, and die in
Wales."

See A Libel on Dr. Delany, &c.
—Biograph. Britan.
(l) Biograph. Britan.

year 1717, he preached, before the King, his famous Sermon on “The nature of the Kingdom or Church of Christ;” which being immediately printed by special command, so great offence was taken by the Clergy at the doctrines therein delivered, that it was resolved to proceed against him in Convocation, as soon as it should fit.—The Lower House accordingly drew up their Representation, &c. but before it could be brought into the Upper House, that whole assembly was prorogued by a special order from his Majesty; nor was it permitted to sit, or do any business, till the resentment entirely subsided. (m)

It was upon the publication of this sermon, that the famous Controversy, which bears our Prelate’s name, commenced; in the event of which, the death-stroke was given to the principles of civil and ecclesiastical Tyranny (n). Dr. Snape’s Letter to the Bishop of Bangor on this occasion began the Bangorian controversy; but it may be said to have taken its rise from the seizing a number of copies of *A Collection of Papers* written by Dr. George Hickes, in 1716, designed to inflame the people, and rekindle an expiring rebellion, raised by the joint forces of Papists, Nonjurors, and Church of England men who had sworn to the Government. This produced many defences of the Church of England; but none such as the best friends of the Government and the Protestant religion could rest satisfied with, till the two last-mentioned pieces of the Bishop appeared. These went to the root. He shewed from the plainest Scriptures that Christ alone was King in his own kingdom, and sole Lawgiver;—that for his laws we must appeal to Him, and his inspired followers;—that he had declared his kingdom not to be of this world;—and that the sanctions of it were of the same spiritual nature, not of this world;—and that consequently all encouragements and discouragements of this world were not what Christ approved of; tending, as they did, to make men of one profession, not of one faith; hypocrites, not Christians.—These tenets were looked upon, though falsely, as designed against all Establishments, and that of the Church of England in particular; and the Bishop was attacked by the greatest names in the Church (o) for the best defences of both Church and State. Their real arguments and misrepresentations he solidly confuted; their flanders, calumnies, and falsehoods he forgave; never a moment departing from the manly characters of the Christian Divine, and the accomplished Gentleman; making Controversy what he wished it, and what he proved by his example it might be,—the glory, and not the shame of Christianity (p).

The

(m) Salmon’s Historical Register. Biograph. Britan.

troversy concerning an intermediate state, &c. Edit. 1772.

(n) See the prefatory discourse to an Historical View of the con-

(o) Rev. Drs. Snape, Sherlock, Hare, Potter, (Mr. Law,) &c.

(p) Biograph. Britan.

The Bangorian controversy was hardly brought to a conclusion, in the year 1720, when our Prelate resigned the Rectory of St. Peter's Poor, and, in the following year, was translated to the See of Hereford (*q*).—During his short continuance in this Bishoprick happened the trial of Dr. Atterbury, Bishop of Rochester, in whose sentence he most conscientiously concurred, for reasons best seen in some “Remarks on Mr. Kelly's Speech at the Bar of the House of Lords, &c. and Remarks on the late Bishop of Rochester's Speech at the Bar of the House of Lords, &c.” which were published, in 1723, by *Britannicus (r)*, and universally ascribed to our Author.

The same year, his Lordship was translated to the See of Salisbury; whereupon he resigned the Rectory of Streatham, his most beloved retirement; and in the following year he published “A Charge” to the Clergy of his Diocese, delivered at his Primary Visitation. He likewise continued to employ his pen, as occasions offered, in the Cause of that Liberty which he loved, and for which he had long been so strenuous and so triumphant an advocate.

In the year 1732, his Lordship drew up “An Account of the Life, Writings, and Character of Dr. Samuel Clarke;” which was prefixed to the posthumous works of that eminent Divine, then first published;—a lasting monument to the memory of his illustrious friend! (*s*)—In 1734, he was advanced, on the death of Bishop Willis, (whom he had also succeeded at Salisbury) to the Bishoprick of Winchester; and in the following year he published

(*q*) It is confidently asserted by Mr. Whiston, and alledged as a matter of just complaint against our Prelate, that he took the Bishoprick of Bangor, and the revenues which were intended to maintain a resident Bishop in that Diocese, for six entire years, without ever seeing the Diocese, in his life.—Memoirs of the Life of Mr. Whiston, 8vo. P. 209.

(*r*) The Bishop was the reputed author of several Letters in the London Journal, signed “*Britannicus*,” from September 15, 1722, to January 9, 1724-5. But he was not the author of all signed.

(*s*) In the conclusion of this “Account,” the Bishop expresses himself in these modest and affectionate, and very remarkable, terms:—“I have thus paid that last duty to the memory of this excellent man, which I could not but esteem a debt to such a benefactor to the cause of religion and learning

united. And, as these works of his must last as long as any language remains to convey them to future times; perhaps I may flatter myself that this faint and imperfect account of him may be transmitted down with them. And I hope, it will be thought a pardonable piece of ambition, and self-interestedness; if, being fearful lest every thing else should prove too weak to keep the remembrance of myself in being, I lay hold on his fame, to prop and support my own. I am sure, as I have little reason to expect that any thing of mine, without such an assistance, can live; I shall think myself greatly recompensed for the want of any other memorial, if my name may go down to posterity thus closely joined to his; and I myself be thought of, and spoke of, in ages to come, under the character of The FRIEND OF Dr. CLARKE.”

published a celebrated Treatise, entitled, "A plain Account of the Nature and End of the Sacrament of the Lord's Supper; in which, all the texts in the New Testament relating to it, are produced and explained; and the whole doctrine about it is drawn from them alone."

In this Treatise, the Right Reverend Author endeavoured to establish and explain the true nature, end, and effect, of the Sacrament of the Lord's Supper; and, in order to a more clear understanding of the subject, he treated it in such a manner, as that all who are concerned might (he hoped) be led into the right way of judging about it; to which he endeavoured to guide them by directing and confining their attention to all that is said concerning this duty by those who alone had any Authority to declare the Nature of it; neither on the one hand diminishing, nor on the other, augmenting, what is declared by them to belong to it (*t*).—As this masterly performance, which was intended to represent one of our Lord's Institutions, in its original simplicity, limited the nature and effects of this Positive Rite to the declarations of our Lord himself, when he instituted it, and to those of St. Paul afterwards, (the only certain and authentick accounts) it was consequently unfavourable to the commonly received opinions of its peculiar efficacies and benefits, and accordingly met with a very warm though weak opposition (*u*). The fury of such assailants was spent to little purpose; and when the utmost efforts

of

(*t*) Preface to the Plain Account, &c.

(*u*) In the year 1761, this performance was again attacked by the celebrated Bishop Warburton, in a piece entitled, "A Rational Account of the Nature and End of the Sacrament of the Lord's Supper."—In this Rational Account, as the learned author is pleased to call it, he enquires into the "Specific Nature" of the Lord's Supper, and maintains, that this Sacrament was not simply a "Memorial or Remembrance of Christ;" as Bishop Hoadly asserted, but that it was of the nature of a "Feast upon the Sacrifice;" an opinion which he expressly borrows from Dr. Cudworth[†]. His Lordship then attempts to invalidate our Author's other arguments against

the opinion of particular benefits being conveyed in this Sacrament; and upon the whole concludes, that each partaker receives the seal of pardon, and consequently of restoration to his lost inheritance.—Of these two Accounts, it has been observed, that Bishop Hoadly's is clear, rational, and manly; written with great candour and judgment, and suited to the capacity of every serious and considerate enquirer after truth; whilst that of his opponent is confused, and in some places scarcely intelligible, and much better calculated to confound than to convince. §

A new edition (the 5th) of the "Plain Account" was printed in 1762, when Bishop Warburton's "Rational account," &c. was published, 1761, and the publication was some

[†] See this opinion critically examined, in Vol. XI. of the "Monthly Review," P. 541. & seq.

[§] See "Monthly Review," Vol. XXIV. P. 142.

of their zeal had been exerted against it, the “ Plain Account” still remained uninjured and secure.

In the year 1754, Bishop Hoadly published a Volume of his Discourses, entitled, “ Sixteen Sermons formerly printed, now collected into one volume, &c. To which are added Six Sermons upon publick occasions, never before printed,” &c.—And, in the following year, he published, “ Twenty Sermons, the first nine of them preached before the King in Lent,” &c.—His Lordship concludes his preface to the former Volume (which he then thought his last publication) in terms which may as justly be applied to his labours through life, as to that particular occasion:—“ If any shall judge (says he) from some discourses in this volume, that I used to entertain my Parishioners, in my Sunday discourses, with political and controversial points, they will be as much mistaken as many others were heretofore disappointed, who came to hear me with the same notion. The *Sermons on the Terms of Acceptance*, printed long ago, may best shew in how plain and how particular a manner I endeavoured to instruct those in whom I was most nearly concerned.—The only inferences in my own favour, which I wish to be drawn from what is now published, are, that I never omitted any one publick opportunity, in proper time and place,

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some time deferred, as the Author designed to have added a Postscript on that occasion;* but his death prevented it, and we are informed no papers remain on the subject.

Bishop Warburton's performance, however, did not pass unnoticed. Some pertinent and judicious remarks upon his treatise were published, soon after, by an anonymous writer, in a pamphlet, entitled, “ Superficial Observations upon the Lord Bishop of Gloucester's Rational Account, &c.”—This author briefly compares the Bishop of Gloucester's “ Rational Account,” &c. with that of the great writer he opposes; and observes, very justly, that if the “ Rational Account” was designed for the instruction of Christians, the effect of it upon the Christian world was not likely to answer the Author's

wishes; as “ A Feast upon a Sacrifice” is an idea to which most Christians are strangers, and which no Christian Teacher can well impress upon his hearers without leading them through a regular course of ancient learning: whereas, “ A Memorial of Christ's Death” is plain and intelligible; and an idea which will be raised in the mind of every one who attends to the words, the occasion, and the design of the institution.—Biograph. Britan. Monthly Review, Vol. XXIV. P. 356.

A judicious Abridgment of Bishop Hoadly's “ Plain Account,” entitled, “ The Rational Christian's Assistant to the worthy receiving of the Lord's Supper,” was published, in 1774, by JOHN DISNEY, D. D.—London. Printed for J. Johnson.

* It is observable, however, that the substance of Bishop Warburton's tract appeared, some years before this, in his Second Volume of a Course of Sermons preached before the Honourable Society of Lincoln's Inn, and published, in 1754.

" of defending and strengthening the true and only foundation
 " of all our civil and religious liberties, when it was every day
 " most zealously attacked ; and of doing all in my power, that
 " all the subjects of this Government, and this Royal Family,
 " should understand and approve of those principles, upon which
 " alone their happiness is fixed ; and without which it could ne-
 " ver have been rightfully established, and must in time fall to the
 " ground : and also, that I was as ready, whenever occasion was
 " offered, by the writings and attacks of Unbelievers, and by the
 " absurd representations of Others, to defend a Religion, most
 " amiable in all its precepts, and most beneficial to human society,
 " in the only way proper ; by shewing it in its native light,
 " with which it shines in the New Testament itself, free from all
 " the false paint with which some, or the undeserved dirt with
 " which others, have covered it."

The Sermons in the latter Volume are of a practical nature, and written with that plainness and perspicuity, that good sense, that free and easy spirit, so very observable in all his Lordship's productions (x).

Our worthy and amiable Prelate was now enjoying the honourable tranquillity of a great and good mind, at the eve of life ; when he was most cruelly and unexpectedly disturbed by the villainous attempt of one *Bernard Fournier*, (a Popish convert and a Curate in Jersey) to defraud him of no less a sum than 8800l. by setting up a note of hand which he pretended to have received from his Lordship. This iniquitous scheme was so artfully contrived, that, for the security of himself and his family, the Bishop thought proper to file a bill in Chancery against Fournier ; and after a long trial, it was decreed, " That the note " set up by the defendant, Fournier, against the plaintiff, the " Bishop of Winchester, appears to be, and is, a *gross fraud* and " contrivance of the defendant Fournier."—This decree, however, did not deter or abash the defendant, who appears to have been dead to all sense of shame. He had still the effrontery to outbrave conviction, and to treat the Bishop with unparalleled audacity ; whereupon his Lordship, finding that he continued to be troublesome, and to enjoy, at the same time, the countenance of his old patron, (Mr. Chevalier, a gentleman of character) judged it necessary to publish a detail of the proceedings, and his reasonings upon them. This he accordingly did, in the year 1758, in " A Letter from the Bishop of Winchester to Clement " Chevalier, Esq;" wherein he gave a very particular and spirited account of this extraordinary transaction, this complicated and wicked contrivance. The admirable accuracy and precision with which his Lordship's narrative was penned, bore a pleasing testimony to the vigour of his mental powers, and shewed, that a venerable

(x) *Biograph. Britan.—Monthly Review, Vol. XII. P. 432.*

venerable old age had not yet exhausted that warmth and spirit peculiar to him—that spirit which, many years before, animated the pen of liberty, and gave so great a check to civil and ecclesiastical tyranny.—It was indeed an astonishing performance, for a Divine turned of eighty one years of age; and he received many compliments on that account, both by visits and letters, from several of the greatest Lawyers of the age (*y*).

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(*y*) Biograph. Britan. Monthly Review, Vol. XVIII. P. 227.

We are informed by the Bishop's Narrative, that FOURNIER pretended to be a convert from Popery, and to have escaped from a monastery; under which pretence, he found it not difficult to raise patrons in England; the common receptacle of refugees and adventurers of all sorts. In May, 1740, he was introduced to the Bishop, with whom he lodged an appeal from a sentence given in the Ecclesiastical Court of Jersey, by the Dean of Jersey and his Assessors. The Bishop being of opinion, that the sentence was just, and finding his appeal irregular in point of time, advised him to go to his Curacy, and spend no more of his money and time upon such an affair. But he alledging that the irregularity proceeded from the refusal of his appeal by the Court below, and being importunate, the Bishop, with great good-nature, told him, that he should write to the Dean, to know the reason of such refusal; and that so soon as he should receive an answer, he would, if Fournier still insisted upon it, give him his judgment.

Soon after, the Bishop went to Farham, and during his stay in the country, Fournier forced him into a correspondence, by letters about his cause. When he came to town, he told Fournier, that he saw no reason to alter his judgment; and added, that it was necessary for him to go immediately to his Curacy in Jersey, or to quit it. To this Fournier made no objection, but ran into complaints about the expences of his cause, and of his journey, &c. whereupon the Bishop generously gave him five guineas, to assist him

in his return; hoping their intercourse would now be at an end.

We are told, that in the year 1741, Fournier arrested the Dean of Jersey upon four promissory notes; but that the Dean made oath they were a forgery: upon which affidavit, Fournier's own attorney had the honesty to decline the cause.—This disappointment, however, did not shock the courage or conscience of this scrupulous convert; for soon after, the Bishop discovered, that he had shewn a note over his name, for no less a sum than 8800l. In some time, the Bishop found means to gain a sight of this note, together with those over the Dean's name, which were brought to him by one Mr. Tyrrell, accompanied with a Clergyman. Tyrrell pressed the Bishop to burn these notes, ‘that their falsity might not, as he said, appear in a Court of justice, to the man's utter ruin.’ The Bishop, however, had too much discretion to follow such inconsiderate advice.

His Lordship then takes notice of the various and inconsistent stories which Fournier told, concerning the consideration of this note; and in particular, of the contradictory accounts which, at different times, he gave to Mr. Chevallier himself. But notwithstanding all these variations and falsehoods, Fournier was hardy enough to brave the Bishop, and defy detection: upon which his Lordship (as we have seen) was obliged to call him and his note into chancery, where he obtained a judgment in his favour, together with all costs of suit, amounting to 150l. and upwards.—The circumstances which incontestably proved the note to be counterfeit, are very accurately

This troublesome affair being thus brought to a satisfactory conclusion, our venerable Prelate experienced, 'till death, an uninterrupted enjoyment of those tranquil pleasures which naturally spring from the recollection of a well-spent life, and so happily alleviate the infirmities of age. But his career of virtue and earthly glory was now drawing to a conclusion ; and at length, full of years and honours, he peacefully expired. He died at his palace at Chelsea, on the 17th of April, 1761, aged eighty-five, beloved and revered by all good men (z).

His Lordship was uncommonly fortunate in domestick life, having been married to two excellent women, in whom he was completely happy. The first (to whom he was married in the year 1701) was Mrs. Sarah Curtis, of Pontefract in Yorkshire : the second (who became his wife, in 1745) was Mary, daughter and coheiress of Dr. John Newey, Dean of Chichester.—By his first lady he had five children, all sons ; two dead-born ; *Samuel* who

accurately related by his Lordship ; and it appeared from the particulars, which were confirmed by depositions in the cause, that the ingenious Mr. Fournier had drawn at least three notes over the Bishop's name, on the franks in which his Lordship's letters were inclosed when he was artfully led into an epistolary correspondence. In short the concurring evidence of his guilt was more than sufficient to warrant the decree of a Court of equity against Fournier.

Our Prelate, with some warmth, expresses his amazement, that Mr. Chevallier, who had the character of a man of unblemished integrity, should patronize Fournier after the strongest assurances of his guilt, even from the contradictions which he heard from his own mouth ; and he imputes a part of the trouble he had in the affair, to this encouragement and protection. He likewise, with great tenderness, takes notice of some inconsistencies and

contradictions in Mr. Chevallier ; and concludes, with a truly Christian temper, that he forgives him as fully and as sincerely as it is his duty to do.—Letter to Clement Chevallier, Esq.—*Monthly Review*, Vol. XVIII. P. 227.

(z) On the night before, he was carried to bed, as usual, in perfect health ; and in the middle of the night was seized with a vomiting, the violence of which was put a stop to in about an hour ; after which he lay quiet, till about eight o'clock the next evening, when his lady, who watched the whole time with the utmost attention by his bedside, found him dead ; not knowing the moment of his departure.—Two winters before, he had a severe attack of St. Anthony's Fire, which his great natural strength discharged ; and it was imagined that another of the same kind, which nature, exhausted by age, could not throw out, was the immediate cause of his death.

Our Prelate, whilst he was at the University, laboured under a bad strain, which, being ill managed by an unskillful surgeon, would have cost him his leg, had not a gentleman undertaken to save it, contrary to the opinion of several eminent surgeons, at the consultation. He was a cripple all his life, using a cane when he appeared in publick, and crutches at home, and always preaching in a kneeling posture on a stool. He was much an invalid, all the former part of his life, and thought to be sinking into a consumptive habit till between thirty and forty. When his circumstances enabled him to take the air daily in his chariot, (which he pursued with an extreme exactness till a very few days before his death) he grew rather corpulent, and enjoyed a general good state of health.—*Biograph. Britan.*

who died an infant; *Benjamin (a)*, and *Jabn.* Only the latter survived him, who (as he himself observes) never disobeyed him 'till after his death, when he erected but a decent monument to his memory, near the place of his interment in the Cathedral of Winchester; on which is engraven a Latin inscription which his Lordship left at his death, written by himself, lest his zealous friends should erect any memorial of him inconsistent with the peculiar modesty of his life.

The Character of Bishop Hoadly was truly amiable and illustrious. "By his seizing every proper opportunity to defend the cause of truth, virtue, and religion in general, and of our happy constitution in particular, in whatsoever quarter attacked; by his asserting and vindicating on the most interesting occasions, and against the greatest names (and that at once with the temper of a Christian, and the good manners of a Gentleman) the rights of the Throne and those of Englishmen, he added to the name of Scholar those far superior, of a good Man, a good Subject, and a true Lover of his Country."—This is the pious and becoming testimony of his youngest son, Dr. John Hoadly; (b) who, in the year 1773, presented the publick

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(a) BENJAMIN HOADLY, M.D. F. R. S. was born on the 10th of February, 1705-6, and was educated at Dr. Newcome's, at Hackney, 'till the year 1722, when he was admitted a Pensioner of Benet College, Cambridge; where he was placed under the tuition of Mr. (afterwards Archbishop) Herring. In 1725, he took a degree in Physick, and particularly applying to mathematical and philosophical studies, was well known to make a greater progress under the blind Professor Saunderson than any young gentleman then in the University. In 1728, when the King was at Cambridge, Mr. Hoadly was upon the list of gentlemen to be created Doctors of Physick; but, either by chance or management, his name was not found where it ought to have been; and he had not his degree of M. D. 'till about a month after, by a particular Mandamus. —He was elected a Fellow of the Royal Society very young. He was made Register of Hereford, while his father filled that See, and was early appointed Physician to his Majesty's household. In 1740, he published "Three Letters on

"the Organs of Respiration, read "at the Royal College of Physicians, London, A. D. 1737, being "the Gulstonian Lectures for "that year."—Not long after this, appeared his "Oratio Anniversaria in Theatro Coll. Med. London. ex Hervei Instituto habita, &c.—He was likewise the Author of "The Suspicious Husband, a Comedy;" and, in 1756, were published "Observations on a Series of Electrical Experiments; " by Dr. Hoadly, and Mr. Wilson, "F. R. S. 4to."—He died in the life-time of his father, (August 10, 1757) at his house at Chelsea.—He was twice married. By his first wife he had a son, that died an infant: By the second, he left no issue.—Biograph. Britan.

(b) JOHN HOADLY, L. L. D. Chancellor of the Diocese of Winchester, was born in London, in the year 1711, his father being then Rector of St. Peter's Poor. He was educated at Dr. Newcome's school at Hackney, 'till he went to the University of Cambridge, where he was admitted a Fellow-Commoner of Benet College, in the year 1730. He took a degree in Law,

publick with a very handsome and complete edition of the works of his worthy father, in three volumes folio, dedicated, by permission, to his Majesty.—The first of these volumes contains, 1. “Tracts, collected into a volume, in 1715.” 2. “Tracts

“on

Law, in 1735; and the same year, he was appointed Chancellor of the Diocese of Winchester; being likewise ordained by his father. He had no sooner taken Priest’s orders, than he was appointed Chaplain to the Prince of Wales, solely at the desire of his Royal Highness;—an honour which was enhanced by the genteel maner in which it was conferred.

In 1737, he was collated, by his father, to the Rectory of Michelmerfh; to that of Wroughton in Wiltshire (a sinecure); and to that of Alresford, and a Prebend of Winchester, in the same year.—In 1743, he was instituted to the Rectory of St. Mary’s near Southampton, on the presentation of Martin Folkes, Esq; and others, executors of the will of Archbishop Wake; his Grace’s nephew (in whose favour this option was bequeathed) not being then capable of orders.—In 1746, he was collated to the Rectory of Overton, (a Sine-cure) void by the death of Bishop Clagget; and, the next year, he was honoured with the degree of Doctor of Laws, conferred by Archbisshop Herring.—In 1760, he was appointed to the Mafterhip of St. Crofs, (a sinecure) which, with the greater part of his other preferments, (all in the county of Hants) he enjoyed till his death. He gave up only the Sine-cure of Wroughton; the Prebend of Winchester, which the Bishop permitted him to resign in favour of his wife’s brother; and the Rectory of Michelmerfh, in which the same gentleman succeeded him, in 1743, on his removal to St. Mary’s; where he had a very spacious and elegant parsonage house, which seems to have been his favourite residence. At this place, he died, in the year 1776, in the 65th year of his age.

Dr John Hoadly possessed every benevolent affection and social virtue; and he had likewise a fine taste

and genius for the polite arts, particularly poetry; as appears by his “Force of Truth,” an Oratorio (taken from EsDRAS) and some other musical performances, written for his friend Dr. Green’s Academy, and set by him. He likewise wrote the verfes under the prints of Hogarth’s “Rake’s Progres;” he translated Mr. Holdsworth’s “Municipula;” and was the author of several pieces printed in Dodslie’s “Collection of Poems,” Vol. V. with many other Jeux d’Esprit.—On the publication of the “Supplement to the Biographia Britannica,” he thought himself obliged, in his father’s just defence, to prepare an Article relating to him, and to have it inserted there, in the place of one compiled by Dr. Nichols, very unworthy, and much to the disgrace of the Bishop’s character, and which was actually printed before it was suffered to come to his knowledge. This he did at some cost of his own, and in a way which his own prudence and delicacy pointed out to him as the most proper; for his Account consists of mere facts, with as little personal partiality toward the Bishop as a son could be supposed to express: And when, in the year 1773, he published his father’s works in three volumes folio, he chose rather to reprint the same Article, and to prefix it to that edition, than to take upon him the invidious and suspected task of composing “The Life of a Father.

Dr. Hoadly married (in 1730) Elizabeth, daughter of James Ashe, Esq; of Salisbury, by whom he had no issue; so that here the family and name of HOADLY (as he himself has observed) seem to have an end; no male now remaining of that numerous stock.—Biograph. Britan. Annual Register for the year 1777.

" on Conformity to Church and State.—In the Second Volume are inserted, 1. "Tracts relating to the Measures of Submission to the Civil Magistrate." 2. "Tracts written by Bishop Hoadly in the Bangorian Controversy," as it was afterwards called.—In the Third Volume, we have, 1. "The Political Pieces." 2. "An Account of the Life and Writings of Dr. Clarke." 3. "The Practical Divinity." 4. "The famous Letter to Clement Chevallier, Esq;—There is added an index to the whole; and to the first volume there is prefixed "An introductory Account of the Author," originally drawn up by the Editor, and published in the Supplement to the *Biographia Britannica*; from whence it was now reprinted, with some little alterations. There are likewise inserted in an Appendix some detached parts of his Lordship's correspondence with the prudent and amiable Lady Sundon (more known by the name of Mrs. Clayton, bed-chamber woman, and friend of Queen Caroline) which may be regarded as a very curious addition. They contain the Bishop's sentiments on a variety of interesting topicks, and discover more of his private character than can be seen in his works, or than it became the Editor to display in words; particularly the most intimate sensibility of real friendship, and the unreserved intercourse of minds truly virtuous, and confident of each other (c).

These Letters therefore may be considered as properly Supplemental to the Article reprinted from the *Biographia Britannica*; and the two Dedications which the Editor thought fit to reprint, and place before them, may be regarded in the same light. The first of these is the honest Epistle Dedicatory of "A Letter to a Clergyman, relating to his Sermon on the 30th of January; being a complete Answer to all the Sermons that ever have been, or ever shall be, preached, in the like strain, on that Anniversary; by George Coade, jun. merchant at Exeter, 1747." The other is that prefixed to "A Collection of Tracts Moral, Theological

(c) It may not be improper to add here, that the Bishop was honoured with frequent conferences with Queen Caroline. Some pains had been taken to give both her and the King (when Princesses and Prince of Wales) false impressions of his Character, and of the tendency of his writings; and he owed the particular opportunities he was afterwards honoured with of clearing those misrepresentations, to the most intimate friendship he had many years cultivated with Mrs. Clayton (afterwards, Lady Sundon) who brought to the Court, and

through life preserved there, one of the wisest heads, and one of the best hearts in the world, — Biograph. Britan.

A few of Bishop Hoadly's familiar letters have likewise been preserved in Mr. Duncombe's Collection of "Letters by eminent Persons;" and from the third volume of that valuable and pleasing Miscellany, it appears, that as his Lordship, in his early years, was distinguished by his taste and skill in musick, so he was by no means destitute of a talent for poetical composition,—See Vol. III. P. 160.

" logical, &c. by John Balguy, M. A. (*d*) Vicar of North
 " Allerton, in the county of York, and Prebendary of Sarum,
 " 1734."—" The former of these pieces consists" (as the Editor
 observes) " of historical facts; the latter, of well-deserved
 " panegyric: the first, the voice of the Dissenters, in gratitude
 " for

(*d*) As this ingenious and worthy Divine was the friend of our illustrious Prelate, and was associated with him as well as with that great man, Dr. Samuel Clarke, in maintaining the cause of rational religion and Christian liberty; we shall give some account of him, in this place.

JOHN BALGUY was born in the year 1686, at Sheffield in Yorkshire. His father, Thomas Balguy, was Master of the free grammar school in that place; and from him he received the first rudiments of his grammatical education. Upon his father's death, he was put under the tuition of Mr. Daubuz*, who in 1699, succeeded to the Mastership of the same school.—In 1705, he was admitted of St. John's college, in Cambridge; and soon after he had taken his Bachelor's degree, he quitted the University, and was engaged, for a while, in teaching the free school at Sheffield: But whether he was ever chosen Master, or only employed during a vacancy, does not appear. In the year 1708, he was taken into the family of a gentleman in Nottinghamshire, as a private tutor to his son. In 1710, he was admitted to Deacon's orders, by Dr. Sharp, Archbishop of York; and, the next year, he was ordained a Priest by the same eminent Prelate. Soon after this, he was recommended, by means of his pupil's father, to Sir Henry Liddel, who lived at Ravenworth Castle, in the county of Durham, and who not only took him into his family, but bestowed upon him the Donative of Lamely and Tanfield, in that neighbourhood. In 1715, he married Sarah, daughter

of Christopher and Sarah Broom, head, of Sheffield; by whom he had only a son, the present Dr. Thomas Balguy, Archdeacon of Winchester, who owes his Archdeaconry, and all his other preferments, to the favour and friendship of Bishop Hoadly. After his marriage, he left Sir Henry Liddel's family, and lived at a house not far distant, called Cox-close; where he enjoyed, for many years, the friendship of George Liddel, Esq; Member for Berwick upon Tweed, a younger son of Sir Henry, who usually resided at Ravenworth Castle, and who paid him the compliment of leaving ten pounds a year to his son, for life.

The first occasion of Mr. Balguy's appearance as an Author was afforded by the Bangorian controversy.—In 1718, he published, without his name, " Silvius's Examination of certain Doctrines lately taught and defended by the Rev. Mr. Stebbing;"—and, in the following year, " Silvius's Letter to the Rev. Dr. Sherlock :" both written in vindication of Dr. Hoadly.—Mr. Stebbing having written against these pamphlets, Mr. Balguy published another Tract, in 1720, entitled, " Silvius's Defence of a Dialogue between a Papist and a Protestant," in answer to the Rev. Mr. Stebbing; to which are added several remarks and observations upon that author's manner of writing. This also being answered by Mr. Stebbing, Mr. Balguy had prepared a farther defence; But Dr. Hoadly prevailed upon him to suppress it, on account of the publick's having grown weary of the controversy, and the

* Mr. DAUBUZ was the Author of a Commentary on the Revelations, which is held in good esteem, and is particularly recommended by Dr. Newton (the present learned Bishop of Bristol) in his Dissertations on the Prophecy, Vol. III.

" for his defence of our common, religious, and civil liberties ;
" though he had been a strenuous defender of the Church of
" England in every quarter where he thought it defensible ; and
" the last, that of an obliged friend, speaking the honest dictates
" of his heart to his patron, which he alone thought too high an
" encomium."

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the unwillingness of the booksellers to venture upon any new works relating to it, at their own risque.

In 1726, our Author published "A Letter to a Deist, concerning the beauty and excellence of moral virtue; and the support and improvement which it receives from the Christian Revelation." — In this treatise, he has attacked, with the greatest politeness, and with equal strength of reason, some of the principles advanced by the noble and celebrated writer of the Characteristics, in his Enquiry concerning Virtue.

In 1728, Mr. Balguy was collated by Bishop Hoadly, to a Prebend in the Church of Salisbury; and about the same time, he preached an Affize Sermon at Newcastle upon Tyne; which was printed by order of the Judges, and either inscribed or dedicated to Dr. Talbot, Bishop of Durham. The same year, he published a Piece, entitled, "The Foundation of moral goodness, or a farther Enquiry into the Original of our Idea of Virtue." — This performance, which is written in a very masterly and candid manner, was in answer to Mr. Hutcheson's Enquiry into the Original of our Ideas of Beauty and Virtue; and the design of it is to shew, that Moral Goodness doth not depend upon Instincts and Affections, but is grounded on the unalterable Reason of Things. — Mr. Balguy had now acquired the friendship of Dr. Talbot, Bishop of Durham; and through the assistance of his friends in the Chapter of that Cathedral, supported by the good offices of the Bishop, he obtained, in 1729, the Vicarage of North Allerton, in Yorkshire, at that time worth only two hundred and seventy pounds a year; on which preferment he con-

tinued, 'till his death. This was, in some measure, his own fault: for he neglected all the usual methods of recommending himself to his superiors. He had many invitations from Dr. Blackburne, Archbishop of York, and Dr. Chandler, Bishop of Durham, but he constantly refused to accept of them.—The same year, he published "The Second Part of the Foundation of Moral Goodness; illustrating and confirming the principles and reasonings contained in the former," &c. — His next publication was entitled "Divine Rectitude: or, A brief Enquiry concerning the Moral Perfections of the Deity; particularly, in respect of Creation and Providence." — This Essay was followed by "A second Letter to a Deist, concerning a late book entitled, Christianity as old as the Creation; more particularly, that Chapter which relates to Dr. Clarke." — To this succeeded, "The Law of Truth, or the Obligations of Reason essential to all Religion; to which are prefixed some Remarks supplemental to a late Tract, entitled, Divine Rectitude." — All the treatises that have been mentioned, (excepting the Affize Sermon, and the pieces which were written in the Bangorian controversy) after they had gone through several separate editions, were collected, by Mr. Balguy, into one volume, and published with a Dedication to Bishop Hoadly; which (as we have observed above) is reprinted in the Folio Edition of the Works of that Prelate, together with two Letters of the Bishop relating to it, one to Mr. Balguy, and the other to Lady Sundon. The greatest regard for our Author is expressed by his Lordship in both these letters, and he acknowledges

Although several of the Pieces contained in this Edition of Bishop Hoadly's works are somewhat temporary, the greatest part of them are general, as the truths which they inculcate are eternal; and all of them will continue to be acceptable to every candid inquirer into the natural, political, and religious rights of Englishmen and Protestants, as long as the language in which they are written shall be understood.

We shall beg leave to conclude our account of this truly venerable Prelate, with an Extract from an Ode addressed to him, in the year 1754, by the celebrated Dr. Akenside;—a more lasting monument (says the Editor of his Lordship's Works and Life) than that which was executed by Mr. Wilton, and erected to his memory, in the Cathedral of Winchester:—

I. I.

For toils which patriots have endur'd,
For treason quell'd, and laws fecur'd,
In every nation Time displays
The palm of honourable praise.
Envy may rail; and faction fierce
May strive: but what, alas! can Those
(Though bold, yet blind and fardid foes)
To gratitude and love oppose,
To faithful story and persuasive verse?

O Nurse

ledges the pleasure it gave him to receive the sincere praises of a man whom he so highly esteemed.—In 1741, Mr. Balguy published “An Essay on Redemption,” which was followed by A Volume of Sermons including Six that had been published before: and these were the last pieces that he himself committed to the pres. A Posthumous Volume was afterwards printed, which contained almost the whole of the Sermons he left behind him.‡—Our Author's Tracls will be allowed to be masterly in their kind, by those who may not entirely approve of the philosophical principles advanced in them; and his Sermons will long be held in esteem, as some of the best in the English language.

Mr. Balguy was honoured with the particular acquaintance and regard of several eminent Divines, of the highest character and station in

the Church. He was likewise happy in the friendship of many respectable persons among the Presbyterians and Quakers; and with some of them he kept up a correspondence of letters as well as visits. He was indeed remarkable for his moderation to Dissenters of every denomination; and though no man had a greater abhorrence of Popery, his behaviour to Roman Catholicks was regulated by the same liberal and Christian principles.

Having always had a weakly constitution, his want of health induced him, in the decline of life, to withdraw almost totally from company, excepting what he found at Harrogate; a place which he constantly frequented every season, and where, at last, he died, on the 21st of September, 1748, in the sixty-third year of his age. — Biograph. Britan. Vol. I. Edit. 1778.

‡ For four years after he had obtained his first small preferment, Mr. Balguy did not let one week pass without writing a new sermon, of his own composition: But, being desirous that so excellent an example should be followed by his son, he destroyed almost his whole stock; committing, at one time, two hundred and fifty to the flames, most of which deserved to have been used in the very best congregations.

I. 2.

O Nurse of Freedom, ALBION, say
Thou Tamer of despotic sway,
What man, among thy sons around,
Thus heir to glory hast thou found ?
What page, in all thy annals bright,
Hast thou with purer joy survey'd
Than that where Truth, by HOADLY's aid,
Shines through the deep unhallow'd shade
Of kingly fraud and facerdotal night ?

I. 3.

To him the TEACHER blest'd
Who sent Religion, from the palmy field
By Jordan, like the morn to cheer the West
And lifted up the veil which heaven from earth conceal'd,
To HOADLY thus he utter'd his behest :
“ Go thou, and rescue my dishonour'd law
“ From hands rapacious and from tongues impure :
“ Let not my peaceful name be made a lure
“ The faires of savage tyranny to aid :
“ Let not my words be impious chains to draw
“ The free-born soul, in more than brutal awe,
“ To faith without assent, allegiance unrepaid.”

II. 1.

No cold nor unperforming hand
Was arm'd by heaven with this command.
The world soon felt it : and, on high,
To WILLIAM's ear with welcome joy
Did LOCKE among the blest unfold
The rising hope of HOADLY's name :
GODOLPHIN then confirm'd the fame ;
And SOMERS, when from earth he came,
And valiant STANHOPE the fair sequel told (e).

II. 3

Then drew the lawgivers around,
(Sires of the Grecian name renown'd)

Y z

And

(e) Mr. Locke died in 1704, when Mr. Hoadly was beginning to distinguish himself in the cause of civil and religious liberty : Lord Godolphin in 1712, when the doctrines of the jacobite faction were chiefly favoured by those in power : Lord

Somers in 1716, amid the practices of the nonjuring clergy against the protestant establishment ; and Lord Stanhope in 1721, during the controversy with the lower House of Convocation.—Dr. Akenfide's note.

And listening ask'd, and wondering knew,
 What private force could thus subdue
 The Vulgar and the Great combin'd :
 Could war with Sacred Folly wage ;
 Could a whole nation disengage
 From the dread bonds of many an age,
 And to new habits mould the public mind.

II. 3.

For not a conqueror's sword,
 Nor the strong powers to civil founders known,
 Were his : but Truth by faithful search explor'd,
 And social sense, like seed, in genial plenty sown.
 Wherever it took root, the soul (restor'd
 To freedom) freedom too for others sought.
 Not Monkish craft the Tyrant's Claim Divine,
 Not Regal zeal the Bigot's cruel shrine
 Could longer guard from REASON's warfare sage ;
 Not the wild rabble to sedition wrought,
 Nor Synods by the PAPAL genius taught,
 Nor ST. JOHN's spirit loose, nor ATTERBURY's rage. (f)

(d) Dodfley's Collection of Poems, Vol. VI. 8vo. 1765.—Biograph. Britan.—Monthly Review, Vol. LI. P, 195.



(a)
 Cathar
 works,
 Thom
 Edit. 1

The Life of Mrs. COCKBURN.

CATHARINE COCKBURN, the daughter of Captain David Trotter, a Scots gentleman, and commander in the royal navy, in the reign of Charles the Second, was born in London, in the year 1679. Even in her childhood she gave evident marks of genius; and, as she grew up, she cultivated her taste for literature, with equal assiduity and success. She made herself mistress of the French language, by her own application and diligence, without any instructor: But she had some assistance in the study of the Latin grammar and Logick; of which latter she drew up an abstract for her own use. (a)

Her attention to the elements of learning did not, however, prevent our young lady from displaying, as occasions offered, her poetical talents. Her genius was ripening apace; and, having been successful in some lighter efforts, she produced a Tragedy, called, “*Agnes de Castro*,” (b) which was acted at the Theatre Royal in 1695, (when she was only in her seventeenth year) and printed in 1696, without her name, but with a dedication to the Earl of Dorset and Middlesex; in which she observes, that “this little offspring of her early muse had been first submitted to his Lordship’s judgment, whether it should be stifled in the birth, or preserved to try its fortune in the world.”

The success which attended this dramatick performance induced our Poetess to exert her genius again in the same way; and accordingly she soon produced another Tragedy, entitled, “*Fatal Friendship*,” which was acted with great applause, in 1698, at the new theatre in Lincoln’s-Inn-Fields, and printed the same year, with a dedication to the Princess Anne of Denmark.—But her dramatick talents not being confined to Tragedy, she brought upon the stage, in the year 1701, a Comedy called “*Love at a Loss; or, most Votes carry it;*” which was also committed to the press. In the same year, she gave the publick her third Tragedy, entitled, “*The Unhappy Penitent;*” which was acted, in Drury Lane, and published, soon after, with a dedication to Charles

Lord

(a) An account of the life of Mrs. Catharine Cockburn, prefixed to her works, in two volumes, 8vo. by Thomas Birch, M. A. F. R. S.—Edit. 1751.

(b) It is formed upon a French novel of the same title; of which Mrs. Behn has given an English translation.

Lord Halifax; in which she draws the characters of several of the most eminent of her predecessors in tragick poetry, with great judgment and precision.—Some time before this, the death of Mr. Dryden had engaged her to join with several other ladies in paying a just tribute to the memory of that great poet: and their performances were published together, under the title of “*The Nine Muses; or Poems written by so many Ladies, upon the death of the late famous John Dryden, Esq.*”

But poetry and dramatick writing did not wholly engross the attention of our fair Author. The most serious and important subjects, and especially those of a religious nature, had taken an early possession of her mind; and her thoughts were frequently employed in the sublimest speculations. It is remarkable, that notwithstanding her education in the Protestant religion, her intimacy with several families of distinction, of the Romish persuasion, had expos'd her, while very young, to impressions in favour of that Church, which her conferences with some eminent and learned members of the Church of England were not able to remove; whereupon she had followed the dictates of her conscience, and had embraced the Romish Communion; a religion by no means favourable to the pursuits of a rational philosophy. These pursuits, however, attracted her chief regard; and so diligently and successfully was her time employed, that at an age, when few of the other sex were capable of understanding Mr. Locke's Essay concerning Human Understanding, and whilst a general prejudice prevailed against the novelty of its principles, she had read that incomparable book, with so clear a comprehension, and so unbiassed a judgment, that being thoroughly convinced of the truth and importance of the notions contained in it, she was induced to attempt the conviction of others, by removing some of the objections urged against them. She drew up therefore, a Defence of the Essay against a series of Remarks upon it, which had been published by a learned and ingenious writer. (c) This performance was finished so early as the beginning of December, 1701, when she was but twenty-two years old: But being conscious, that the name of a woman would be a prejudice against a work of that nature, she resolved to conceal herself with the utmost care. Having therefore taken all possible precautions for this purpose, she got the piece conveyed to the press; and it was accordingly published in 1702. Her title to the reputation of this work did not, however, continue long a secret; and when she had acknowledged herself to be the author, Mr. Locke expressed his grateful

fence

(c) The author of these remarks was never known to Mr. Locke, who animadverted upon them, at the end of his reply to Bishop Stillingfleet. But after the death of

Dr. Thomas Burnet, master of the Charter-house, it appeared from his papers, that the remarks were the production of his pen.—Birch's Life of Mrs. Cockburn.

sense of the favour she had done him, in a very polite letter, accompanied with a present of books.

But whilst our Author shewed the world so deep a penetration into subjects of the most difficult and abstract kind, she was still incapable of extricating herself from those subtleties, and perplexities of argument, which retained her in the Church of Rome; and the sincerity of her attachment to that communion, in all its outward severities, obliged her to so strict an observance of its faults, as proved extremely injurious to her health. She was therefore advised by a learned Physician of her acquaintance, to abate of those rigours of abstinence, as insupportable to a constitution naturally infirm; and he desired her to shew his letter to her friends and Confessor for their satisfaction. What effect this friendly advice had upon her conduct, we are not told; but it appears from her epistolary correspondence, that she was now beginning to entertain more moderate notions of religion, and to grow less earnest in her zeal for the Church of Rome; which charitable latitude of sentiments seems to have increased, in proportion as she examined further into the state of the controversy between the Papists and the Protestants.

In the mean time, she returned to the exercise of her dramatick genius, and having fixed upon "The Revolution of Sweden," under Gustavus Erickson, for the subject of a Tragedy, she sent the first draught of it from Salisbury (where she resided, at this time, with her brother-in-law) to Mr. Congreve; who returned her such an answer as encouraged her to proceed in her undertaking. Accordingly this tragedy employed her thoughts during the winter of the year 1703; nor was it completed, when, in the following summer, she removed to London, for the sake of prosecuting her studies at more leisure, than she enjoyed amongst her friends and relations.

During her engagements in this way, the Victory at Blenheim, which had employed the pens of some eminent writers, tempted our Poets likewise to address a Copy of Verses to the Duke of Marlborough, upon his return from his glorious campaign in Germany: But being doubtful with respect to the publication of her performance, she sent it in manuscript to his Grace; who, having submitted the composition to some good judges of poetry, was pleased to return so favourable an answer, that she immediately sent her poem to the press.—The high degree of favour, with which our Author was now honoured by the Duke and Duchess of Marlborough, gave her some hopes of establishing her fortune, which had hitherto been extremely narrow and precarious; her father dying before she had passed her childhood, and, through a train of unfortunate events, leaving his widow and two daughters in very distressed circumstances: But these hopes were frustrated, and she succeeded only in obtaining a temporary relief.

In the year 1706, her Tragedy was brought upon the stage; and soon after the representation, the printed it, with a dedication

to

to Lady Godolphin, eldest daughter of the Duke of Marlborough. Nor was this dedication the only acknowledgment which she made to that illustrious family, for the honour of their patronage ; for, after the battle of Ramillies, she addressed a second poem to the Duke, upon that important event.

By this time, our Author's doubts concerning the Romish religion, had led her to a thorough examination of the grounds of that corrupt and idolatrous system, by consulting the best books on both sides of the question, and advising with men of the best judgment ; the consequence of which was a conviction of the falseness of the pretensions of that Church, and a return to the Church of England, to which she adhered, during the remainder of her life.—In the course of this inquiry, she particularly discussed the great and leading question concerning a Guide in Controversy ; and the two Letters which she wrote upon the subject, to a Romish priest, and another gentleman, were thought so valuable, that she consented to the importunity of her friends for their publication ; and accordingly they appeared, in 1707, under the title of “ A Discourse concerning a Guide in Controversies ; in two Letters : Written to one of the Church of Rome, by a person lately converted from that Communion.” The preface with which they are introduced was written by the celebrated Bishop Burnet, who had long honoured our Author with his particular friendship ; but his Lordship chose to have it printed without his name.

In the year 1708, this ingenious and amiable lady was married to Mr. Cockburn (*d*), a learned and worthy Divine of the Church

(*d*) Mr. COCKBURN was the son of Dr. Cockburn, an eminent and learned divine, of Scotland ; who having been Minister of the Episcopal Church of Amsterdam, was afterwards collated to the Rectory of Northaw in Middlesex, by Dr. Robinson, Bishop of London.—Soon after his marriage, Mr. Cockburn obtained the Donative of Nayland in Suffolk, where he resided for some time. From thence he returned to London, to be Curate of St. Dunstan's in Fleetstreet, where he continued till the accession of George the First to the Throne ; when falling into a scruple about the oath of abjuration, he was obliged to quit that station, and, for ten or twelve years following, was reduced to great difficulties in the support of his family ; during which time he instructed the youth of an academy in London, in the Latin tongue. At length, in 1726, by consulting the

Lord Chancellor King (to whom his wife was well known) and his own father, upon the sense and intent of that oath, and by reading some papers put into his hands, with relation to it, he was reconciled to the taking of it ; in consequence of which, being invited, the year following, to be minister of the Episcopal congregation at Aberdeen, in Scotland, he qualified himself according to law, and entered upon his preferment. Soon after his settlement at Aberdeen, the Lord Chancellor King presented him to the living of Long-Horsely, near Morpeth, in Northumberland ; but, for the better support and education of his family, he was allowed to continue his function at Aberdeen ; 'till the negligence and misbehaviour of the curates whom he employed at Long-Horsely occasioned Dr. Chandler, Bishop of Durham, to call him to residence on that living;

of England ; from which time (as she herself informs us) "she bade adieu to the Muses, and so wholly gave herself up to the cares of a family, and the education of her children, that she scarcely knew, whether there was any such thing as books, plays, or poems, stirring in Great-Britain."—However, after some years, when her young family was grown up to have less need of her assistance, her inclination to study revived with her leisure ; and her zeal for Mr. Locke's character and writings brought her again into the notice of the publick.

In the year 1720, Dr. Holdsworth, Fellow of St. John's College in Oxford, had preached a Sermon before that University, on Easter Monday, which he likewise published ; professing, in the title page, to examine and answer "the Cavils, false Reasonings, and false Interpretations of Scripture, of Mr. Locke and others, against the Resurrection of *the same body*."—This sermon did not reach Mrs. Cockburn's hands, till some years after its publication ; when the perusal of it induced her to throw together some animadversions, which she first communicated to the Doctor, in manuscript, and afterwards published, under the title of "A letter to Dr. Holdsworth, by the Author of A Defence of Mr. Locke's Essay on Human Understanding."—To this Letter Dr. Holdsworth published a very copious Answer, in an octavo volume, entitled, "A Defence of the Doctrine of the Resurrection of the same Body ; in two parts : in the first of which, the Character, Writings, and religious Principles of Mr. Locke are distinctly considered ; and in the second, the Doctrine of the Resurrection of the same Body is at large explained and defended, against the notions and principles of that Gentleman."

This publication drew from Mrs. Cockburn a very particular Reply, entitled, "A Vindication of Mr. Locke's Christian Principles from the injurious imputations of Dr. Holdsworth :" a performance, in which she was extremely desirous of doing justice to Mr. Locke, and to herself, and which is accordingly executed with great ability. But notwithstanding the intrinck merit of this piece, she could meet with no bookseller who was willing to print it, at his own risque, and she herself being incapable of supporting the expence of an impression, it remained in manuscript, and was reserved to enrich the posthumous collection of her works.

It is observable, that our excellent Author did not suffer her love of letters and philosophy to divert her attention from the

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necessary

by which means his income was considerably diminished. — He was a man of learning and virtue. He published several occasional pieces in his life-time ; and was author of a work, entitled, "An Enquiry

"into the Truth and Certainty of the Mosaic Deluge," &c. in one volume 8vo. printed after his decease, in 1750.—Birch's Account, &c.

necessary cares and duties of domestick life. These, she well knew, merited her first regard; and she contrived to render them perfectly consistent with her other pursuits. In the summer season, her Needle so fully employed her, that she read little, and wrote less; but the weakness of her eyes (a complaint of many years standing) not permitting her to use it by candle-light, she amused herself, during the long winter evenings, in digesting her thoughts upon the most abstruse subjects of morality and metaphysics.

In the course of this application, she completed, in the year 1740, a treatise which she had begun the winter before, entitled, “*Remarks upon some Writers in the Controversy concerning the foundation of moral Duty, and moral Obligation:*” But this production, likewise, for want of a bookseller inclined to accept the publication of it, remained in manuscript till the year 1743, when it was introduced to the world, in *The History of the Works of the Learned*.—The merit of these Remarks was too conspicuous to be overlooked; and as they were printed without her name, the best judges were anxious to discover the concealed writer, who had treated the most abstract and perplexed questions with so much strength, clearness, and vivacity; and their admiration was greatly increased, when her sex and advanced age were known (e).

Not long after this, our Author’s attention was deeply engaged by the publication of Dr. Rutherford’s “*Essay on the Nature and Obligations of Virtue*,” which appeared in the beginning of the year 1744; and notwithstanding the asthmatick disorder, which had seized her many years before, and now left her but small intervals of ease, she applied herself to the confutation of that elaborate discourse. The treatise which she composed upon this occasion was finished with a spirit, elegance, and perspicuity, equal, if not superior, to all her former writings; and the manuscript being transmitted to Mr. (now Dr.) Warburton, [the present Bishop of Gloucester] that learned Divine prefixed a Preface of his own, and published it, in the year 1747, under the title of, “*Remarks upon the Principles and Reasonings of Dr. Rutherford’s Essay on the Nature and Obligations of Virtue; in vindication of the contrary Principles and Reasonings, inforced in the Writings of the late Dr. Samuel Clarke.*”

Mrs.

(e) The learned Dr. Sharp, Archdeacon of Northumberland, who had read these Remarks in Manuscript, and had encouraged their publication, being convinced by them, that no person was better qualified for a thorough examination of the grounds of morality, entered

into a correspondence with Mrs. Cockburn upon that subject: But unfortunately her ill state of health interrupted her prosecution of it. The Letters that passed between them are preserved in the Second Volume of her Works.—Birch’s Account, &c.

Mrs. Cockburn had now acquired so extensive a reputation by her writings, that her friends advised her to publish a Collection of them by subscription; and her proposals for such an edition of her works met with great encouragement: But she did not live to carry them into execution (*f*). The loss of her husband, who died in January, 1748-9, in the 71st year of his age, was a severe shock to her declining constitution; and she did not long survive him; for she died on the 11th of May following, in her 71st year; having supported a lingering and painful disorder, with a resignation to the Divine will, which had been the governing principle of her whole life, and her support under all her trials.—She was interred near her husband and youngest daughter, at Long-Horsely; with this short sentence on their tomb: *Let their Works praise them in the Gates.* Prov. xxxi. 31.—They left one son, and two daughters.

The Character of Mrs. CATHARINE COCKBURN was in all respects unexceptionable; her conduct through life being strictly conformable to those principles of morality and religion, of which she had the fullest and most rational conviction. In her younger days, she was no less celebrated for her beauty, than for her genius and accomplishments. She was indeed small of stature; but she had a remarkable liveliness in her eye, and a delicacy of complexion which continued to her death. Her many amiable virtues endeared her to all who had the happiness of an intimate acquaintance with her; and her manners were very engaging. Her conversation was always innocent, useful, and agreeable, without the least affectation of being thought a Wit, and attended with a remarkable modesty and diffidence of herself, and a constant endeavour to adapt her discourse to her company. Her temper was uncommonly serene and cheerful; her disposition generous and benevolent; and she possessed a fortitude of mind which Religion alone could inspire. The inconveniences of a very contracted fortune pressed hard upon her; but she supported them with calmness, and in silence; nor did she ever attempt to improve her cir-

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circumstances

(*f*) 'The office of Editor,' says Mr. (afterwards Dr.) Birch, 'devolved to an hand less equal, in many respects to the task; though the public will receive one acquisition by her death, of a valuable series of her Letters, which her own modesty would have restrained her from permitting to see the light. And it were to be wished (he adds) that these two Volumes, condition-

'ed for by the terms of subscription, could have contained all her Dramatic writings, of which only one is here published. But as that was found impossible, the preference was given to those in prose, as superior in their kind to the most perfect of her poetical †, and of more general and lasting use to the world.'—Birch's Account of the Life of Mrs. Cockburn, &c.

† The truth seems to be, that her poetical talent was the smallest and least valuable of Mrs. Cockburn's literary accomplishments. See Monthly Review. Vol. V. P. 116.

cumstances, amongst those great personages to whom she was known, by importunities, from which the best minds are most averse, and which her approved merit and established reputation should have rendered unnecessary.

The Collection of her Works (published, since her decease, in two volumes) is so incontestable a proof of her superior abilities, as in a manner superedees every thing that can be said upon that head. But her talents as a writer will not have full justice done them, without a due attention to the peculiar circumstances, in which her works were produced: her early youth, for instance, when she wrote some; her very advanced age, and ill state of health, when she drew up others; and the uneasy situation of her fortune, at all times. It should likewise be remembered, that an interval of near twenty years, in the vigour of her life, was spent in the cares of a family, with very little leisure for reading or contemplation; after which, though her mind had been so long diverted and encumbered, yet, resuming her studies, she instantly recovered its entire powers, and in the hours of relaxation from her domesick employments, pursued, to their utmost limits, some of the deepest inquiries of which the human understanding is capable, and employed the most demonstrative and perspicuous reasonings, upon subjects of eternal importance.—So extraordinary an example of female genius and virtue does singular honour to the sex, and is a memorable instance of the exalted state, to which, by due cultivation, their intellectual and moral powers may be raised!



The Life of JOHN HUGHES.

JOHN HUGHES, the son of a worthy citizen of London, by Anne, the daughter of Isaac Burges, Esq; of an ancient family in Wiltshire, was born at Marlborough, in that county, in the year 1677; from whence he was brought to London, at an early age, and educated in some of the private schools of that metropolis. In the course of his education, his attention was principally directed to the sister-arts of Poetry, Music, and Drawing, in which he made a very considerable progress; his thorough acquaintance with the Ancients giving him, at the same time, a true taste, and a correct judgment. These pursuits were equally elegant and amusing, and in his application to them he seems to have consulted not only the turn of his genius, but the natural weakness, or at least, the delicacy of his constitution, which would hardly admit of an application to severer studies (*a*).

At the age of nineteen, he drew the outlines of a tragedy; and, about the same time, he made some attempts in lyric poetry: But the first publick specimen that he gave of his poetical talents, was his "Triumph of peace;" a Poem written on the peace of Ryswick, which appeared in 1697, and was received with great and well-deserved applause (*b*). The success of this performance encouraged our Author to prosecute his poetical studies; and in 1699, he published his "Court of Neptune," a Poem on the return of King William from Holland, which he addressed to Charles Montague, Esq; afterwards Earl of Halifax, and by which he not only maintained, but added to the reputation he had already acquired (*c*).

His attachment to the muses, however, did not render Mr. Hughes averse from business: He had a place in the office of ordnance, and was secretary to several commissions under the Great Seal for purchasing lands, in order to the better securing of the royal

(*a*) Biograph. Britan.

(*b*) Memoirs of the Life and Writings of John Hughes, Esq; prefixed to Mr. Duncombe's Collection of Letters by eminent Persons, &c. Vol. III. Edit. 1772.

(*c*) "The "Court of Neptune," says Dr. (afterwards Archbishop)

Herring, is one of the most beautiful sea-pieces that I ever beheld; and I am satisfied, if a judicious pencil were to strike off the ideas of the poet on canvas, the picture would be invaluable."—Duncombe's Collection of Letters, &c. Vol. III. Lett. 14.

royal docks and yards, at Portsmouth, Chatham, and Harwich.—He continued, nevertheless, to gratify his natural inclination to letters; and he added to his thorough knowledge of the learned, as intimate an acquaintance with the modern languages. He likewise employed his leisure hours in translations and imitations of the Ancients, and particularly of *Horace*, whose genius he justly admired, and whose writings he perfectly understood. (*d*)

Upon the death of King William, in the year 1702, our Author published a Pindarick Ode, entitled, “ Of the House of “ Nassau,” in which he recites the actions of that illustrious monarch in a most agreeable and poetical manner; concluding with a compliment to Queen Anne, which proved truly prophetick of the glories that attended her reign.

Our Author’s exquisite skill in musick qualified him, in a peculiar manner, for a kind of poetry, which is certainly one of the most difficult, and in which he was allowed by the best judges to have been singularly happy; as a specimen of which fine talent, his “ Ode in praise of Musick” was performed at Stationers-Hall, in the year 1703, with the highest applause. And as Mr. Hughes’s merit in this way was very conspicuous, so he was no less fortunate in having his pieces set by the greatest masters this country has produced.—Some time after this, upon the death of William, Duke of Devonshire, he composed, in honour of his memory, an Ode set to Musick, in the manner of a dialogue; which, was performed, at Stationers-Hall, by the celebrated Signora Margarita, and the famous Mrs. Tofts: a composition almost without a precedent; and yet, whoever reads the performance will have little doubt but that it gave the fullest satisfaction.

It sometimes happens, that those who excel in Verse are not equally happy in Prose compositions; but this was not the case of Mr. Hughes: for as he was a general scholar, and an able critick, so he was an excellent writer in prose as well as verse. His productions in both kinds were very numerous, and extremely acceptable to the publick. The Essays, in particular, which he occasionally inserted in the *Tatler* and *Spectator*, were as well received as any, in either of those celebrated Collections. We learn likewise from the Preface to the *Guardian*, that Mr. Hughes, amongst the other great wits and able writers of those times, contributed to the support of that agreeable as well as useful work; but we have no account of the particular papers that he wrote, except one, which contains some very judicious remarks upon the Tragedy of *Othello* (*e*). He had, indeed, an early turn to Essay-writing;

(*d*) His sentiments on the most proper manner of translating *Horace* may be collected from a Letter to an ingenious friend, written about this time, and inclosing a translation of the Ode to *Grospus*. —See Duncombe’s Collection, Vol. III. Lett. 2.

(*e*) In the *Tatler*, he wrote, No. 64, A Letter signed “ Joias Couplet.”

writing ; and as he could vary his style according to his subject, and possessed, at the same time, a general fund of knowledge, as well of men as of books, it is no wonder that he succeeded so happily in these small pieces.

Our Author was by this time introduced to the acquaintance of many of the most ingenious and eminent persons of the age ; and that exemplary candour and modesty, which crowned all his talents, did not fail to secure their affection and esteem. Mr. Addison, in particular, entertained a high opinion of his character, and treated him with distinguished regard. It was at the instance of this great man, that, in the year 1712, he gratified the publick with his “*Ode to the Creator of the World*, occasioned by the “*Fragments of Orpheus*;” a performance admirably well calculated, in Mr. Addison’s opinion, to inspire the minds of its readers with a rational and elevated piety ; and for that reason he pressed Mr. Hughes to publish it (*f*). The same year, his Opera of “*Calypso and Telemachus*,” in favour of which he had raised a considerable subscription, was brought upon the stage ; and notwithstanding the measures taken by the Italian band to embarrass, or even to defeat the performance, it was received with applause ; justifying fully the opinion of its Author, that the English language, though not so soft, is nevertheless as capable of harmony as the Italian (*g*).

In the year 1715, Mr. Hughes engaged in an undertaking, which the lovers of English poetry had long wished to see performed, and for which hardly any person of his time was better qualified. This was the revival and illustration of the writings of Spenser, one of our greatest poets, by giving a new and complete Edition of his Works, which had suffered exceedingly from incorrectness,

and

“*Couplet.*” No. 73, A letter signed “William Trulst.” No. 113, The Inventory of a Beau.—In the *Spectator*, No. 33, A letter on the art of improving beauty. No. 53, A second letter on the same subject. No. 66, Two Letters on fine breeding. No. 91. No. 104, A letter on riding-habits for ladies. No. 141, Remarks on a Comedy, entitled “*The Lancashire Witches*. ” No. 210. No. 220, A letter concerning expedients for wit. No. 230, All, except the last letter. No. 231, The letter. No. 237. No. 252, The last letter. No. 301, The character of Emilia. No. 311, A letter signed “Tim. Watchwell.” No. 375. No. 525. No. 537. No. 541. No. 554.—Biograph. Britan.

(*f*) Dr. Campbell, in his Life of Mr. Hughes, (in the *Biographia Britannica*), observes, that Mr. Ad-

dison at the close of one of his Criticisms upon Milton, gives a character of this Ode ; and the passage is accordingly inserted in a note. But this seems to be a mistake. For our Author’s Ode was not published ‘till some months after the date of this Criticism. In the passage quoted by Dr. Campbell, Mr. Addison appears to be speaking of Sir Richard Blackmore’s Poem on the Creation.—Compare *The Spectator*, No. 339, with No. 537, and 554. See likewise the New and Gen. Biog. Diet. Vol II. and Duncome’s Letters, &c. Vol. I. P. 82.

(*g*) An account of the particular discouragements of this attempt to introduce English Operas, and of our Author’s triumph over them, may be seen in Mr. Ducombe’s Collection of “*Letters by eminent Persons*,” Vol. I. P. 229.

and a want of critical judgment in former Editors. It was printed by subscription in six volumes, octavo, and as our Author's reputation was now thoroughly established, it was of greater consequence to himself, than any thing he had yet published. The Life of Spenser, which he prefixed to it, affords a fair and true picture of the author; and the Discourses and Remarks which he has added, on "Allegorical Poetry," on the "Fairy Queen," the "Shepherd's Kalendar," and the smaller pieces of Spenser, are very entertaining and judicious. In short, he discharged his trust as an Editor, with great spirit and elegance, and in a manner worthy the patronage of that illustrious person (*b*) to whom the whole was dedicated.—The Prose works, and the Letters of Spenser and his friend Mr. Gabriel Harvey, with the admirable Latin translation of the "Shepherd's Kalendar," by Bathurst, are also contained in this Edition; which at once attracted the attention, and gratified the expectation of the publick.

Though Mr. Hughes had always been well received by the Great, yet hitherto he had not derived any very essential advantage from such connexions. The Earl of Wharton, indeed, when he was appointed Lord Lieutenant of Ireland, in the year 1708, had offered to provide for him in that kingdom; but having then more flattering views at home, he declined the obliging proposal; a determination which he had afterwards reason to regret, as the promises, on which he depended, proved altogether fallacious. At length, however, his merit was unexpectedly distinguished and rewarded. For, in the year 1717, the Lord Chancellor Cowper, to whom he had been but lately made known, was pleased, without any solicitation, to appoint him Secretary to the Commissions of the Peace; an honourable employment, and of considerable value. His Lordship likewise conferred upon him many other affectionate marks of his esteem; and, as an instance of his peculiar regard, when he resigned the Great Seal, he recommended him, and him only, to his successor, Lord Parker, (afterwards Earl of Macclesfield) who readily continued Mr. Hughes in his employment (*i*).

Our Author's circumstances were now easy, but his health, which had never been good, grew daily worse and worse, 'till at length he felt himself sinking under an incurable consumption. Yet happily the decay of his body did not affect his mind. The same serenity, the same gentleness of spirit, the same goodness of heart, as well as the same warmth of friendship, and the same solidity of understanding, appeared to the very last.—A few weeks before

(*b*) John, Lord Somers.

(*i*) Lord Cowper's letter of recommendation is preserved in Mr. Duncombe's Collection, together with many of his letters to Mr. Hughes, in which his Lordship's

taste and private virtues appear to great advantage. His publick character is well known.—Duncombe's "Letters by eminent Persons, &c." Vol. I. P. 110,

before he died, he presented Lord Cowper with his picture, painted by Sir Godfrey Kneller, with whom he had long lived in great intimacy ; and the value his Lordship set upon it appears from the polite and affectionate letter which he wrote in return (*k*). This instance of his respectful gratitude to that noble Peer was soon followed by the final acknowledgment of all his obligations to him, expressed in the Dedication of his last work ; dictated to his brother, ten days before his death, when he was too weak to write, and composed with as much spirit, ease, and accuracy, as any thing that ever fell from his pen. This last work was his Tragedy, called, “*The Siege of Damascus* ;” which was brought upon the stage, and received with the greatest applause, on the 17th of February, 1719—20, a few hours only before the Author died ; a most affecting circumstance to his friends, and indeed to the whole audience (*l*). In this excellent performance, the rays of our Poet’s genius are, as it were, collected to a point ; and as it was well received, at first, so it has maintained its credit ever since, being universally admired, and equally acceptable on the stage and in the closet (*m*).

Mr. Hughes had but just completed his forty-second year, when he was released from a life that had been mostly spent in pain and sickness ; for he could hardly be said to have ever enjoyed the blessing of health ; being, in the very best of his days, a valetudinarian. This, however, did not prevent him from employing his intervals of ease, with the utmost assiduity, and in the most laudable pursuits. “ His Pencil, his Bow (*n*), or his Pen,” (says Sir Richard Steele) “ each of which he used in a masterly manner, “ were always directed to raise his own mind, or that of others, “ to a more cheerful prosecution of what was noble and virtuous.” (*o*) He was indeed by nature addicted to study, and, with a great genius, he had a vast fund of diligence, a delicate taste, and a correct judgment. His talent for lyrick poetry was

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justly

(*k*) Duncombe’s “ Letters by eminent Persons,” &c. Vol. I. Lett. 67.

(*l*) There was much notice taken, at the time, of a Scene in the third Act, where the reflections upon Death are equally solemn and pathetick ; and Sir Richard Steele, who, with the humanity that distinguished his character, took the first opportunity of paying his debt of friendship and esteem, to the memory of Mr. Hughes, (in a Paper, entitled, “*The Theatre*,” No. 15,) applied it to the Author’s dying in a manner whilst his play was performing.—The scene, he tells us, very much affected the whole audience,

and was attended to with the greatest and most solemn instance of approbation,—an awful silence.—Biograph. Britan.—Duncombe’s Memoirs, &c.

(*m*) A variety of remarks on this celebrated Tragedy, together with an account of the deviations, which, contrary to his own judgment, the players obliged Mr. Hughes to make from his original plan, may be seen in Mr. Duncombe’s Collection of Letters, &c. where likewise the original plan is preserved.

(*n*) The author means the Bow of a violin.

(*o*) *The Theatre*, No. 15.

justly admired ; and his exquisite skill in musick gave him such an advantage over other poets as might, with proper encouragement, have carried the English Opera as high as the Italian. His character as a critick was at least equal to his character as a poet ; but these were both exceeded by his character as a Man and a Christian. His religion was sincere without severity ; his morals were strict but not austere ; (p) his conversation was equally instructive and entertaining.—With all these qualifications, he was modest, and even diffident to a surprising degree ; which not only hindered him from publishing many valuable pieces, both in verse and prose, but prevented him from making a collection of his scattered compositions.—It was not therefore 'till the year 1735, that justice was done to his reputation, in this respect ; when his works were collected and published, in two volumes 12mo, with a dedication to Lord Cowper, the eldest son of our Author's noble patron (q).

But these were not the only productions, for which the literary world was indebted to Mr. Hughes. The “Advises from Parnassus,” a celebrated work of Trajano Boccalini, translated from the Italian by several hands, and published, in folio, in 1706, was revised and corrected by him, at the request of the proprietors ; and, within the compass of a short Preface, he has given as true and judicious a representation of that very singular performance, and as just and impartial an account of the author as can be desired. —In the same year, a Complete History of England (commonly styled Kennet’s History) being undertaken by the booksellers, our Author was prevailed upon to write an introductory account of the work, and of the historians, from whom the collection was made ; which he did in a most judicious and pleasing manner.

In

(p) ‘ If those,’ says Sir R. Steele, ‘ who are sparing of giving praise to any virtue, without extenuation of it, should say, that his youth was chastised into the strictness, and preserved in the innocence for which he was conspicuous, by the infirmity of his constitution, they will be under new difficulty, when they hear that he had none of those faults, to which an ill state of health ordinarily subjects the rest of mankind. His incapacity for more frolic diversions never made him sour to those whom he saw engaged in them : He could behold the enjoyments of others, without repining ; he could converse with the most

sprightly, without peevishness ; and sickness itself had no other effect upon him, than to make him look upon all violent pleasures as evils he had escaped without the trouble of avoiding.’ — The Theatre, No. 15 ; in Duncombe’s Memoirs of Mr. Hughes.

(q) The Editor was William Duncombe, Esq; a gentleman of Hertfordshire, who married the only sister of Mr. Hughes, a most ingenious and amiable woman, who died in 1735, leaving an only son the present Reverend John Duncombe, M. A. One of the Six Preachers in Christ Church, Canterbury. 8

In 1708, Mr. Hughes obliged the publick with a translation of "Fontenelle's Dialogues of the Dead;" in which the sense of that writer is clearly and happily expressed, with such a degree of freedom as gives this version the air of an original. Indeed he entered so thoroughly into the spirit of his author, that he composed two dialogues entirely in his manner; which are annexed to the translation. He likewise prefixed a Discourse, in defence of Mr. Fontenelle; and the whole is dedicated to the Earl of Wharton.—The next year, he translated and published the "Misanthrope" of Moliere, which he introduced with an excellent preface (r); and some years after, he translated Fontenelle's "Discourse concerning the Antients and Moderns; and also the celebrated "Letters of Abelard and Heloise;" which last performance was so well received as to pass through several editions in a few years, though the name of the translator was long unknown.

In 1713, after the "Guardian" was dropped, our Author was a large contributor to a periodical Paper undertaken by Sir Richard Blackmore, entitled "The Lay Monk;" the numbers of which were afterwards collected into a volume, under the title of "The Lay Monastery."—In 1717, he drew his pen in defence of Bishop Hoadly, from an injurious charge brought against him by Dr. Snape and others (f). The pamphlet which he published upon this occasion, and which was written during a severe indisposition, was entitled, "A Layman's thoughts on the late treatment of the Bishop of Bangor, in the Charge made against him" "by Dr. Snape, &c. In a Letter to the Bishop of Carlisle."—As soon as it came from the press, Mr. Hughes sent a copy of this performance to the venerable Prelate, in whose vindication it was written; to shew his Lordship (as he himself expresses it) "that, "even under the uneasiness of a fever, he could not sit still, and "think himself unconcerned, whilst a person whom he much "honoured, was so barbarously treated." (t)—The year before this, our Author, who was always a firm friend to the Revolution,

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and

(r) This play, which is esteemed by many of the best criticks the most perfect of Moliere's performances, has been since reprinted in the complete collection of that writer's plays in English, but without any notice of the translator; and the preface is omitted.—Biograph. Britan.

(f) The particulars of this charge, together with a most ample refutation of it, may be seen in Dun-

combe's "Letters by eminent persons," &c. Vol. I. P. 231.

(t) Duncombe's "Letters by eminent Persons," &c. ‡ Vol. I. Lett. 37.

From a letter of Bishop Hoadly to a distinguished Nobleman, preserved in the same volume, it appears that his Lordship held Mr. Hughes in the highest esteem, and was solicitous to serve him, by his interest with the Great.—See Lett. 40.

‡ This Collection includes the Correspondence of Mr. Hughes; whose letters throw an additional lustre on his Talents, and his Virtues.

and the Protestant establishment, and who could not fit down, an idle spectator of the danger of his country at an alarming crisis, had unanswerably exposed “The complicated guilt of the Rebellion,” in a pamphlet so styled. But as that insurrection was soon after quelled, this tract was not published ’till the year 1745, when, at a like crisis, it was first printed, with a Preface by Mr. Duncombe.

These, with a few occasional and fugitive pieces, and a translation of Vertot’s “Revolutions of Portugal,” printed in 1712, but not published ’till after his death, complete the catalogue of the Works of Mr. Hughes.

The Life of Mr. ABERNETHY.

JOHN ABERNETHY, an eminent Presbyterian Divine, was born at Colraine, in the county of Londonderry, in Ireland, in the year 1680, being the son of a Dissenting Minister in that town. He continued under the care of his parents, ’till he was nine years old; when he was separated from them, in consequence of his father’s having been sent by the Presbyterian clergy to London, to solicit some publick affairs: For, during this interval, his mother, to avoid the troubles occasioned by the insurrections of the Irish, withdrew from Colraine to Derry, at a time when her son was at a distant place, with a relation; who determined, in the general confusion, to remove to Scotland, and to carry the child with him, as there was no opportunity of conveying him to his mother. By this happy event he escaped the hardships of the siege of Derry, in which Mrs. Abernethy lost all her other children (*a*).

Upon his arrival in Scotland, he was placed at a grammar-school, where he continued three years; and then returning to his father’s family, which was again fixed in Colraine, he remained at school ’till he was thirteen years of age, at which time he was sent to the college at Glasgow; where he resided, ’till he had taken the degree of Master of Arts (*b*). At this period his own inclination led

(*a*) *The Life of Mr. Abernethy* Edit. 1778—*Biograph. Britan.* Edit. 1778.
Prefixed to his “Sermons on various Subjects,” Vol. I. 8vo.

led him to the study of Physick, but his friends dissuading him from it, he determined to apply himself to Divinity; in pursuance of which design he went to the University of Edinburgh, and was some time under the care of the celebrated Professor Campbell. Upon his return home, he prosecuted his studies with such success, that, under the direction of the Presbytery of Route, (of which his father was a member) he went through the usual trials as a candidate for the Ministry, and was licensed to preach, before he was one and twenty.—Soon after this, he was invited to officiate in the Dissenting Congregation at Antrim, which was then vacant; and the people, upon hearing him, expressed an inclination to call him to the pastoral charge; but he resolved, before he settled anywhere, to spend some time in Dublin. In consequence of this resolution, he visited that city; where he preached occasionally in several congregations, and particularly in the Presbyterian Society of Wood-street, who were so well pleased with his performance, that they gave him an invitation to stay with them; but in pursuance of his father's advice, which coincided likewise with his own inclination, he determined to return to the North. He had not been long returned, before he received an unanimous call from the congregation at Antrim; and he was preparing to be ordained there, when his father died: But, by this event, Colraine becoming vacant, he was immediately invited to settle in that town; and there arose a competition between the two Dissenting churches of Colraine and Antrim, which should have him for their pastor. Hereupon the matter was referred to the General Synod (*c*), which determined in favour of Antrim, where Mr. Abernethy was accordingly ordained, in the year 1703.

His congregation being a large one, he immediately applied himself with great diligence to the duties of his station; and his publick

(*b*) Mr. Abernethy often and justly regretted his being sent to College at so early an age, as an error in the management of his education, arising from the flattering ideas his parents had entertained of his genius; since it could not reasonably be thought, that he had attained a sufficient knowledge of classical authors to fit him for Academical studies, or that his mind was enough ripened for that reflection which is necessary to render them successful.—*His Life*, as before.

(*c*)/The writer of Mr. Abernethy's Life, prefixed to his Sermons, informs us, that the General Synod is 'the yearly meeting of the whole dissenting ministers associated in

the North, with a ruling elder for each minister. This, according to their constitution, is the highest church judicatory, to which appeals lie from lesser associations, usually called sub-synods: As to these last, appeals lie from the several presbyteries within their bounds.—From this account it appears, that the dissenters in the North of Ireland had formed themselves exactly upon the Model of the Church of Scotland. Nor is this to be wondered at, when we consider that great numbers of them were either born in, or descended from that country; and that their ministers were educated in its universities.—*Biograph. Britan.*

publick performances were exceedingly admired. He had an ardent thirst for knowledge, which engaged him in a very industrious course of reading; and his abilities soon rendered him the subject of general observation to his brethren in the Ministry; whilst, at the same time, his vivacity and good breeding equally recommended him to the best company among the Laity. Such talents and accomplishments could not fail to attract the notice of the General Synod; and from his first appearance in that assembly he was treated with the highest respect: Nor was it long before he acquired such an ascendency amongst them, as to have a very large share in the management of their publick affairs; for he was found to be a person in whom they could place the utmost confidence, and as a speaker, he was esteemed their prime ornament.

When Mr. Abernethy had been settled nine years at Antrim, he received a very earnest invitation from the Dissenting Congregation in Derry; but he was unwilling to remove from his present situation, in which he was very happy; having a sincere love for his people, and a pleasing prospect of being useful to them: It was therefore a great satisfaction to him, that the General Synod, when the matter was debated before them, determined for his continuance at Antrim.

In consequence of this determination, a new field was soon opened to his diligence and zeal in the cause of true religion. The native Irish in the neighbourhood of Antrim were almost universally of the Popish persuasion, and as Mr. Abernethy delighted in every opportunity of propagating the true Protestant principles, and delivering men from all Ecclesiastical tyranny, he applied himself, in the year 1716, to the execution of a project, which he had long revolved in his mind, of trying whether he could remove the prejudices of these people, and engage them to embrace the Protestant religion. For this purpose, he went frequently into that part of the neighbourhood, where the greatest numbers of them lived, and invited them to his publick lectures, which were appointed to be read in such places as were most convenient for their attendance: He likewise visited them from House to House, and, where they would admit of it, conversed freely with them, and endeavoured to convince them of their errors. His heart was much set upon the accomplishment of this design; and, for a considerable time, he managed it alone; but the encouragement he met with from their attendance upon publick worship, and from the good impressions which were made upon some of them, was so great, that he requested the assistance of the neighbouring ministers; who zealously united with him in carrying on the scheme. Nor were their pious labours entirely ineffectual; for of those whom they prevailed upon to renounce Popery several continued firm to the Protestant principles, and gave satisfactory evidence of

their

their sincere piety : Others, however, returned to their former persuasion ; and, upon the whole, the success of the design doth not appear to have been equal to Mr. Abernethy's hopes and expectations.

But whilst he was engaged in this laudable and publick-spirited attempt, our worthy Divine did not neglect the objects of his more immediate care. He was a person of unwearied application, and he devoted himself to the service of his people ; by whom he was universally respected and beloved, and amongst whom he had the happiness to find his labours attended with good success. It was therefore with much concern, that, in the year 1717, he received an invitation from the congregation of Protestant Dissenters at Usher's Quay in Dublin, to become their pastor ; and, to add to his uneasiness, he was invited, almost at the same time, to a congregation in Belfast. Hereupon the matter was laid before the General Synod, where it occasioned a long debate among the different parties ; one of which was for his going to Dublin, another for Belfast, and a third for his remaining at Antrim : But at last, that Assembly came to a determination in favour of the first.

Mr. Abernethy now found himself in a state of the greatest perplexity. It was his opinion, that he could serve the purposes of Christianity, and of the Dissenting interest, as effectually at Antrim as in any other situation ; and he thought it extremely hard, that any Minister should be removed by the mere authority of the Synod, contrary to the judgment of his own mind : At the same time, a great regard had always been shewn to the decisions of that Assembly ; and there was apparent danger of incurring various inconveniences, by acting in direct contradiction to them. In this situation, he had frequent consultations with his friends, many of whom urged him to comply with the Synod, from an apprehension of the consequences that might attend his disobedience ; but others, convinced that the Synod had been guilty of an unjust stretch of power, were clearly of opinion, that he ought to follow his own judgment in the disposal of himself. The result of these counsels was, that he would determine nothing finally for the present, but that he would shew so much respect for the Synodical decision, as to pay a visit to the congregation at Usher's Quay, in order to take a full view of the state of things, and so come to a conclusion, upon the best and most impartial inquiry he could make. Accordingly, after three months stay in Dublin, for this purpose, he returned to Antrim, with a fixed resolution of continuing there.

Such an act of resistance to the authority of the Synod was, at that time, a most uncommon case ; and Mr. Abernethy would never have ventured upon a measure which was very unpopular among the generality of the Irish Dissenters, and, in the account

of some, directly criminal, had he not been thoroughly convinced of its rectitude and expediency. But after the most calm and deliberate investigation of the point, he was fully persuaded, that no Synod had any such power, as that of removing a Minister from place to place, without his own consent; and he thought it his duty to make a stand against any such claim.—He had, indeed, very early in life, discovered the pernicious tendency of a party-spirit in matters of religion, and the evils that arise from the tyrannical exercise of Ecclesiastical power, in what form or constitution soever it prevails; and as he had at all times opposed the violent exercise of such a power, so he had zealously embraced every opportunity, whether publick or private, of recommending Christian Charity: But, some time before the attempt was made to remove him to Dublin, his opinion of the deference due to Spiritual Assemblies was considerably lowered.* This revolution in his mind was owing to his attentive perusal of Bishop Hoadly's celebrated Sermon on the Kingdom of Christ, together with several of the papers written in the controversy occasioned by that Discourse, and particularly the Bishop's defence against the Representation of the Committee of the Lower House of Convocation.

Nor was our Divine the only Dissenting Minister in the North of Ireland, whose sentiments were enlarged by the writings of Bishop Hoadly and his worthy associates. A spirit of Christian liberty began to diffuse itself in that country, to a remarkable degree; in consequence of which, a considerable number of Ministers formed themselves into a Society, with a view of improving themselves in useful knowledge, by bringing things to the test of Reason and Scripture; a design which Mr. Abernethy entered into with much zeal, and supported with great ability. But it was not long before this laudable association began to excite the jealousy of many: For it was whispered about, that they aimed at great alterations in Ecclesiastical affairs; that they had given up some Articles of Religion which had been looked upon as of high importance; and that they were about to lay aside the *Westminster Confession of Faith*; a Test of Orthodoxy, which had been always regarded in the North with peculiar veneration, and to which, from the year 1705, in pursuance of an Act of the Synod, subscription had been required of all who were admitted into the Ministry.

These insinuations, however, did not deter the Society from continuing their meetings, which Mr. Abernethy constantly attended, contributing all in his power to promote the true purposes for which it was instituted.—As the gentlemen who composed it frequently met at Belfast (which was the most centrical place) they were called the Belfast Society: But afterwards, when several of the Members had withdrawn themselves from it, on account of the warm debates which arose in that part of the kingdom concerning

cerning Ecclesiastical Power, and Christian Liberty, those who continued to pursue the design of it came to be distinguished by the title of Non-Subscribers ; and at their head stood our worthy Divine (*d*). His singular abilities and conspicuous virtues had justly entitled him to this honourable distinction ; and as he had the greatest share, both in conducting their counsels, and managing their publick debates in the General Synod, and other Assemblies of Ministers, so his behaviour in these respects procured him an extraordinary reputation for prudence and eloquence. He was particularly distinguished by an evenness and constancy of temper, which nothing could ruffle or discompose ; and to an uncommon quickness of apprehension, and a very penetrating judgment, he joined so perfect a presence of mind, and so easy and ready an utterance, that he was enabled to speak for a long time together, with such pertinency of sentiment, and fluency of expression, as commanded the respect and attention of his hearers. These talents excited admiration and applause, even when the cause he pleaded for was disliked ; and indeed he had full occasion for the exertion of his utmost abilities : For, in an Assembly constituted as the Synod was, he and his Non-subscribing brethren were necessarily surrounded with very trying difficulties. They were regarded with jealousy, treated with obloquy and reproach, & opposed with vehemence ; whilst prejudices, invincible by reason, were formed against whatever they alledged in their own defence. The populace, in most places, conceived a great aversion both to their persons, and their publick performances ; and these illiberal sentiments were not a little heightened and confirmed by the authority of the Synod ; an Assembly which, for the most part, consisted of narrow-minded and bigoted men, who were too often influenced, in their conduct, by a spirit of animosity and contention.

The exertions of Mr. Abernethy's zeal against all Unscriptural claims and impositions were not confined to the debates of those

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(*d*) The avowed principles of these Non-subscribers were as follows : 'First, That our Lord Jesus Christ hath in the New Testament determined and fixed the Terms of Communion in his Church : That all Christians who comply with these have a right to communion ; and that no man, or set of men, have power to add any other terms to those settled in the Gopel. Secondly, That it is not necessary, as an evidence of soundness in the faith, that candidates for the Ministry should subscribe the Westminster Confession, or any uninspired form of Articles, or Confession of Faith, as the

term upon which they shall be admitted ; and that no church has any right to impose such a subscription upon them. Thirdly, That to call upon men to make declarations concerning their faith, upon the penalty of cutting them off from communion, if they should refuse it ; and this merely upon suspicion and jealousies, while the persons required to purge themselves by such declarations, cannot be fairly convicted upon evidence, of any error or heresy ; is to exercise an exorbitant and arbitrary power, and is really an Inquisition.'—*The Life of Mr. Abernethy, &c. P. 59.*

Ecclesiastical Assemblies of which he was a member. He appeared likewise from the Press, in the same noble cause.—It was a custom with the Belfast Society, to have a sermon preached at their meetings ; and in the year 1719, our Divine, at their request, delivered a Discourse upon this Text, “ Let every man be fully persuaded “ in his own mind ;” [Rom. xiv. 5.] in which he explained the rights of Private Judgment, and the foundations of Christian Liberty, so much to the satisfaction of his hearers, that he was induced to publish it. Upon its appearance, this Sermon was generally esteemed an excellent performance ; but it greatly increased the jealousies and discords which were then springing up amongst the Irish Dissenters ; and as it struck at some favourite points respecting Ecclesiastical Power and the Terms of Communion, it raised a violent commotion : Several papers were written against it, and the Belfast Society exerted themselves in its defence.

The debates and controversies, which followed hereupon, soon found their way into the General Synod, where they were continued from year to year with increasing vehemence, till they threatened an open rupture. In the midst of these discords, Mr. Abernethy published a small piece, entitled, “ Seafonable advice to the “ contending parties in the North ;” the design of which was to prove, that there ought to be no breach of communion among the Protestant Dissenters, on account of their different sentiments and practices concerning subscription to the Westminster Confession. This publication was anonymous ; but a large answer being given to it, our Author thought proper to make a full reply, in a book to which he prefixed his name ; and which closed the controversy with his antagonist. But the state of things grew worse and worse ; and all endeavours to prevent a separation, were without effect. For, in the year 1726, the Synod determined, that the Ministers, who were usually called the Non-subscribers, should no longer be of their body ; and they revived, with additional force, the Act of 1705, requiring the candidates for the Ministry to subscribe the Westminster Confession.

From this time, the excluded Members formed themselves into a separate Presbytery ; but they were exposed to great difficulties and discouragements, in consequence of the popular clamours and odium which had been raised against them. They suffered much unjust reproach, and new congregations were erected in several places, of such as scrupled to attend their religious services. Mr. Abernethy himself found that the reputation he had acquired, and which was established by his most exemplary life, was no security to him from these evils. Some of his people forsook his Ministry ; and at length the number of the dissatisfied increased so much, that they were formed by the Synod into a distinct society, and provided with a Pastor. Thus in the course of a few years was one of the most worthy Divines, and most celebrated Preachers in the North of Ireland become the object of jealousy and reproach, and deserted by many of his hearers, merely for his virtuous attachment to the cause

cause of Truth and Liberty : But the personal inconveniences which he suffered on this account made no great impression upon him ; and he can hardly be contemplated in a more amiable light, than when he is thus seen conflicting with unmerited adversity, and preserving, throughout the trial, his native candour and simplicity of mind, and a composed and cheerful spirit.

About this time, Mr. Abernethy was again invited to Dublin, by the congregation in Wood-street, to fill up a vacancy occasioned by the death of one of their pastors ; and as many circumstances now concurred to render him less unwilling to remove from his present situation than he had heretofore been, he accepted of the invitation. His acceptance of it, nevertheless, was upon condition that he could settle his people at Antrim to their satisfaction ; which, after some time, was happily accomplished. He then removed immediately to Dublin ; and it appears, that he entered upon his new charge with great concern of mind, and with an earnest solicitude that he might perform the service of it in a reputable and successful manner. Though he was now arrived at that period of life, in which many think they may be excused from a laborious application to study, yet he gave himself to reading, meditation, and the composition of sermons, with as much ardour and diligence as ever. His turn of preaching, however, was become very different from what it had been in early life.—During the whole time of his Ministry in the North, he preached without the use of notes ; and, for some years, he delivered his sermons in a manner which tended to strike the imaginations and the passions of his hearers : But, in his riper age, being desirous of avoiding every thing which looked like enthusiasm, he discontinued that warm, pathetick, and (in a certain degree) extemporaneous manner which he had formerly practised, and addressed himself more directly to the consciences of men, and to the higher principles of action, in a style strong and nervous indeed, but perhaps, from an attention to correctness and simplicity, somewhat too cold and unanimated. From the time of his coming to Dublin, he composed a sermon almost every week, and he constantly used his notes in the pulpit ; a method which he adopted, not from any new necessity that imposed it upon him, but from a conviction that it was right, on several accounts ; and especially as it tended to discourage the negligence which some might otherwise be tempted to give way to, in the composition of their discourses.

Mr. Abernethy continued his labours at Dublin with much reputation for ten years ; during which time he was very happy in the society and esteem of his friends ; and from the strength of his constitution, and the exact temperance to which he always adhered, it was hoped that his valuable life would be long preserved : But this pleasing prospect was unexpectedly cut off. He had been

subject, from time to time, to attacks of the gout, which had hitherto only affected the extremities; but in the year 1740, that disorder suddenly attacked his head, and produced the usual melancholy symptoms. As soon as he became sensible what his case was, he was convinced that his dissolution approached; an event for which his past life was the best preparation: and accordingly he met death with great composure and firmness of mind; with a cheerful acquiescence in the will, and a fixed trust in the power and goodness of that Being, who governs the universe.—He died in the sixtieth year of his age, as universally and sincerely lamented, as he had lived beloved.

Mr. ABERNETHY's character, indeed, justly entitled him to the respect and esteem of all who had the happiness of his acquaintance; for his private and publick virtues were equally conspicuous. These were the noble fruits of that impartial diligence and holy care, with which he had, from an early age, endeavoured to cultivate within himself every good affection, and to correct whatsoever appeared amiss in his principles and conduct. His piety was manly and rational, fervent and exalted. The purity of his manners was unblemished. He was exactly temperate, or rather, perhaps, abstemious to a fault; and he seemed to take pleasure in the greatest severities of virtue. Yet he was strictly attentive to all the decencies of life, and extremely happy in a free, easy, and cheerful manner, which added spirit and grace to his religion, and rendered it justly amiable in the eyes of the world: For in his character and deportment it was seen, that religion is in reality the perfection of reason; it being no other than the proper exercise and improvement of our faculties, and the best means of attaining to the true enjoyment of our existence.—His conversation was as sprightly and entertaining, as it was useful and improving; but his wit was so chastised and correct, that he kept at the utmost distance from all levity and indiscretion (*e*). His passions were naturally

(*e*) The writer of Mr. Abernethy's Life † observes, that although he had a taste for conversation, and was of so cheerful a disposition, yet he was not fond of going into mixed company; being persuaded that much of the time spent in company was lost; or, at least, that it might be much better employed. He frequently observed, that as conversation was generally conducted, he had little satisfaction in it; and he was of opinion, that when a habit of passing time in a trifling manner was contracted, it must have bad effects upon the mind, unbending it

too much, and begetting an indolence by which men were rendered averse to application, and in some measure incapable of it. He thought, moreover, that, of all men, Ministers had most reason to guard against this, as it was more particularly their duty to preserve the mind always in an aptitude for the best exercises, and avoid every thing which had a tendency to dissipate the vigour of it. He therefore stayed much at home, and applied himself to study.—*Life of Abernethy*, prefixed to his Sermons, P. 79.

† Generally understood to be Dr. DUCHAL.

naturally strong ; but he had so subdued them by a wise and constant discipline, that his temper was usually spoken of as absolutely immovable ; and it is certain, that he supported many severe trials of his patience, not only with decency, but with such firmness and tranquillity as very much surprised those who were best acquainted, with the peculiar delicacy and sensibility of his disposition.—His mind was formed for friendship ; but it was with very few that a person of his character could enter into those strict intimacies which constitute the true pleasure and felicity of that sacred relation : In the general acceptation of the term, however, he was a hearty friend to all worthy men, and ready to do good to all, as he had opportunity.—As a Master of a Family, his behaviour was, in all respects, exemplary. Besides the daily regular worship of God in his house (a matter in which he was very exact himself, and which with the greatest zeal he recommended to others) he set apart a day, from time to time, several hours of which he employed in the religious instruction of his children and servants, as well as in the exercises of family devotion ; and, upon every occasion, he manifested the same affectionate care and concern for all under his roof.—As a Minister, he was deeply sensible of the dignity and importance of his office ; and he frequently expressed the highest pleasure and satisfaction in the discharge of his duty, accompanied with earnest desires that, by the Divine favour, he might be enabled to answer the true ends of so honourable a station. His first appearances, as a Preacher, were extremely promising ; but he even exceeded all the expectations of his friends ; the uncommon pains which he took to qualify himself for performing every part of the publick service in a proper manner being attended with the happiest success.

Mr. Abernethy was twice married. His first wife he had the misfortune to lose, in the year 1712 ; an event which made a deep and lasting impression upon his mind (ff). She was a woman of a very amiable character, and the object of his most tender affection, with whom he had lived in the highest conjugal felicity for nine years.—He did not again enter into the married state, 'till after his settlement at Dublin, in the year 1730, when he married the daughter

(ff) The Diary of his life, which Mr. Abernethy left behind him, begins in February 1712—13, a little after his wife's death ; and it might, possibly, take its rise from the situation of his mind under that affliction. This Diary consists of six large volumes in quarto, in very small writing, and very closely written. It is, indeed, an amazing work, in which the temper of his soul is throughout expressed with much exactness, and the various events he met with are described, together

with his reflections upon them, and improvements of them. The whole bears such characters of a reverence and awe of the Divine presence upon his mind, of a simplicity and sincerity of spirit, and of the most careful discipline of the heart, that how great soever his reputation in the world was, it shews his real worth to have been superior to the esteem in which he was held.—Life of Mr. Abernethy, &c. P. 9.—Biograph. Britan.

daughter of a gentleman of character and fortune, at Rathmore near Antrim; with whom he spent the remainder of his days in the greatest domestick happiness.

The most celebrated of Mr. Abernethy's works were his "Diff-
" courses concerning the Being and Perfections of God," in two
volumes; the first of which only was published during his life. These excited a very general attention and admiration, at their first appearance; were particularly applauded, and recommended by the excellent Archbishop Herring; and are still held in the highest esteem by those who relish the most liberal and manly sentiments on the great subjects of natural religion.—Four volumes of Mr. Abernethy's Posthumous Sermons were likewise published; the first two in 1748, and the others in 1757; with a large Preface, containing the Life of the Author. These are not so highly polished, as those which he himself had prepared for the press; but they are distinguished by the same spirit of manly and rational piety, the same clear and forcible reasoning, and the same candour, benevolence, and moderation, that are so conspicuous in all his writings.—In 1751, there was published another Volume, entitled, " Scarce and valuable Tracts and Sermons occasionally published " by the late Reverend and learned John Abernethy, M. A. now " first collected together."—This Collection consists chiefly of political pieces, written about the time when the Dissenters in Ireland were solicitous to emancipate themselves from the incapacities laid upon them by the Test Act.—A few other occasional Sermons were published by Mr. Abernethy, at different times, which are not found in this Collection (g).

(g) *Biograph. Britan.*



THE

The Life of Bishop BERKELEY.

DR. GEORGE BERKELEY, the learned and ingenious Bishop of Cloyne in Ireland, was born at Kilcrin, near Thomastown, in the county of Kilkenny, on the 12th of March, 1684 (*a*). He received the first part of his education at the free-school in Kilkenny, where he made so quick a progress, that, at the age of fifteen, he was admitted a pensioner of Trinity-College, Dublin. Here he prosecuted his studies with the utmost ardour; and having taken his degrees in arts, at the statutable periods, he was elected fellow of that College, in the year 1707; about which time, likewise, he entered into Holy Orders.

It was in the same year that he gave the first publick proof of his literary abilities in a piece, entitled, "Arithmetica absque Algebra aut Euclide demonstrata;" which appears, from the preface, to have been written before he was twenty years of age; and which is so far curious, as it shews his early and strong passion for the mathematicks, his admiration of those great names in philosophy, Locke and Newton, (some of whose positions he afterwards ventured to call in question,) and the commencement of his application to those more subtle metaphysical studies, to which his genius was peculiarly adapted.

In the year 1709, our young Author published "An Essay towards a new Theory of Vision;" composed with a design to shew the manner, wherein we perceive by sight the distance, magnitude, and situation of objects; and also to examine the difference betwixt the ideas of sight and touch, and whether there be any idea common to both senses (*b*). This was soon followed by another

(*a*) His father, William Berkeley, lived at Thomastown, and was the son of a gentleman who went over to Ireland after the Restoration (the family having suffered greatly for their loyalty to Charles the First) and there obtained the Collectorship of Belfast.—An account of the life of George Berkeley, D. D. late Bishop of Cloyne in Ireland. London. Printed for J. Murray. 1776.

(*b*) Of all our Author's works this has been thought by some to do the greatest honour to his sagacity;

being, it is observed, the first attempt that ever was made to distinguish the immediate and natural objects of sight, from the conclusions we have been accustomed, from our infancy, to draw from them: a distinction which hath thrown great light on the nature of vision, and by which many phenomena in optics, before looked upon as unaccountable, have been clearly and distinctly resolved.—Life of Bishop Berkeley, &c. P. 42.—Dr. Reid's Inquiry into the Human Mind, &c. C. 6. §. 12.

another work, entitled, “ A Treatise concerning the principles of human knowledge, wherein the chief causes of error and difficulty in the sciences, with the grounds of scepticism, atheism, and irreligion, are inquired into. Dublin, 1710, 8vo.” The object of this performance was to prove, that the commonly received notion of the Existence of Matter is false and inconsistent with itself; that those things which are called sensible material objects are not external to the mind, but exist in it, and are nothing more than impressions made upon our minds by the immediate act of God, according to certain rules, termed laws of nature, from which in the ordinary course of his government he never deviates; and that the steady adherence of the Supreme Spirit to these rules is what constitutes the Reality of things to his creatures, and so effectually distinguishes the ideas perceived by sense from such as are the work of the mind itself or of dreams, that there is no more danger of confounding them together on this hypothesis than on the common supposition of Matter (*c*).

In the year 1712, the principles inculcated in Mr. Locke’s Treatises of Government seems to have turned his attention to the doctrine of Passive Obedience; in the support of which he printed the substance of three *Common-Places* delivered by him that year in the College Chapel; a work which afterwards threatened some injury to his fortune. For, during his residence in England, (where he arrived, for the first time, in the year 1713) being presented to their late Majesties, then Prince and Princess of Wales, and by them recommended to Lord Galway for some preferment in the church of Ireland, his Lordship, having heard of those Sermons, represented him as a Jacobite; an impression which his friend (who was Secretary to the Prince) took care to remove from the minds of their Royal Highnesses, by producing the work in question, and shewing that it contained nothing but principles of loyalty to the present happy establishment.—This was the first occasion

(*c*) ‘ The not attending to this distinction, which however is inculcated over and over by our Author,’ (says the writer of the Life of this ingenious and learned Prelate) ‘ has led many to suppose that Berkeley was an arrant sceptic that rejected the testimony of his senses; when in truth the dispute is not about the Reality of our Sensations ‡, (and so far only the

testimony of mere sense extends) —for of this he was as firmly convinced as any body could be, and of the necessity of acting accordingly—but concerning the Causes of those sensations; whether they proceed from a set of insensible material beings without us, or immediately from the Creator himself.—*Life of Berkeley*, P. 49.

‡ ‘ Berkeley did not exclude from his system Sensations and Ideas, together with Matter, the Necessary Connexions that subsist among them, or our Power over them. He only ascribed to them a Different Origin; so that all the rules of conduct depending upon them are the same on his scheme as on ours. Our philosophical language only is different.’—Priestley’s *Examination of Reid’s Inquiry into the Human Mind*, &c. P. 54. Edit. 1775.

caſion of our Author's being made known to Queen Caroline; who afterwards diſtinguiſhed him with very particular marks of her favour.

Mr. Berkeley had not been long in London, before he published a further defence of his celebrated ſystem of Immaterialiſm, in "Three Dialogues between Hylas and Philonous;" which he dedicated to Lord Berkeley of Stratton, a nobleman to whom the celebrated Dean Swift ſoon after introduced him, as a relation, as well as a very ingeniouſ man, and a great philosopher.—It appears, likewiſe, from one of the Dēan's letters, published in his Poſthu-
mous Works, that our Author's curious performance excited the general attention of the publick, and that many eminent perſons in the learned world became his proselytes (*d*).

The acuteness of his parts, and his fine imagination were ſo conſpicuous, that even where his opinions did not find admiſſion, his company was courted; and he was ſoon introduced to the acquaintance of the Literati, and the notice of the Great. In parti-
cular, by means of Sir Richard Steele (for whom he wrote ſeveral papers in the *Guardian*) he laid the foundation of a friendſhip with Mr. Pope, which continued during his life; and, amongt other valuable acquaintance, Dean Swift recommended him to the celebrated Earl of Peterborough, who being appointed Embaſſador to Sicily and the other Italian ſtates, took Mr. Berkeley with him in quality of Chaplain and Secretary.

It was in the latter end of the year 1713, that our Philosopher left England, on this expediſion; and returning with his Lordship, in the month of Auguft following, he ſaw his hopes of preferment through this channel expire with the fall of Queen Anne's Mi-

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(d) When his "Principles of Human Knowledge" were firſt pub-
liſhed, our Author ſent copies of
the work to Dr. Clarke and Mr.
Whifton; whereupon the latter of
theſe eminent perſons, when they
had both perufed it, went to Dr.
Clarke, and adverſed him to anwer
Mr. Berkeley; frankly confeſſing,
that he himſelf (being no metaphy-
ſician) was unable to anwer his Pre-
mises, though he did not believe
his Conclusion.

A particular examination of
Bifhop Berkeley's ſcheme may be
ſeen in Baxter's "Enquiry into the
Nature of the Human Soul;" and
his Hypotheſis has been lately com-
bated with great zeal, by the Scotch
Doctors Reid, Beattie, and Oswald,
who have not only charged it with
the groſteſt absurdity, but imputed to
it the moſt dangerous and fatal con-

ſequences. Dr. Priestley, however,
in his Examination of theſe cele-
brated writers, has obſerved, that
all this abuſe proceeds from their
notorious misrepresentation of our
Author's innocent and amuſing
theory: At the ſame time he offers ſome reaſons to ſhew, that the ſuppo-
ſition of the Exiſtence of the Ma-
terial world ſeems to be the moſt
probable hypotheſis; "so probable,"
indeed, (lays he) "that few persons
ſeriously doubt of its exiſtence,
and of its being the cauſe of our
ideas."—Priestley's Examination of
Reid's Inquiry into the Human Mind
Beattie's Eſsay on Truth, and Of-
wald's Appela, &c. 1775.—Bax-
ter's Enquiry into the nature of the
Human Soul, &c. Vol. II. Sect. 2.
—1745.—Whifton's Memoirs of
Dr. Clarke, P. 81.

nistry. Hereupon he embraced an advantageous offer made him by Dr. St. George Ashe, Bishop of Clogher, of accompanying his son (who was heir to a very considerable property) in a tour through Europe.

In this second excursion, Mr. Berkeley employed upwards of four years; and besides all those places which are usually visited by travellers in what is called the grand tour, his curiosity carried him to some that are less frequented. Amongst the rest, he travelled through the whole island of Sicily; which engaged his attention so strongly, that he had prepared very considerable materials for a natural history of that country: But by an unfortunate accident, these, together with a journal of his transactions there, were lost in the passage to Naples (*e*).—On his way homeward our Author drew up at Lyons, a curious Tract *De Motu*, (*f*) which he sent to the Royal Academy of Sciences at Paris, (the subject being proposed by that Assembly) and soon after his arrival in London, in the year 1721, he committed it to the prefs.

His travels had now so far improved his natural politeness, and added such charms to his conversation, that he found a ready admission into the best company in London. Amongst the rest, Mr. Pope introduced him to Lord Burlington, who conceived a high esteem for him on account of his great taste and skill in architecture; an art of which his Lordship was an excellent judge and patron, and which Mr. Berkeley had made his particular study while in Italy. Nor was it long before our Author experienced the benefit of this Nobleman's friendship and regard; for at his Lordship's recommendation, the Duke of Grafton, Lord Lieutenant of Ireland, took him over to that kingdom, as one of his Chaplains. Thus he returned to his native country, after an absence of more than six years; during which time he had been elected a senior fellow of his college; and he now took the degrees

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(*e*) What an injury the literary world sustained by this mischance, may in part be collected from the specimen he has left of his talent for lively description, in his letter to Mr. Pope concerning the island of Isarime, in the bay of Naples; and in another to Dr. Arbuthnot, giving an account of an eruption of Mount Vefuvius, which he had the good fortune to have more than one opportunity of examining very minutely.—The first of these letters is in Pope's Works, Vol. VIII. The other is in the Philosophical Transactions, No. 354.

(*f*) The principal positions in this Treatise are, 1. That neither the beginning nor the communication of Motion can justly be ascribed to Body, which is wholly incapable of action, but must be referred to Spirit only, and ultimately to the Supreme Spirit, the fountain of all things. 2. That pure space is a mere figment of philosophers; space not being absolute, but relative to the bodies comprehended in it: so that if these were annihilated, space would perish along with them, like all other relations, which cannot be conceived to exist without their cor relatives.—Life of Berkeley, &c. P. 66.

degrees of Bachelor and Doctor in Divinity, on the 14th of November, 1721.

In the following year his fortune received a very considerable increase from the unexpected bequest of Miss Vanhomrigh, [the celebrated *Vanessa*] who being justly enraged at the treatment she had received from Dean Swift, altered her intention of making him her heir, and left the whole of her property, amounting to near eight thousand pounds, to be divided equally between Dr. Berkeley and another gentleman, whom she appointed her executors (*g*). This extraordinary and unlooked for event was soon followed by his promotion to the Deanery of Derry, worth about eleven hundred pounds a year; for which he was indebted to his patron, the Duke of Grafton. He was raised to this dignity, in the year 1724; and thereupon he resigned his Fellowship.

This accession of wealth and honour, however, did not draw off the Dean's attention from a most benevolent project, which he had been meditating for some years, and which was no less than the propagation of religion and learning in the wilds of America. Accordingly he went to London, the next year, and there published a sketch of his plan, entitled, "A Proposal for the better supplying of Churches in our foreign Plantations, and for converting the savage Americans to Christianity, by a College to be erected in the Summer-Islands, otherwise called the Isles of Bermuda."—This Proposal was the result of long deliberation; and he had the scheme so much at heart, that he offered to resign his own opulent preferment, and to dedicate the remainder of his life to the instruction of youth in America, on the moderate subsistence of one hundred pounds yearly! So glorious an example of disinterested virtue could not fail to excite attention; and such was its influence in the College to which the worthy Dean formerly belonged, that three of the junior fellows, the Reverend William Thomson, Jonathan Rogers, and James King, Masters of Arts, consented to take their fortunes with the author of the project, and to exchange, for a settlement in the Atlantic ocean of forty pounds a year, all their prospects at home; and that too at a time, when a fellowship of Trinity College, Dublin, was supposed to place the possessor in a very fair point of view for attracting the notice of his superiors both in church and state (*h*).

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Dr.

(*g*) For a further account of this singular affair, see the *Life of Dean Swift*, in the eighth volume of this work, P. 287.

(*h*) Dr. Berkeley brought with him to England a letter of recommendation to Lord Carteret, Lord Lieutenant of Ireland, from his friend the Dean of St. Patrick's, in

which that admirable writer, having given his Excellency some account of the Man, thus mentions his Errand:—"He is an absolute philosopher, with regard to money, titles, and power; and, for three years past, hath been struck with a notion of founding an university at Bermudas, by a charter from

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Dr. Berkeley, however, was not so little acquainted with the world, as to rest the success of his application to government entirely on the hope his scheme afforded of promoting national honour and the cause of Christianity : His arguments were drawn from the more alluring topick of present advantage. For having with much industry acquired an accurate knowledge of the value of certain lands in the island of St. Christopher's, yielded by France to Great Britain at the treaty of Utrecht, which were then to be sold for the publick use, he undertook to raise from them a much greater sum than was expected, and proposed that a part of the purchase money should be applied to the erecting of his College. He found means to carry this proposal directly to the King, [George the First] who laid his commands on Sir Robert Walpole to introduce it into the House of Commons. His Majesty was further pleased to grant a charter for erecting a College, by the name of St. Paul's College in Bermuda, to consist of a President and nine Fellows ; Dr. Berkeley being named as first President, and the three gentlemen before mentioned the first three Fellows (*i*).

In

' the Crown. He hath seduced several of the hopefulllest young clergymen and others here, many of them well provided for, and all of them in the fairest way of preferment : But, in England, his conquests are greater ; and, I doubt, will spread very far this winter. He shewed me a little tract, which he designs to publish ; and there your Excellency will see his whole scheme of a life academico-philosophical (I shall make you remember what you were) of a college founded for Indian scholars and missionaries : where he, most exorbitantly, proposeth a whole hundred pounds a year for himself, forty pounds for a fellow, and ten for a student. His heart will break if his Deancy be not taken from him, and left to your Excellency's disposal. I discourage him by the coldness of Courts and Ministers, who will interpret all this as impossible, and a vision ; but nothing will do. And, therefore, I do humbly entreat your Excellency, either to use such persuasions as will keep one of the first men in this kingdom, for learning and virtue, quiet at home, or assist him, by your credit, to compass his romantic design ; which,

' however, is very noble and generous, and directly proper for a great person of your excellent education to encourage.' — Swift's Posthumous works.

(*i*) The nomination of a President was referred to the Crown ; the election of Fellows was vested in the President and the majority of the Fellows, as was likewise the government of the society. The Bishop of London for the time being was appointed Visitor ; and such of his Majesty's principal secretaries of state for the time being, as should have America in his province, was appointed Chancellor of the said College. The President and Fellows were to have the power of making statutes, to be approved by the Visitor : They were also to have a power of conferring Degrees in all faculties. They were obliged to maintain and educate Indian scholars at the rate of ten pounds a year for each : and they were also obliged to transmit annual accounts of the state of the College, number of students, their progres, &c. to the Chancellor and Visitor. The first President and Fellows were licensed to hold their preferments in these kingdoms, 'till one year and a half should be expired after their arrival in Bermuda.

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In consequence of this Royal protection and encouragement, the Commons presented an humble Address to his Majesty, requesting, " That out of the lands in St. Christopher's, yielded by France to Great Britain, by the treaty of Utrecht, his Majesty would be graciously pleased to make such grant for the use of the President and Fellows of the College of St. Paul, in Bermuda, as his Majesty should think proper."—The Vote for this Address was passed, on the 11th of May, 1726; and the sum of ten thousand pounds being promised by the Minister, several private subscriptions were immediately raised for promoting " so pious an undertaking;" as it is styled in the King's answer to this Address.

So fair a prospect of success in his darling scheme filled the mind of our benevolent philosopher with the most rapturous ideas; and in the enthusiasm of his philanthropy he composed a Copy of Verses, finely descriptive of his own feelings, and in which, perhaps, another age will acknowledge the traces of an inspiration little less than prophetick. They flow in this animated and peculiar strain :

The muse, disgusted at an age and clime
Barren of every glorious theme,
In distant lands now waits a better time,
Producing subjects worthy fame;

In happy climes, where from the genial sun
And virgin earth such scenes ensue,
The force of art by nature seems outdone,
And fancied beauties by the true:

In happy climes, the seat of innocence,
Where nature guides, and virtue rules;
Where men shall not impose for truth and sense
The pedantry of courts and schools.

There shall be sung another golden age,
The rise of empire and of arts,
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay;
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward

The society was incorporated with keep a common seal, &c. &c.—Post the usual clauses; had power to re-script to the Proposal.—Biograph. receive benefactions, purchase lands, Britan.

Westward the course of empire takes its way :
 The four first acts already past,
 A fifth shall close the drama with the day :
 Time's noblest offspring is the last (*k*).

In the mean time, [on the first of August, 1728] the Dean entered into a marriage with Anne, the eldest daughter of the Right Honourable John Forster, Esq; Speaker of the Irish House of Commons. But this engagement was so far from being any obstruction to his grand undertaking, that he actually set sail, in the execution of it, about the middle of September following ; carrying with him his lady, a Miss Handcock, two gentlemen of fortune, a pretty large sum of money of his own property, and a collection of books for the use of his intended library. Thus prepared and accompanied, he directed his course to Rhode Island, with a view of purchasing lands on the adjoining continent, as estates for the support of his College ; having a positive promise from those in power, that the parliamentary grant should be paid him as soon as ever such lands should be agreed for. Accordingly, upon his arrival, he took up his residence at Newport, and proceeded to contract for the necessary estates : But the Minister had never heartily embraced the project, and parliamentary influence had by this time interposed, in order to divert the grant into another channel. Hereupon, instead of receiving the remittances he expected, he was amused, from time to time, with various excuses, for near two years ; till at length being fully convinced by his good friend Bishop Gibson (*l*), that Sir Robert Walpole had rendered abortive a scheme, whereon he had expended much of his private fortune, and more than seven years of the prime of his life [at home and abroad] he returned to Europe.—Before he left Rhode Island (*m*), he distributed what books he had brought with him among the clergy of that province ; and immediately after his arrival in London, he returned all the private subscriptions that had been advanced for the support of his undertaking.

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(*k*) Life of Bishop Berkeley, &c.
P. 70.

(*l*) This Prelate was, at that time, Bishop of London, and as all the West Indies are included in his diocese, he frequently applied to Sir Robert Walpole, then at the head of the treasury, on this subject ; till at length he was favoured with this very honest answer : ' If you put this question to me' says Sir Robert, ' as a Minister, I must and can assure you that the money shall most undoubtedly be paid as soon as suits with publick convenience : But if you ask me as a Friend,

whether Dean Berkeley should continue in America, expecting the payment of ten thousand pounds, I advise him by all means to return home to Europe, and to give up his present expectations.' —Life of Bishop Berkeley, P. 23.

(*m*) His presence here had been a great relief to a clergyman of the church of England established in those parts ; as he preached every Sunday, and was indefatigable in pastoral labours during the whole time of his stay.—Life of Bishop Berkeley, P. 21.

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But though the Dean's expectations were thus disappointed, his voyage was not altogether fruitless; for in the year 1732, he preached before the Society for the Propagation of the Gospel in foreign parts, a sermon, which, at their desire, he afterwards printed; wherein, from his own knowledge of the state of religion in America, he offers many useful hints towards promoting the noble purposes for which that Society was founded.—The same year, he distinguished himself by another publication, entitled, “*The Minute Philosopher*;” a celebrated performance, wherein he considers the Free-thinker in the various lights of Atheist, Libertine, Enthusiast, Scowler, Critick, Metaphysician, Fatalist, and Sceptick. Not that he would have it imagined, that every one of these characters agrees with every individual Free-thinker; but only, that each part agrees with some or other of the sect (*n*). It is written in a series of dialogues on the model of Plato; a philosopher whom he particularly studied, and whose manner he is thought to have copied with good success.—The Author's *Essay on Vision* was likewise reprinted, and annexed to this work; for reasons which will appear upon the perusal of the fourth dialogue.

We have already related by what means, and upon what occasion, Dr. Berkeley had the honour of being made known to Queen Caroline; (*o*) and as her Majesty had frequently distinguished him

(*n*) ‘There may possibly be a reader,’ says the Dean, ‘who shall think the character of Atheist agrees with none: But’ (he adds) ‘though it hath been often said, there is no such thing as a speculative Atheist; yet we must allow, there are several Atheists who pretend to Speculation. This the Author knows to be true.—And he doubts not, whoever will be at the pains to inform himself, by a general conversation, as well as books, of the principles and tenets of our modern Free-thinkers, will see too much cause to be persuaded that nothing in the ensuing characters is beyond the life.’—Advertisement prefixed to Vol. I.

(*o*) ‘This Princeps,’ says the writer of Bishop Berkeley's Life, ‘delighted much in attending to

philosophical conversations between learned and ingenious men; for which purpose she had, when Princess of Wales, appointed a particular day in the week, when the most eminent for literary abilities at that time in England were invited to attend her Royal Highness in the evening; a practice which she continued after her accession to the Throne. Of this company were the Doctors Clarke, Hoadly, Berkeley, and Sherlock. Clarke and Berkeley were generally considered as principals in the debates that arose upon those occasions; and Hoadly adhered to the former, as Sherlock did to the latter. Hoadly was no friend to our Author: he affected to consider his philosophy § and his Bermuda project as the reveries of a visionary.

§ What opinion Bishop Hoadly entertained of the Berkleyan Philosophy, we may best learn from his own words, in the following Extract from one of his Letters to Lady Sundon.—Having, with humour, described his hearing Dr. Delany preach at the King's Chapel, his Lordship goes on thus: ‘I wish both He and his brother Berkeley (who is truly the title of his own book) would keep their

him with particular marks of her esteem, so, after his return from Rhode Island, she often commanded his attendance, to discourse with him on what he had observed worthy of notice in America. Upon these occasions, his agreeable and instructive conversation engaged the Queen so much in his favour, that the rich Deanery of Down in Ireland becoming vacant, he was at her desire nominated to it; and the King's letter actually came over for his appointment. But his friend Lord Burlington having neglected to notify the royal intentions in proper time to the Duke of Dorset, then Lord Lieutenant of Ireland, his Excellency was so offended at this disposal of the richest Deanery in that kingdom without his concurrence, that it was thought proper not to press the matter any further. Upon this, her Majesty declared, that since they would not suffer Dr. Berkeley to be a *Dean* in Ireland, as she had desired, he should be a *Bishop*; and accordingly the Bishoprick of Cloyne becoming vacant, he was promoted to that See, and was consecrated at St. Paul's Church in Dublin, on the 19th of May,

1733.

Immediately upon this promotion, his Lordship repaired to Cloyne, where, from that time, (excepting one winter that he attended the business of parliament in Dublin) he constantly resided, and applied himself to the faithful discharge of all Episcopal duties. He revived in his Diocese the useful office of Rural Dean

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' visionary. Sherlock (who was afterwards Bishop of London) on the other hand warmly espoused his cause; and particularly when the " Minute Philosopher" came cut, he carried a copy of it to the

Queen, and left it to her Majesty to determine whether such a work could be the production of a disordered understanding.'—*Life of Berkeley, &c.* P. 26.

' MINUTE PHILOSOPHY to themselves; or at least, would let Religion alone, and not blend them into one inconsistent lump. They both seem to me to be well qualified to diabolize a Romance. Dean Berkeley, in particular, has beautiful imagery, and fine expression, and fruitful invention. But as to the native simplicity of religion, they are made to hurt it; and if they cannot be said to corrupt it, it is only because it is corrupted already to their hands. They do all they can to keep on the corruption; and I own I think ALCIPHON [The MINUTE PHILOSOPHER] the most plain attempt to bring obscurity and darkness into all science, as well as to make nonsense essential to religion, that this last age has produced. And I know very well that it was from such books formed on such principles, exactly, that Dr. Clarke used to dread and foretell the total subversion of all knowledge, as well as of all religion;—of all that Sir Isaac Newton, he himself, and many others, had been endeavouring to bring into some reputation. I cannot indeed say that the veil is well made, or well spread. I think it may be very easily taken off, and the absurdities placed in a glaring light: as I have heard acknowledged in many instances, by the greatest admirers of those dialogues. I would not have you think that I put the two on an equal foot. But when I see even the best of the two flattered and carelessly for those very wounds he has given to all that is most worthy of the study or regard of reasonable creatures, I cannot help making an ejaculation.—To what purpose are all endeavours to make knowledge and religion plain and amiable, when a few pretty words, either without a meaning, or with a very bad one, shall, like a charm, dissolve and tear to pieces all the labours of the great!—Appendix to the life of Bishop Hoadly, prefixed to the Folio Edition of his Works.

which had gone into disuse ; he often visited parochially, and confirmed in the several parts of his See.—He continued his studies, however, with unabated ardour, and about this time engaged in a controversy with the mathematicians of Great Britain and Ireland, which made some noise in the learned world, and is said to have been occasioned by some hardy assertions of Dr. Halley respecting the Christian religion (*p*). It began with a treatise, entitled “*The Analyst*,” which his Lordship addressed to that great astronomer, with a view of shewing, that mysteries in faith were unjustly objected to by Mathematicians, who admitted much greater mysteries, and even falsehoods in science ; of which he endeavoured to prove that the doctrine of fluxions furnished a remarkable example. Such an attack upon what had hitherto been looked upon as impregnable soon produced a number of answers ; and, in the course of the controversy, the doctrine of Fluxions was sufficiently vindicated from all the objections that had been advanced against it by the Bishop (*q*). Nor was this the only advantage that the mathematicians reaped from this hostile attempt of our Author ; for, besides these immediate replies, the “*Analyst*” gave rise to Mr. Maclaurin’s Treatise of Fluxions ; a performance, in

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which

(*p*) In regard to the infidelity of this eminent person, see the Eighth Volume of this work, P. 37. note (*i*) and P. 196. note (*p*).

(*q*) Of the answers to his Lordship’s treatise, the principal (if we except Colfon’s Commentary then first subjoined to an edition of Newton’s Fluxions) were published by a gentleman who concealed himself under the name of Philalethes Cantabrigiensis, but who is generally supposed to be Dr. Jurin, and by Mr. Benjamin Robins.—Philalethes first addressed a Letter to the Author of the “*Analyst*,” under the title of “*Geometry no Friend to Infidelity* ;” in which, after some sharp animadversions on his Lordship, he endeavours to point out to him his mistakes, and answers several of his principal objections.—In the following year (1735) the Bishop, in a reply entitled “*A Defence of Free-thinking in Mathematics*,” declared himself still of the same opinion ; the arguments of his antagonist being futile, and several objections remaining unanswered, and consequently in full force.—This drew a second answer from Philale-

thes, entitled, “*The Minute Mathematician : or the Free-thinker “no just Thinker* ;” wherein the defects of the first paper were supplied, the nature of Fluxions of all orders explained in the clearest manner, and the former arguments repeated, illustrated, and cleared from the objections the Bishop had raised against them. And here this controversy ended.

The same year Mr. Robins published his answer, entitled, “*A discourse concerning the nature “and certainty of Sir Isaac Newton’s Method of Fluxions, and “of prime and ultimate Ratios*.”—He proceeded on a different plan from Philalethes ; for, without taking any notice of the *Analyst*, or his objections, he delivered the principles of the Method of Fluxions in such a manner, as that it should not even in appearance be liable to these or any other objections ; his demonstrations not yielding in accuracy to those of the ancient geometers, so much celebrated on that very account.—*Life of Bishop Berkeley*, P. 77.

which the whole doctrine is delivered with more precision and fullness than ever was done before, or perhaps ever would have been done, had no attack been made upon it.

From this controversy his Lordship turned his thoughts to subjects of more apparent utility; and his "Queries proposed to the Consideration of the Public," drawn up with a view to the interest of Ireland, and first printed in 1735; his "Discourse addressed to Magistrates, and Men in Authority, occasioned by the enormous License and Irreligion of the Times," which came out the year following; and his "Maxims concerning Patriotism," published some years after, are equally monuments of his knowledge of mankind, and of his zeal for the service of true religion and his country.

In the year 1745, our worthy Prelate was honoured with a Letter from the Earl of Chesterfield, (at that time, Lord Lieutenant of Ireland) acquainting him that the See of Clogher, then vacant, was at his service: But although the income of this See was double to that of Cloyne, the Bishop, with many expressions of thankfulness, declined the tempting offer. He had enough already to satisfy his wishes; and agreeably to the natural warmth of his temper, he had contracted so great a fondness for his present situation, that he was by no means willing to leave it, and to form new connexions at his time of life.

The same year, his Lordship addressed a Letter to the Roman Catholicks of his Diocese, upon occasion of the Rebellion in Scotland; and in the year 1749, he published another Letter to the Clergy of that persuasion, under the title of "A Word to the Wife," upon a subject of the highest importance to the community. ——— The natives of Ireland were distinguished by a remarkable antipathy to labour; and in consequence of this shameful disposition, the lower classes of the people were sunk into a most deplorable state of poverty and brutality. This wretched condition of his countrymen his Lordship had long observed and bewailed; and having seen, at the same time, the insufficiency of several methods that had been set on foot to reclaim them, he was induced to have recourse to the Romish Clergy, as to a set of men who alone could conquer their inveterate and hereditary sloth, and make them useful members of society. These gentlemen were known to have a great influence over the minds of their people; and this influence the Bishop wished to have employed in the noble service of promoting the common good of their country. With this view, he entreated them, in the most earnest and affectionate manner, to exert themselves with zeal in so excellent a cause; by making their people thoroughly sensible of the sin and folly of sloth, and by engaging them to the practice of an honest industry; "a duty" (as his Lordship observed) "necessary to all, and required in all, whether Protestants, or Roman

"Catholics, whether Christians, Jews, or Pagans." (r) An exhortation of this nature was evidently reasonable in itself, and the Bishop's letter was written with so much candour and moderation, as well as good sense, that the gentlemen to whom it was addressed thought fit to return (in the Dublin Journal) "their sincere and hearty thanks to the worthy author, assuring him that they were determined to comply with every particular recommended in his Address, to the utmost of their power." They added, that in every page it contained a proof of the author's extensive charity : "His views" (they observed) "were only towards the publick good ; the means he prescribed might easily be complied with ; and his manner of treating persons in their circumstances was so very singular, that it plainly shewed the good man, the polite gentleman, and the true patriot."

This indeed was the real character of Bishop Berkeley ; and as his Lordship had, from an early age, devoted himself to the service of mankind, so the latter end of his life was answerable to the beginning of it ; his time and thoughts being then employed in ascertaining the virtues of a medicine, the good effects of which he had himself experienced in the relief of a nervous colick, brought upon him by his sedentary course of living, and grown to such an height, that, in his own words, "it rendered life a burden to him ; and the more so, as his pains were exaggerated by exercise." This medicine was no other than the celebrated Tar-water ; his thoughts upon which subject he first communicated to the world, in the year 1744, in a Treatise, entitled, "Siris, a Chain of Philosophical Reflections and Enquiries concerning the Virtues of Tar-water;" (f) a work which underwent a second impression in 1747, and was followed by "Farther thoughts on Tar-water," published in 1752. — This was the last Piece that he sent to the press ; and he did not long survive the publication.

In the summer of the year 1752, his Lordship came over to England, with his lady and family ; though he was then in so bad a state of health, that he was carried, from his landing, in a horse-litter to Oxford, in which city he had taken a fixed resolution to spend the remainder of his days ; as well with a view of indulging that passion for a learned retirement, which had ever possessed his mind, as for the purpose of superintending the education of one of his sons, then newly admitted a Student at Christ-

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Church.

(r) A Word to the Wife, &c.

(f) The Author has been heard to declare, that this treatise cost him more time and pains than any other work he had ever been engaged in ; a circumstance which will not appear surprising to such as shall give themselves the trouble of examining into the extent of erudition that is

there displayed. It is a chain which conducts the reader, by an almost imperceptible gradation, from the phenomena of tar-water, through the depths of the ancient philosophy to what some writers are pleased to term the sublime Mystery of the Christian religion ! — See the Life of Bishop Berkeley, P. 34.

Church. But as no one could be more sensible than his Lordship of the impropriety of a Bishop's Non-residence, he previously endeavoured to exchange his high preferment for some Canonry or Headship at Oxford; and when he failed of success in this, he actually wrote to the Secretary of State, requesting that he might be permitted to resign his Bishoprick; which was worth at least fourteen hundred pounds a year. So uncommon a petition excited the King's curiosity to inquire who was the extraordinary man that preferred it; and being told that it was his old acquaintance Dr. Berkeley, his Majesty declared that he should die a Bishop in spite of himself, but gave him full liberty to reside where he pleased (*t*).

Upon his arrival at Oxford, his Lordship took a house in Holywell street, where he lived highly regarded by the learned members of the University, till his death, which happened very unexpectedly, on Sunday, the 14th of January, 1753. He was, that evening, in the midst of his family, listening to a sermon of Dr. Sherrick's which his lady was reading to him, when being seized with what the physicians termed a palsy in the heart, he instantly expired.—The stroke was so sudden, that his body was quite cold, before it was discovered that he was dead; for as he lay on a couch, he seemed to be asleep, 'till his daughter, on presenting him with a dish of tea, first perceived his insensibility.—His remains were interred at Christ-Church, in Oxford, where there is an elegant marble monument (*u*) erected to his memory by his lady, who had brought him three sons and one daughter.

As to his person, Bishop BERKELEY was a handsome man, with a countenance full of meaning and benignity, remarkable for great strength of limbs, and, 'till his sedentary life impaired it, of a very robust constitution. He was however often troubled with hypochondriack disorders, and latterly with that nervous colick which we mentioned before.

The excellence of his Lordship's moral character was so conspicuous, that those who knew him best could hardly speak of him, without a degree of enthusiasm, which removes the air of hyperbole from the well-known line of his friend Mr. Pope :

“ Manners with candour are to Benson giv'n,
“ To Berkley, every virtue under heaven (*w*). ”

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(*t*) The Bishop's last act before he left Cloyne was to sign a lease of the demesne lands in that neighbourhood to be renewed yearly at the rent of two hundred pounds, which sum he directed to be distributed every year until his return, or decease, among poor housekeepers of Cloyne, Youghal, and Aghadda.

(*u*) The inscription, which is in latin, was drawn up by Dr. Markham, the present Archbishop of York, then head master of Westminister school.

(*w*) Pope's works, Vol. IV. Epilogue to the Satires.

Mr. Duncombe, in his Collection of “ Letters by eminent Persons,” has

The Bishop had a large and valuable collection of books and pictures, which are now the property of his son, the Reverend George Berkeley, L. L. D. a Canon of the Cathedral Church of Canterbury, &c. &c.—During his residence at Cloyne, he constantly rose at a very early hour, and summoned his family to a lesson on the base-viol from an Italian master he kept in the house, for the instruction of his children; though he himself had no ear for musick. He spent the rest of the morning, and often a great part of the day, in study: His favourite author, from whom many of his notions were borrowed, was Plato.

Some time before his death, his Lordship's occasional Tracts, which we have already specified, together with his “Farther ‘Thoughts on tar-water,’” “Veries on the Prospect of planting ‘Arts and Learning in America,’ his “Proposal for the better ‘supplying of Churches in our foreign Plantations, &c.’” his “Sermon at Bow-Church,” and his Treatise “*De Motu*,” were collected, and printed in one volume 8vo, under the title of “Mis-‘cellanies.”—Besides these, he was the author of “An Essay ‘towards preventing the Ruin of Great Britain,” written on occasion of the calamitous South Sea scheme, and printed in the year 1721 (*y*).

has preserved a letter from Mr. Pope to our Author, soon after his arrival in England; in a note to which, having observed that Pope never wrote a truer line than that which does justice to Berkeley, he relates the following anecdote:—Bishop Atterbury, having heard much of Mr. Berkeley, wished to see him. Accordingly he was one day introduced to the Bishop by the Earl of Berkeley. After some time, Mr. B. quitted the room; on which

Lord B. said to the Bishop, “Does my cousin answer your Lordship's expectations?” The Bishop, lifting up his hands in astonishment, replied, “So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels, till I saw this gentleman.”—Letters by Eminent Persons, &c. Vol. II. P. 2.
(*y*) Life of Bishop Berkeley, &c.—Biograph. Britan.



The Life of Dr. STEPHEN HALES.

DR. STEPHEN HALES, a celebrated philosophical Divine, was born, in the year 1677, at Beckesbourn, in Kent, being the fifth son of Thomas Hales, Esq; whose father was created a baronet by King Charles the Second. After a proper instruction in grammar learning, he was sent to Cambridge in the year 1696, and entered a pensioner of Corpus Christi or Bennet College, under the tuition of Mr. Robert Moss, a fellow of that House, who was afterwards promoted to the Deanery of Ely (*a*).

Having

(*a*) Some account of the Life of Stephen Hales, D. D. F. R. S. chiefly from Materials communicated by P. Collinson, F. R. S.—Annual Register, for the Year 1764.

ROBERT MOSS was born in the year 1666, at Gillingham in Norfolk; in which county his father possessed a considerable landed property. He received the first part of his education at the free school in Norwich; from whence he was removed to Cambridge, and admitted of Bennet College, in the year 1682. Here his extraordinary merit was rewarded with a fellowship, at a very early period; and soon after this promotion, he undertook the office of a tutor, which he discharged with great reputation and success, for several years.—Having taken his degrees in arts, he entered into holy orders, at the canonical age; and as he had particularly distinguished himself in the University, by his excellent performance of all kinds of publick exercises, whether in the way of classical or academical learning; so when he appeared in the pulpit, his sermons were always attended by a full audience.—He took the degree of Bachelor in Divinity, in 1696; and being thought worthy

of some of the higher stations in the University, the endeavours of many were exerted in his favour; insomuch that he came within two or three votes of being chosen Publick Orator; for the due discharge of which office, he was confessedly furnished with every proper talent and accomplishment, whether natural or acquired.—A great part of his college were likewise desirous of advancing him to the Mastership; and whatever were the reasons of his not succeeding, it was readily allowed by all, that he lost no credit by either of these competitions.

His first call from the University was in the year 1698, when he was appointed preacher to the Honourable Society of Grays-Inn, London; which preferment he held 'till his death, being allowed, in his latter years, when his infirmities disabled him from officiating in person, to supply the duty by a deputy. This was followed the next year by an appointment to be preacher-assistant of St. James's, Westminster; and he was soon after nominated a Chaplain in ordinary to King William. He continued in the same station under Queen Anne; and being one

of

Having taken his first degree in arts, Mr. Hales was pre-elected into a fellowship of his college, on the 16th of April, 1702, into which he was admitted on the 25th of February following, and at the next commencement he proceeded Master of Arts; soon after which, he entered into orders.

During

of the Chaplains in waiting when her Majesty visited Cambridge, in 1705, he was created Doctor of Divinity, in her Majesty's presence.

In the year 1708, he was invited by the parishioners of St. Lawrence Jewry to accept of their Tuesday-lecture; which, though not very considerable for its endowment, was esteemed a post of honour, on account of the eminent persons who had preceded him therein, and its being usually attended by a numerous and very respectable audience.—In 1709, an attempt was made to eject him from his fellowship at Cambridge, upon a supposition that, according to the statutes, it was vacated by his preferments in London: but this design was defeated. In 1712, he was promoted, by the Queen's nomination, to the Deanery of Ely; and soon after this, he voluntarily resigned his fellowship, and entered into a marriage with a widow lady of Cambridge, with whom he had contracted an acquaintance in the early part of his life. In 1714, Dr. Robinson, Bishop of London, collated him to the rectory of Giston, in Hertfordshire; a living of small value, but which he esteemed on account of its situation; for, as he resided there several months in the year, it afforded him a more uninterrupted retirement, than it was in his power to command either at London or Ely; and it likewise served to accommodate him in his passage between those places, when his bodily infirmities had disabled him from taking such long journeys, without some intermission.—Upon the accession of King George the First, he was sworn, a third time,

Chaplain in ordinary; which place he held, till the year 1711, when, by the strength of party prejudices, he was dismissed, in company with the Doctors Hare and Sherlock, his most intimate friends †.

Dr. Mols had been subject to the gout, from a very early age, and the severe returns of that distemper impaired his constitution to such a degree, that in his latter years he was almost totally deprived of the use of his limbs. In this debilitated condition, he was obliged, in the year 1727, to resign the Lectureship of St. Lawrence Jewry; the credit and dignity of which employment he had fully supported.—Nor was it long before the disorder, with which he had been so much afflicted, proved fatal; for he died on the 26th of March 1729, in the sixty-third year of his age.

As the Dean was a very celebrated preacher, so he had occasionally printed several of his discourses; which, together with many others, not originally designed for the press, were published in 1736, in eight volumes octavo, with a preface by Dr. Andrew Snape, Provost of King's College, Cambridge, who was well acquainted with the author, and has borne his testimony to the excellency of his character.—He died without issue, and having, by his will, made a comfortable provision for his widow, and settled an exhibition of five pounds a year on Caius College, as a testimony of his friendship for Dr. Gooch, then Master of that house, afterwards Bishop of Ely; he bequeathed a few legacies to his relatives, and left the bulk of his fortune to his nephew Charles Mols, at that time the Master's Sizar, of Gonville

† The year before this dismission, the Dean had published an anonymous pamphlet in Defence of the Bishops, and the Clergy of the Lower House of Convocation, concerning their consultations about the Bishop of Bangor's writings.

During his residence at College, Mr. Hales applied himself with great assiduity and success to the study of natural and experimental philosophy. He likewise made frequent excursions into the country, with Ray's " Catalogue of the Cambridge Plants" in his pocket, in order to improve himself in Botanical knowledge; and upon these occasions he used also to collect fossils, and insects of various kinds; particularly butterflies, which he caught with a very curious machine of his own contrivance. At the same time, he prosecuted the study of anatomy; frequently dissecting frogs, and other animals, in his rural expeditions, and advancing by degrees to higher experiments in that art (*b*).

Chymistry, at the same time, came in for its share of our student's attention. He not only repeated many of Mr Boyle's experiments, but he attended the chymical lectures that were then read by the publick Professor Signior Vigani, in Queen's College Cloisters, and went also to see his chymical operations in a room in Trinity College, which had been the laboratory of Sir Isaac Newton; and in which, unfortunately for the world, Sir Isaac's manuscript concerning chymical principles was accidentally burnt.

Mr. Hales was equally assiduous in the study of astronomy; and in the course of his application to this science, his genius for mechanicks displayed itself to advantage: For, having acquired a perfect knowledge of the Newtonian system, he contrived a machine to demonstrate it, which was constructed of brass, and moved by wheels, so as to represent the motions of all the planets, upon the same

Gonville and Caius College, now Lord Bishop of Bath and Wells.—Agreeably to the direction of his will, the Dean was buried, without any ostentation, under a plain stone, in the Presbytery of his own Cathedral, with only this inscription, R. M. S. T. P. D. E. obit 26 Martii 1729. Aet. 63.—Some Account of Dr. Mols, prefixed to his Sermons.—Biograph. Britan.

(*b*) Having frequently exercised his skill in the dissection of dogs, Mr. Hales contrived a method of obtaining a preparation of the lungs in lead; several specimens of which were preferred.—He placed a mulket barrel over a pan of lighted charcoal, so as to be kept in an equal and pretty considerable degree of heat: He then took the lungs of a dog, with the wind-pipe, and having fastened the windpipe very closely to

the touch-hole of the barrel, he applied a pair of bellows to the muzzle, and thus poured a stream of air, heated by its passage through the barrel, into the lungs: By continuing this for about an hour, so as to keep the lungs always inflated, they were at length perfectly dried in an inflated state, so as not to collapse when taken away from the gun-barrel: They were then properly placed as a mould, and melted lead was poured into them; the metal not being more heated than just to bring it into fusion: The lungs, thus filled, were put into cold water, and suffered to macerate, 'till their whole substance washed off, and left a perfect cast in lead of all their fine pipes and cavities, in all their various convolutions, and in their natural situation with respect to each other.—Life of Dr. Hales, Ann. Reg. 1764.

same principles, and nearly in the same manner, as the Orrery that was afterwards constructed by Mr. Rowley (*c*).

In the prosecution of these various studies one of Mr. Hales's first associates was Mr. William Stukeley, (*d*) of Vol. IX. 5.

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(*c*) This machine of Mr. Hales's invention was supposed to be the first of the kind; but it appeared that Dr. Cumberland, Rector of All Saints at Stamford, and afterwards Bishop of Peterborough, had contrived one of them before, when he was fellow of Magdalen College, Cambridge.

(*d*) WILLIAM STUKELEY was descended from an ancient family, and was born at Holbech in Lincolnshire, in the year 1687. Having received the first part of his education in the free-school of that place, he was admitted into Bennet College, in Cambridge, in 1703, and chosen a scholar of that house, the year following.—He had, from his infancy, a strong propensity to drawing and designing, which he frequently indulged, at College, whilst he was an undergraduate; and in the course of his studies with Mr. Hales, he occasionally employed this talent to good advantage; particularly, by drawing a map of the county, the better to direct them in their botanical excursions, which was so well executed, that he was solicited (though without effect) to have it engraved, and to publish it, together with the additions that he had made to Ray's " Catalogue of the Cambridge Plants." Mr. Stukeley's principal object, however, was the study of Physick; with a view to which, he was very assiduous in the pursuit of anatomical and chymical knowledge; and having taken his degree of Bachelor of Physick, in the year 1709, he made himself acquainted with the practical part of medicine under Dr. Mead, then Physician to St. Thomas's hospital. He began to practise himself at Boston, in his native county; but in 1717, he removed to London, where, on the recommendation of Dr. Mead, he was soon after elected a Fellow of the Royal Society. He

likewise became a Fellow of the Antiquarian Society; and having taken his Doctor's degree, at Cambridge, he was admitted a Fellow of the College of Physicians, in the year 1723. About this time, he published " Arthur's Oon" in Scotland, and " The Roman Vallum"; and when he was appointed to read the Gulstonian Lecture before the College of Physicians, he chose for his subject " A Description and History of the Spleen," which he printed in folio, together with some Anatomical Observations on the Dissection of an Elephant, and many plates coloured in imitation of nature.

Having entertained an opinion, that there were some remains of the Eleusinian mysteries in Free Masonry, the Doctor determined to gratify his curiosity; and being constituted Master of a Lodge, he presented his brethren with " An Account of the Roman Amphitheatre at Dorchester;" which he had delineated in one of those journeys that he was obliged to make in the spring, in order to relieve himself from the gout, which he had by inheritance to such a degree, that it commonly confined him most of the winter months. In these tours he not only recovered his health, but indulged his passion for antiquities, tracing out in the neighbourhood of London, and in Kent, the footsteps of Julius Cæsar's expeditions in this island, his camps, stations, &c. whilst the fruit of his more distant travels was his " Itinerarium Curiosum, or, An Account of the Antiquities and Curiosities in Travels through Great Britain, Centuria I. adorned with elegant plates:" which he published, in folio, in the year 1724.

In 1726, Dr. Stukeley left London, and retired to Grantham in Lincolnshire; and two years after this, he married

Bennet College; who was afterwards so well known in the learned world, and who constantly accompanied his friend in all his philosophical researches.

About the year 1710, Mr. Hales was presented to the Perpetual Curacy of Teddington near Twickenham, in Middlesex; and in the following year he took his degree of Bachelor in Divinity. Some time after this, he vacated his Fellowship, by accepting the living of Porlock in Somersetshire, which he exchanged for that of Farringdon in Hampshire; and he had not long enjoyed this preferment, before he married the daughter and heiress of Dr. Newce, who was Rector of Haliford in Sussex, but resided at Much Haddam in Hertfordshire. The lady, however, died within two years after her marriage, and left no issue.

In

married a lady, of a good family and fortune.—During his residence here, he was Physician to most of the considerable families in the neighbourhood, and upon the death of Dr. Hunter at Newark, was much solicited to succeed him; but having for some time had thoughts of entering into Holy Orders, and being encouraged thereto by Archbishop Wake, he was ordained on the 20th of July, 1729, and in October following was presented by the Lord Chancellor King to the Living of All Saints in Stamford.—He entered upon his parochial cure, the following year; just at the time when Dr. Rogers of that place had invented his Oleum Arthriticum; which Dr. Stukeley applied with such success, that it not only saved his joints, but, with the addition of a proper regimen, and by discontinuing the use of fermented liquors, he recovered his health and limbs in a surprising degree, and long enjoyed a firm and active state of body, beyond any example in the like circumstances. This induced him to publish an account of the success of these oils, in numberless instances, in a Letter to Sir Hans Sloane, written in 1733; and, the year after, he published “A Treatise on the ‘Cause and Cure of the Gout, ‘from a new Rationale;” which has passed through several editions.

Dr. Stukeley still continued his researches into antiquity with unremitting industry, and with a parti-

cular attention to the History of the Druids; in which he made so great a proficiency, that his familiar friends used to call him “The ‘Arch Druid of this Age;” and his works abound with particulars that shew his knowledge of this celebrated British Priesthood. In consequence of this application, he published, in 1740, “An Account of ‘Stonehenge,” in folio, illustrated with many copper-plates; and three years after, he published what he called “The Druidical Temple at Abury;” in which publications, he hath given a very probable and rational account of the origin and use of those stupendous works, ascertaining also their dimensions with the greatest accuracy.

Having had the misfortune to lose his wife, who had brought him three daughters, Dr. Stukeley married, in 1739, the only sister of an intimate friend; and from this time he frequently spent his winters in London, where he preached before the House of Lords, the 30th of January, 1741, and in the same year became one of the founders of the Egyptian Society. This last circumstance brought him acquainted with the Duke of Montague, one of its Members, who, in 1747, presented him to the Rectory of St. George’s, Queen’s-Square; whereupon, his other preferment becoming vacant, he removed to town.—In 1750, he published, in octavo, “The Philosophy of earthquakes Natural and Religious;”

In the year 1717, Mr. Hales was elected a member of the Royal Society, and in the following year he exhibited an account of some experiments he had lately made on the effect of the sun's warmth in raising the sap in trees; for which he received the thanks of the Society, who also requested him to prosecute the subject. With this request he very readily complied; and in 1725, he exhibited a treatise in which he gave an account of his progress. This performance being highly applauded by the Society, he enlarged and improved it; and in 1727, it came out, under the title of "Vegetable Statics, or, An Account of some Statistical Experiments

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"gious;" a second part of which was added to a second Edition of his "Sermon on the healing of Diseases, as a Character of the "Messian," preached before the College of Physicians, that year.— Having likewise with great industry compiled a History of the British Emperor Carausius, from the Medals struck in his reign, and still existing, he published it, about the year 1700, in two volumes, quarto, under the title of "The Medallic History of Marcus Aurelius Valerius Carausius, Emperor in Britain;" † and he has shewn much learning and ingenuity, in settling the principal events of that Emperor's government. At the same time, the execution of this work leading its author to a close consideration of the Mythology of the Ancients, he has traced their several Divinities backward, until he resolves them all into the ancient progenitors of mankind, and Patriarchs of sacred history.— Some time before this, he had recovered from obscurity Richard of Cirencester's History of Roman Britain, which he published, in quarto, with observations; and soon after,

for the benefit of his English readers, he published an illustration of these remains of antiquity, with a map, and an account of the manner in which they were discovered.

In the year 1763, our Author published his "Palaeographia Sacra, or Discourses on Sacred Subjects, in one volume, quarto;" a work, which, amongst other curious disquisitions, contains three Sermons, delivered in St. Leonard's Church, at the institution of Mr. Fairchild, gardener, on Whitsunday, 1760, 1761, 1763, entitled, The Glories of the Vegetable Kingdom displayed; and which, upon the whole, bespeak him a Botanist, Philosopher, and Divine.—In the following year, the Doctor addressed a Letter to Mr. Macpherson, with a print of Cathmar's Shield, on that gentleman's publication of Fingal and Temora; and this was the last piece that he committed to the press.—He had now attained to a good old age by his remarkable temperance and regularity; and in the beginning of the year 1765, he departed this life, in peace. ‡

By

† The first volume of this History is addressed to the Prince of Wales in a poetical dedication; and the second is dedicated to Lord and Lady Cardigan; including a panegyric on his deceased patron, the Duke of Montague, and an Inquiry into the original and use of the famous Egyptian SISTRUM; as delivered by Dr. Stukeley at a meeting of the Egyptian Society. This dedication concludes with Elegiac verses on the Author's seeing the funeral procession, at the interment of his patron.

‡ The circumstances of his death are somewhat remarkable, and are thus related by one of his Biographers: Returning from a pretty retirement which he had at Kentish Town, on Wednesday, the 27th of February, 1765, to his house in Queen-Square, according to his usual custom he lay down on his couch, where his nurse-keeper came and read to him; but some occasion calling her away, on her return, he,

" ments on the Sap in Vegetables ; being an Essay towards a natural History of Vegetation : Also a Specimen of an Attempt to analyse the Air, by a great variety of Chymico-Statistical Experiments, which were read at several Meetings before the Royal Society." He dedicated this work to his late Majesty King George the Second, then Prince of Wales ; and as it was very curious in itself, so it met with a favourable reception from the publick. A second edition of it was published in 1733 ; in the preface to which, the author promised a sequel to it ; and accordingly, in 1733, he published a second volume, entitled, " Statistical Essays, containing Haemastatics ; or, an Account of some Hydraulick and Hydrostatical Experiments, made on the Blood and Blood Vessels of Animals : Also an Account of some Experiments on Stones in the Kidneys and Bladder ; with an Enquiry into the Nature of those anomalous Concretions. To which is added an Appendix, containing Observations and Experiments relating to several Subjects in the first Volume."—This work, likewise, was dedicated to the King ; and it is equally curious and important. His inferences, in particular, abound with a variety of ingenious conjectures, of such consequence, that even tho' circumstances of his undertaking, which could not but be very disagreeable to a person of his humane and tender disposition, did not deter him from pursuing his experiments ; being conscious, that in the hands of the skilful in physick, they might be of very great service in explaining many of the various cases which occur in so complicated a subject, as an animal body. Those on the stone were made with the like view of becoming beneficial to mankind, by alleviating at least, if not entirely preventing, the terrible disorders

By his particular directions, he was conveyed in a private manner, to Eastham in Essex, and was buried in a part of the church yard which he had fixed upon some time before, in a visit that he paid to the Minister of the parish ; ordering the turf to be laid smoothly over him, without any monument.

Besides the works which we have enumerated, Dr. Stukeley occasionally published illustrations of various monuments of antiquity found in different parts of the kingdom ;

together with explanation of coins, inscriptions, &c. which sometimes involved him in controversy with other antiquaries.—He spent much of the latter part of his life in completing a long and laborious work on ancient British coins ; which, with many other curious performances, he left ready for the press.—Some account of Dr. Stukeley, by Mr. Collinson: Annual Register, for the year 1765.—Biograph. Britan. First Edit. [Under the Article, *Hales.*.]

He, with a cheerful look, said, " Sally, an accident has happened since you have been absent."—" Pray what is that, Sir ?"—" No le's than a stroke of the palsey." She replied, " I hope not so, Sir ;" and began to weep.—" Nay, do not trouble yourself," said he, " but get some help to carry me up stairs, for I shall never come down again, but on mens' shou'lders."—Soon after his faculties failed him, but he continued quiet and composed, as in a sleep, until Sunday following, and then d-parted, in his 78th year.—Account of Dr. Stukeley, by Mr. Collinson: Annual Register, 1765.

orders arising from it; and the whole is applied, in a manner highly becoming a Clergyman, to illustrate the Wisdom of the DIVINE ARCHITECT, whose hand is visible in every part of nature.

In 1732, our Author was appointed one of the trustees for establishing a new colony in Georgia; and some time after, he published a Sermon that he had preached before the rest of the trustees, at St. Bride's church.—This appointment was soon followed by a mark of high distinction from the University of Oxford, who, in 1733, honoured him with a Diploma for the degree of Doctor in Divinity.

About this time, the health and morals of the lower and middling classes of people being subverted by the excessive drinking of gin, Dr. Hales published, though without his name, “A friendly Admonition to the Drinkers of Gin, Brandy, and other spirituous Liquors;” which has been frequently reprinted (*e*). In 1739, he printed a volume, in octavo, entitled, “Philosophical Experiments on Sea Water, Corn, Flesh, and other Substances;” a work which contained many useful instructions for voyagers, and which he therefore dedicated to the Lords of the Admiralty. The same year, he exhibited to the Royal Society an account of some further experiments towards the discovery of medicines for dissolving the stone in the kidneys and bladder, and preserving meat in long voyages; for which he received the gold medal of Sir Godfrey Copley’s donation.—In the following year, he published “An Account of some Experiments and Observations on Mrs. Stephens’ Medicines for dissolving the Stone; wherein their dissolving power is inquired into and shewn;” and, some years after, he communicated to the Royal Society a proposal for bringing small passable stones soon, and with ease, out of the bladder; which was printed in their Transactions.

In the mean time, he had read before that Society an account of an instrument which he had invented, and called a Ventilator, for conveying fresh air into mines, hospitals, prisons, and the close parts of ships; the great benefit of which invention he afterwards endeavoured to explain, in a memoir presented to that learned body; and it was rendered still more conspicuous, in the year 1749, when some of these instruments were fixed in the Savoy prison, by order of the Right Honourable Henry Fox, Esq; (afterwards Lord Holland) then secretary at war; where they were attended with the happiest consequences (*f*).

Thus

(*e*) It is now usually printed in a cheap form, for the Bookseller to The Society for promoting Christian Knowledge.

(*f*) The benefit was so great, that though oftentimes fifty or a hundred

persons in a year died of the gaol distemper before, yet from the year 1749 to the year 1752, inclusive, no more than four persons died; notwithstanding the number of prisoners was two hundred and forty; and of those four, one died of the small

Thus did this excellent person devote his time and talents to the extensive and lasting benefit of mankind ; and his great merit did not pass unnoticed in his retirement at Teddington, near Hampton Court, where he spent most of the latter part of his life. He was honoured with the friendship of some of the greatest persons in the nation ; whom, without any of the fashionable modes of polite breeding, he visited and received, with Patriarchal simplicity. In particular, he had been distinguished, for several years, by the esteem and friendly regard of his Royal Highness Frederick Prince of Wales, [Father of the present King] who frequently visited him, from his neighbouring palace at Kew, and took a pleasure in surprising him in the midst of those curious researches into the various parts of nature which almost incessantly employed him. This honour he constantly enjoyed, till the death of the Prince, which happened in the year 1750 ; when, upon the settlement of the Household of the Princess Dowager, he was, without his solicitation, or even previous knowledge, appointed Clerk of the Closet, or Almoner to her Royal Highness.—His own reputation, and the interest of his family and friends might easily have procured him further preferment ; but of this he was not desirous : For, upon receiving a hint that he would be thought of, for a Canonry of Windsor, on the first vacancy, he respectfully signified to the

Princess

small pox, and another of intemperance.

In the latter end of the year 1752, these Ventilators, worked by a wind-mill, were fixed in Newgate, with branching trunks to twenty four wards ; and it appeared, that the disproportion of those that died in the gaol, before and after this establishment, was as seven to fifteen.—These instruments came likewise easily into use for many purposes of the greatest importance to life ; particularly for keeping corn sweet, by blowing through it fresh showers of air. In the year 1745, the Doctor had published, in the Gentleman's Magazine, an account of several methods to preserve corn by Ventilators, with a particular description of several sorts of Ventilators, illustrated by cuts, so that the whole mechanism of them may be easily known, and the machine constructed by a common carpenter ; and in 1753, he published, in the same Miscellany, some further considerations about the means of drawing the foul

air out of the sick rooms of occasional army hospitals, and private houses in towns. He also published, from time to time, many other curious particulars relative to the use and success of Ventilators ; for as this was his great invention, so he continued to improve it, as long as he lived. After much uncaused opposition, they were at last universally adopted, and will be a lasting memorial of the service which even one man, in private life, may render to the community.

During the last war, after long solicitations, he procured an order from the French king to erect Ventilators in the prisons, where the English were kept ; upon which occasion he was sometimes heard to say, in a jocular manner, that he hoped no body would inform against him for corresponding with the enemy. — Collinson's Account of Dr. Hales ; Ann. Reg. 1764.—See also Annual Register, for the year 1761.—New and Gen. Biog. Dict. Vol. XII.

Princess of Wales his desire to be excused from the acceptance of any future preferment (g)

In 1751, Dr. Hales was chosen by the College of Physicians to preach the annual sermon, called Crowne's Lecture, on the Wisdom and Goodness of God displayed in the Formation of Man; which discourse was, as usual, published at the request of the College.—Two years after this, upon the death of Sir Hans Sloane, he was elected a Member of the Academy of Sciences at Paris; a mark of distinction the more honourable, as there are only eight foreign members.

In 1754, our Author communicated to the Royal Society some experiments for keeping water and fish sweet with lime water; an account of which was published in the “Philosophical Transactions” (b). He also continued, from this time till his death,

to

(g) *Biograph. Britan.*

That a man so devoted to philosophical studies and employments, and so conscientious in the discharge of his duty, says a Writer of the Life of Dr. Hales, ‘should not desire any preferment which would reduce him to the dilemma either of neglecting his duty, or foregoing his amusement, is not strange; but that he should refuse an honourable and profitable appointment, for which no duty was to be done that would interrupt his habits of life, can scarcely be imputed to his temperance and humility without impeaching his benevolence; for if he had no desire of anything more for himself, a liberal mind would surely have been highly gratified by the distribution of so considerable a sum as a Canonry of Windsor would have put into his power, in the reward of industry, the alleviation of distress, and the support of honest indigence.’ — The writer, however, allows, that the Doctor was remarkable for social virtue, and sweetness of temper: ‘His Life’ (says he) ‘was not only blameless, but exem-

plary in a high degree; he was happy in himself, and beneficial to others.’—Whatever therefore may have been his motives for declining all further preferment, at this time of life, (for he was now far advanced in years) it can hardly be doubted but that a person of his excellent disposition was sufficiently aware of the many benevolent uses to which an increase of his fortune might be applied.—See the Life of Dr. Hales, Ann. Reg. 1764.

(h) The “Philosophical Transactions,” and the “Gentleman’s Magazine” were the vehicles that Dr. Hales made choice of, for communicating many of his discoveries to the publick.—In the former, besides the pieces already specified, he printed, in 1743, “A Description of a Method of conveying Liquors into the Abdomen during the Operation of Tapping.” In 1748, he inserted the substance of “A Proposal for checking, in some Degree, the Progress of Fires,” occasioned by the great fire which happened that year in Cornhill †. In 1750, he published some “Considerations on the caues

of

† The method which he proposed was, to cover the combustible matter near the flames with rubbish and dirt. This simple scheme he communicated to Mr. Porter, the British resident at Constantinople, for the information of the officers of the police of that city. The Turks, however, took little notice of it, at that time; but in the terrible conflagration that happened there in 1756, and reduced twenty-two thousand three hundred houses to ashes, this project of Dr. Hales’s was recollect

to enrich their memoirs with many useful articles; amongst which was a method of forwarding the distillation, in making sea-water fresh, by blowing up showers of air through it, during the operation,

The constant serenity and cheerfulness of his mind, and the temperance and regularity of his life, concurred with a good constitution to preserve our venerable Christian Philosopher in health and strength to the uncommon age of eighty-four years; when, after a short illness, he died at Teddington, on the fourth of January, 1761.—According to his own directions, he was buried under the tower of the parish church, which he had built at his own expence, not long before his death; and soon after his interment, her Royal Highness the Prince's Dowager of Wales erected a monument to his memory in Westminster-Abbey, with a short inscription, in Latin.

Dr.

of Earthquakes," occasioned by the slight shocks felt that year in London; the substance of which work was also printed in the "Philosophical Transactions." The same year, he exhibited an examination of the strength of several purging waters, especially of the water of Jessop's Well, which is printed in the same Collection. — In the "Gentleman's Magazine," he communicated to the publick, in the year 1745, a description of a Back-Heaver, which will winnow and clean corn much sooner and better than can be done by the common method. He also, at the same time, communicated a cheap and easy way to preserve corn sweet in sacks; and in 1747, he inserted an account of a very considerable improvement of his Back-Heaver, by which it became capable of clearing corn of the very small grain, seeds, blacks, smut-balls, &c. to such perfection as to make it fit for feed corn. In 1753, he published, in the same Miscellany, a description of a Sea-Gage, which he had invented to measure unfathomable depths. This paper was drawn up, many years before,

for the use of a gentleman who employed the ingenious Mr. Hawkby to make the machine it describes, which was tried in various depths, and answered with great exactness; but was at last lost near Bermuda.—In 1757, he communicated, through the same channel, an easy method of purifying the air, and regulating its heat in melon-frames, and hot green-houses; and also some further improvements in his method of distilling sea-water.—He likewise inserted some other occasional observations; but without his name.

Besides the works that we have enumerated, Dr. Hales published, in 1745, "Some Experiments and Observations on Tar-waters; which he had been induced to make by the publication of Bishop Berkeley's "Siris," in which that Prelate had recommended Tar-water as an universal medicine: Upon this occasion, several letters passed between them: particularly with respect to the use of Tar-water in the disease then raging among the horned cattle.—*Life of Dr. Hales, Ann. Reg. 1764.—Biograph. Britan.*

lefted and put in practice; by which means the Patriarchal church of the Greeks was saved from destruction.—Since the improvement of fire engines, 'tis true, populous towns may generally make use of more effectual means; but there cannot be too many expedients made publick against so dreadful a calamity, as it is possible they may all be successfully adopted in different times, places, and circumstances.—See Monthly Review, Vol. XXIX. P. 483.

Dr. Stephen Hales, (as an eminent person has well observed) " was an ornament to his profession as a Clergyman, and to his country as a Philosopher." (i) " He possessed" (says another writer) " a native innocence and simplicity of manners, which the customs of the world could never alter; and though he often met with many unworthy objects of his kind and charitable offices, yet they never once lessened his natural and unwearied disposition to do good and relieve distress. His temper, as well as the powers of his understanding, was happily fitted for the improvement of natural philosophy; possessing, as he did, in an uncommon degree, that *industry and patient thinking*, which Sir Isaac Newton used modestly to declare, was his own only secret by which he was enabled so fortunately to trace the wonderful analysis of nature. He continued his inquiries into natural knowledge uniformly as his darling amusement, being engaged in experiments till within a few weeks of his death. His industry had likewise this farther excellence, that it was always pointed at the general good of his fellow creatures, agreeably to the unlimited benevolence of his heart. In the decline of life, and even in its last stages, he enjoyed that vigour and serenity of understanding, and clearness of ideas, which so few possess, even in the flower of manhood; and which he used often to say, he valued as the most perfect of all human pleasures." (k)

Such was the truly excellent and venerable man, whom Mr. Pope has so justly celebrated under the characteristick appellation of " Plain Parson Hale;" and who, as the Poet's Right Reverend Annotator observes, was " not more estimable for his useful discoveries as a Natural Philosopher, than for his exemplary life and pastoral charity as a Parish Priest." (l)

(i) Archbishop Secker. Sermon before the London Infirmary, 1754. —Biograph. Britan.

(k) The Character of Dr. Hales: Annual Register, for the year 1761. (l) Pope's Moral Essays, Ep. 2. Vol. III. Warburton's Edition.



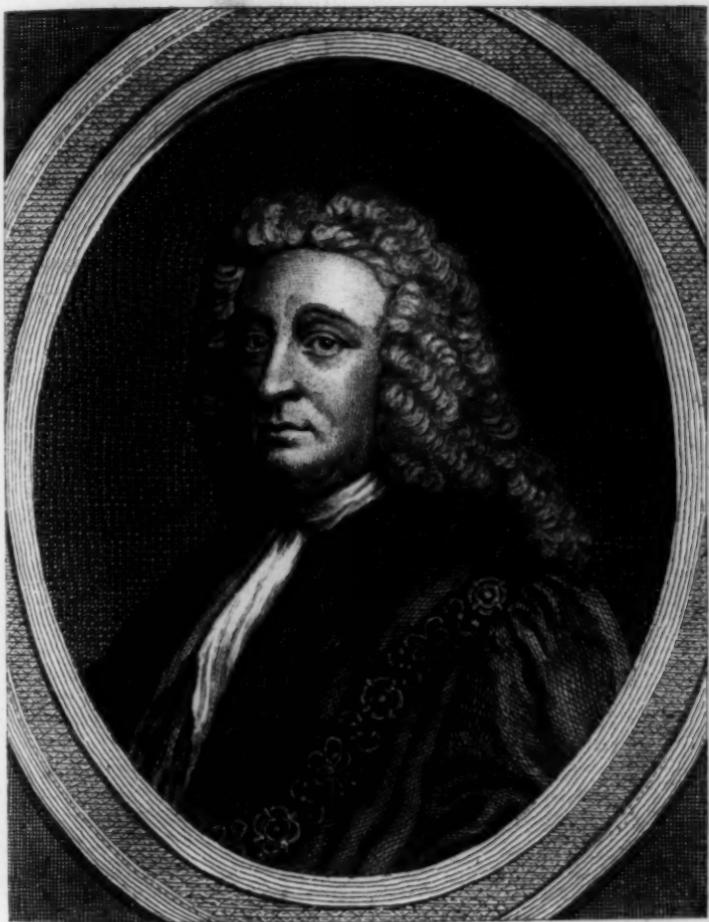
The Life of Sir JOHN BARNARD.

SIR JOHN BARNARD, an eminent Citizen and Alderman of London, and many years one of its representatives in Parliament, was born at Reading, in Berkshire, in the year 1685. His parents being of the people called Quakers, he was sent to a school at Wandsworth in Surry, which was solely appropriated to the education of persons of that profession; a circumstance which deprived him of the advantages arising from an early acquaintance with classical literature. His own good sense, however, and love of knowledge soon led him to supply this loss, as far as possible, by carefully reading, in our own tongue, the best writers of Greece and Rome; and though by these means he could not be fully sensible of the elegance of the classick authors, (which was, for the most part, lost in the translations of them) yet he became acquainted with every remarkable character and action in Profane History (*a*).

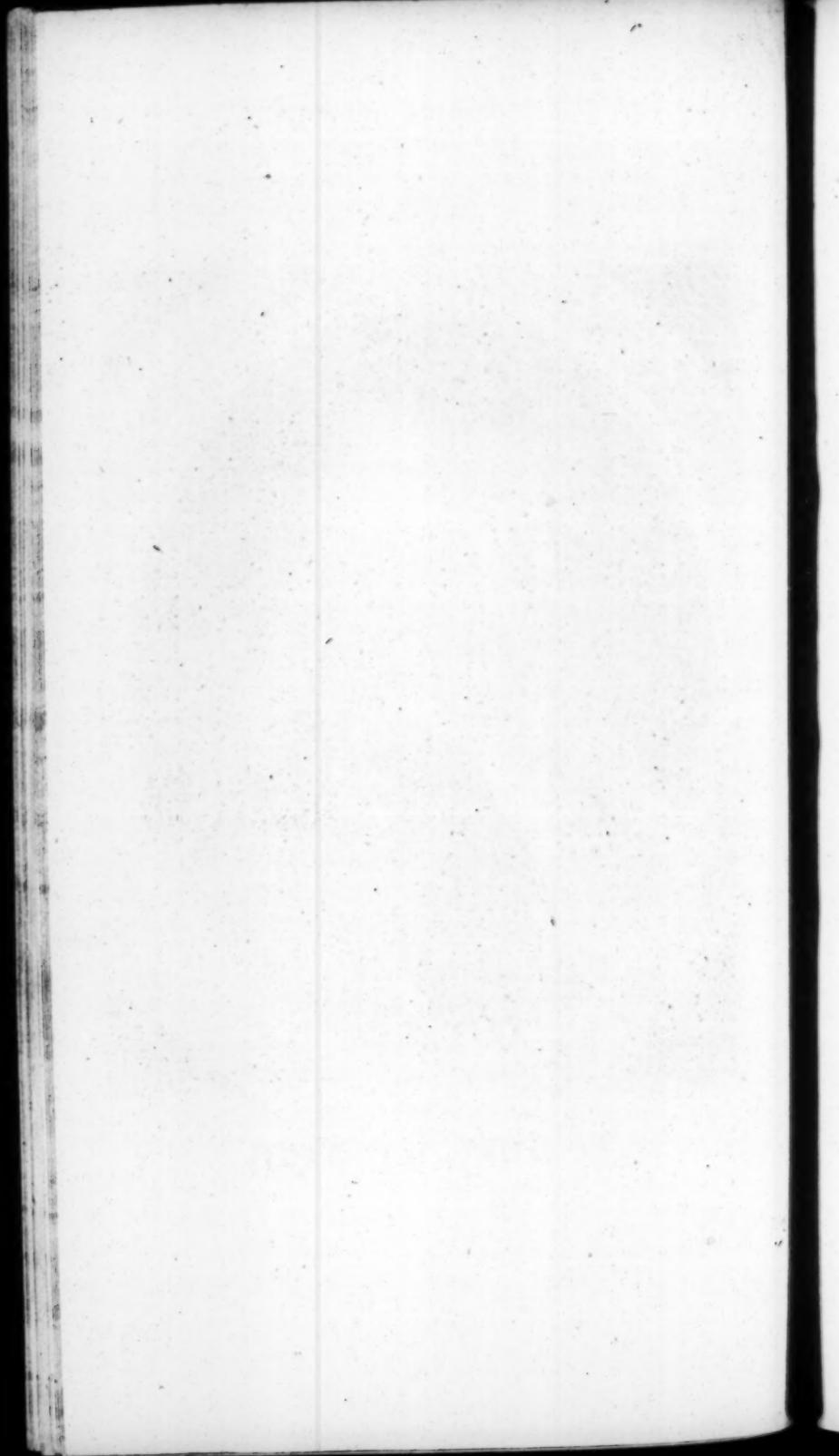
When he was entered into the fifteenth year of his age, his father, who appears to have been settled in London, and had long been afflicted with bad health, determined to take him into his counting-house; and, from observing his natural turn, affiduity, and talents, scrupled not to commit to his care the management of a great business in the wine trade: Nor was this early confidence at all misplaced.

At this time, our young gentleman took great pleasure in the study of figures, which he pursued with such success, that his judgment was afterwards highly valued in affairs which required profound skill in calculation, and his knowledge as an able financier became undisputed. But neither engagements in merchandize, nor love of knowledge in general, nor a passion for his favourite science in particular, prevented him from paying due attention to the subject of religion; and as some scruples had arisen in his mind with regard to the principles in which he had been educated, he determined to apply himself to the devout study of the Book of Revelation, which he firmly believed to be the sole repository of Divine truth. By this alone, therefore, he resolved to form his creed,

(*a*) Memoirs of the late Sir John Barnard, Knight, and Alderman of the city of London. A quarto pamphlet, published in 1776. Rivington.



S^R. JOHN BARNARD.



creed ; and, after deep thought upon the subject, much inquiry, and full conviction from scripture, he found himself called upon, by the dictates of his conscience, to make the painful sacrifice of openly renouncing the distinguishing tenets of his revered parents. For this purpose, he was introduced to Dr. Compton, then Bishop of London ; and, after several conferences on the subject of religion, he was baptized at Fulham, in the Bishop's own chapel, in the year 1703 ; from which time he continued, till his death, a member of the established Church, an admirer of her Liturgy, and an ornament to her Communion (*b*).

'Till the thirty-sixth year of his age, Mr. Barnard was distinguished only by the excellencies of his private character, and the esteem in which he was held, amongst his numerous acquaintance, as a man of reading and strong parts. But about this time, the following incident laid the foundation of his publick fame. A bill, greatly affecting the wine trade, had already passed through the House of Commons, and was depending in the Upper House ; whereupon, the principal merchants who would have been injured by the operation of the bill, united in presenting a petition to the Lords, praying to be heard against it, by themselves, or their counsel ; and their request being granted, they made choice of Mr. Barnard as the fittest person to prove the grievance alledged, and to answer every objection to the petition. This they did entirely without his knowledge ; and, through some unaccountable negligence, he was not acquainted with the business assigned him, 'till the afternoon before he was to be heard by the Peers ; a disadvantage, which, when it was known, made his speech appear the more extraordinary : For, by the extent of his acquaintance with commerce, and the perspicuity and force of his reasoning, accompanied with a becoming modesty, he contributed in so high a degree to the carrying of their point, that all his friends considered themselves as principally indebted to his talents for their success.

This event prepared the way for Mr. Barnard's advancement to a very honourable and important station ; his friends being extremely desirous of seeing the great abilities which he had displayed upon this occasion, employed in the service of their fellow citizens, and countrymen at large. Accordingly, at an anniversary meeting, in 1721, they proposed (without his knowledge) that he should be put up as a candidate to represent the city of London in Parliament, at the next election, which was expected to happen in that year, though it did not take place 'till the year following, when the Parliament was dissolved. This proposal met with the unanimous approbation of the company ; and when Mr. Barnard, upon receiving notice of the honour intended him, urged his invincible dislike to the canvassing for votes, the gentlemen, from whom the proposal came, immediately removed his objection,

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by

(*b*) Memoirs, &c.—Biograph. Britan.

by pledging themselves to undertake that trouble; and so effectually did they perform their promise, that he was chosen Member, though the contest between the competitors was one of the warmest ever known in London. (c)

All who knew Mr. Barnard very reasonably expected, that he would acquit himself to the honour of his constituents; and their expectations were by no means disappointed. For, from his first taking his seat in the House of Commons, he entered with penetration into the merits of each point under debate; defended with intrepidity, what he apprehended to be our constitutional rights; withstood every attempt to burden his country with needless subsidies; argued with remarkable perspicuity and strength; and crowned all with such a close attendance upon Parliament, that he never was absent, by choice, from the time the Members met, till they were adjourned: so that it is difficult to say, whether out of the House he was more popular, or within it more respectable, during the space of nearly forty years. (d)

As Mr. Barnard was so assiduous in discharging his duty to his constituents, and took so constant a part in every affair of consequence that occurred, during a very interesting period of the English history, a minute detail of all the business in which he was engaged, and of all the debates in which he spoke, will not be expected here. The Annals of Parliament will transmit these particulars with honour to posterity; and it will be sufficient for our purpose, to take notice of some of the more distinguished instances of his Parliamentary conduct.—Violent disputes having arisen in the city of London, concerning the choice of Sheriffs and Aldermen, it was thought necessary to ascertain, more clearly than they were then understood, the rights and modes of election for the future; and accordingly, in the year 1725, a bill was brought into Parliament for this important purpose: But the citizens apprehending that it invaded their just privileges, formed a strong opposition to it; in which they were supported by three of their

Representatives

(c) The Candidates were Child, Lockwood, Godefry, Barnard, Parsons, and Heyshaw; of whom the four former were elected. Seven thousand, six hundred, and twenty-three Livermen polled: a number, it is said, which had never yet been equalled.—*Biograph. Britan.*

(d) 'On several important subjects,' says the Author of his Life, 'he has been speaking for full three hours together, with the applause of his audience, though a Wyndham, Walpole, Pulteney, Pitt, and Murray took part in the debate.— Sir Robert Walpole paid him once a great compliment, and (which is not always the case) without the

least sacrifice of truth. Riding out on the same day in two parties, they happened to come where only a narrow close prevented their view of each other. Mr. Barnard talking with his company was overheard. And a gentleman of the other party said, "Whose voice is that? Sir Robert Walpole said, 'Do not you know? it is one I shall never forget:—I have often felt its power.—Upon meeting at the end of the lane, Sir Robert Walpole, with that enchanting courtesy he possessed, saluting Mr. Barnard, told him what had passed'.— *Memoirs of Sir John Barnard, P. 8. Note.*

Representatives, Child, Lockwood, and Barnard ; particularly by the latter, who, amongst other objections to the bill, undertook to shew, that it subverted, in a considerable degree, the ancient constitution of the metropolis. The formal thanks of the citizens were presented, by a deputation of four Aldermen and eight Commoners, to Mr. Barnard and his two colleagues, for their conduct in this affair ; but the bill, notwithstanding all opposition, passed into a law ; and it is the statute by which all elections in the city are now regulated. (e)

In the year 1728, Mr Barnard was chosen Alderman of Dowgate ward ; and in the following year, he prepared and presented a Bill to the House of Commons, for the better Regulation and Government of Seamen in the Merchants Service, which, having passed that House, was sent up to the Lords, and received the Royal assent. About the same time, likewise, he took an active part in the inquiry which, in consequence of the iniquitous and cruel conduct of Thomas Bambridge, Esq; Warden of the Fleet, was appointed to be made into the state of the gaols in this kingdom ; and when Bambridge and his agents were committed to Newgate, and the Attorney-General was ordered to prosecute them, Alderman Barnard was very assiduous, as a Magistrate, in procuring information concerning the several abuses which had been practised in the Fleet, to the oppression of the debtors ; and he so pathetically represented the grievances under which they laboured, as to be greatly instrumental in obtaining the Act of Insolvency, and the Act for the Relief of Debtors, with respect to the Imprisonment of their Persons, which were assented to by the King, at the close of the session.

Another occasion which he had of displaying his Parliamentary abilities was, when, in the next session, the bill “ to prohibit any persons, his Majesty’s subjects, or residing within this kingdom, “ to advance any sum of money to any foreign Prince, State, or “ Potentate, without having obtained licence from his Majesty, “ under his privy seal, or some greater authority,” was read a second time. This bill had taken its rise from a negociation which had been set on foot, by the Emperor of Germany, to obtain a loan, in England, of four hundred thousand pounds. Mr. Barnard, who opposed the passing of the act, alledged, in the course of the debate, several important reasons against it ; which, however, were answered in a masterly manner, by Sir Philip Yorke : afterwards Earl of Hardwicke. (f) But the opposition so far prevailed

(e) The most obnoxious part of the act, however, which granted a negative power to the Lord Mayor and Aldermen, was afterwards repealed (in 1746) ; and to this Sir John Barnard greatly contributed.—*Biograph. Britan.*

(f) PHILIP YORKE, Earl of Hardwicke, was the son of a reputable attorney at law, and was born at Dover in Kent, in the year 1690. After a well-grounded education in classical and general learning, at a private school, under the care of a very

vailed, that the bill was modified in a certain degree, and an explanation was given by the Ministry, that it was not his Majesty's intention to prevent his subjects from lending money to any Prince in alliance with England, and that the only reason for not naming the Emperor in the bill was, that by making it general, there could be no foundation for a rupture between the Courts of London and Vienna.

In the year 1732, Mr. Barnard having attended the Lord Mayor, to Kensington, with an address of congratulation to King George the

very able master, he applied himself to the study of the law, in the Middle Temple; and being called to the bar, in the year 1714, he soon distinguished himself by his industry and abilities, and was engaged in an extensive course of practice.

In the year 1718, he was brought into Parliament as Member for Lewes in Sussex, by the recommendation of his Grace the Duke of Newcastle; and the same interest procured him a seat, in the two succeeding Parliaments, as Representative of the borough of Seaford.—In the mean time, before he had attained the age of thirty years, and whilst he was the youngest Counsel on the Western Circuit, he was promoted (on the 23d of March, 1719-20) to the office of Solicitor General, by the interest of Lord Chancellor Parker; and about the same time, he received the honour of Knighthood.—How compleatly qualified he was for his high office, our Solicitor soon shewed, in the most convincing manner, in the Court of the King's-Bench; and in 1722, he gained much reputation in Parliament, by his opening of the bill against Kelly, who had been principally concerned in Bishop Atterbury's plot, as his Secretary.—In 1723-4, he was appointed Attorney General; in the execution of which important office, he was remarkable for his candour and lenity, as well as his zeal for justice, and the due course of law.

In 1733, Sir Philip was made Lord Chief Justice of the King's Bench; upon which promotion, he was raised to the Peerage, with the title of Lord Hardwicke, Baron of Hardwicke in Gloucestershire, and was called to the Cabinet Council.*

In the midst of the general approbation with which his Lordship filled this seat, he was, upon the decease of Lord Talbot, called to the office of Lord High Chancellor; the great seal being delivered to him, on the 21st of February, 1736-7.—In this situation he continued almost twenty years; and with what abilities and integrity he presided in the Court of Chancery, during so long a period, appears from this remarkable circumstance, that only three of his decrees were appealed from; and even these were afterwards affirmed by the House of Lords. His extraordinary dispatch of the business of this Court, likewise, was an advantage to the suitor inferior only to that arising from the acknowledged equity, perspicuity, and precision of his decrees.—The manner in which he presided in the House of Lords added order and dignity to the proceedings of that august Assembly, as well as expedition to the business transacted there; his intimate acquaintance with the rules and precedents of the House enabling him to preserve the strictest decorum, and his masterly abilities giving him great and deserved weight, upon every occasion.

After

* The salary of the Chief Justice being thought inadequate to the weight and dignity of that high office, was advanced, upon this occasion, from two thousand to four thousand pounds a year, to the Chief Justice and his successors; his Lordship refusing to accept the augmentation of it in any other manner, or any other advantage in lieu of it.

the Second, received from his Majesty the honour of Knighthood; and before the expiration of this year, he again distinguished himself in Parliament, by his strenuous opposition to the famous Excise Scheme which was proposed by Sir Robert Walpole, in the grand Committee of the House of Commons, on the 14th of March, 1732-3. No one could exceed Sir John Barnard, in the ability and zeal with which he opposed the design. In the course of the long and violent debate, which took place upon this occasion, he spoke more than once against it, and condemned it both in a commercial

After his Lordship had executed this high office about seventeen years, in times and circumstances of accumulated difficulty and danger, and had twice been called to the exercise of the office of Lord High Steward on the trials of Peers concerned in the Rebellion, he was, in the year 1754, advanced by his late Majesty, as a mark of his Royal approbation of his services, to the rank of an Earl, with the titles of Viscount Royston and Earl of Hardwicke. This favour was conferred unasked, by a Sovereign rather reserved in the bestowing of honours, but who, having the truest sense of Lord Hardwicke's zeal, knowledge, and integrity, treated him at all times with particular confidence and esteem, and always spoke of him in a manner which shewed, that he set as high a value on the Man, as on the Minister. These instances of Royal favour, as they did honour to the Prince who conferred them, so they were no more than what his illustrious subject deserved: For, convinced of the great principles of religion, and steady in the practice of its duties, Lord Harwicke maintained a reputation of virtue which added dignity to the stations that he filled, and authority to the laws which he administered.

In the year 1756, the Ministry disagreeing amongst themselves, his Lordship thought fit to resign the great seal: but he still continued to serve the publick in a more private station. His attendance at Council, whenever his presence was neces-

sary; at more private meetings, whenever his opinion was desired; at the House of Lords, upon every occasion, where the course of publick busines required it, were the same, as when he filled one of the highest offices in the kingdom.

Lord Hardwicke's constitution, in the earlier part of his life, did not seem to promise so much health and vigour, as he afterwards enjoyed for a longer period than usually falls to the share of men of a more robust habit of body, and less oppressed by an unremitting application to affairs of the most difficult and complicated nature. But his care to guard against any excesses secured to him an almost uninterrupted continuance of health; and his habitual command of his passions gave him a firmness and tranquillity of mind superior to the fatigues and anxieties of busines; from the daily circle of which, he rose to the enjoyment of the conversation of his family and friends, with the spirits of a person entirely disengaged.—Till the latter end of his seventy-third year, he preserved his strength and vivacity in a very uncommon degree; and he supported the disorder which proved fatal to him, of many months continuance, and of the most depressing kind, with the utmost patience, resignation, and even cheerfulness; enjoying his understanding to the last. He died, the 6th of March, 1764, in the seventy-fourth year of his age, at his house in Grosvenor-square, and was buried at Wimble in Cambridgeshire†, near his lady, Margaret,

† A noble estate which belonged to Robert Harley the second Earl of Oxford of that name; after whose death, in 1741, it was purchased by Lord Hardwicke.

mercial and political light ; and when four resolutions had been formed by the Committee, in pursuance of Sir Robert Walpole's motion, and were reported to the House, on the 16th of March, he took the lead, with his usual spirit, in the fresh debate which arose upon the question of agreeing to the first resolution. In this vigorous opposition he persevered, through the whole progress of the bill,

Margaret, daughter of Charles Cocks, Esq; a gentleman of Worcester-shire, and niece of Lord Chancellor Somers ; an amiable and accomplished woman, by whom he had six sons and two daughters.

The following Sketch of the Character of this distinguished person has lately been presented to the publick, as the genuine production of the celebrated Earl of Chesterfield ; and it has been esteemed equally just and elegant :—‘ Lord Hardwicke,’ says the noble Earl, ‘ was perhaps the greatest magistrate that this country ever had. He presided in the Court of Chancery almost twenty years, and in all that time none of his decrees were reversed.—Though avarice was his ruling passion, he was never in the least suspected of any kind of corruption—a rare and meritorious instance of virtue and self-denial, under the influence of such a craving, insatiable, and increasing passion ! He had great and clear parts ; understanding, loved, and cultivated the belles lettres. He was an agreeable, eloquent speaker in Parliament, but not without some little tincture of the Plander ||.

‘ Men are apt to mistake, or at least to seem to mistake their own talents, in hopes perhaps of misleading others to allow them that which they are conscious they do not possess. Thus Lord Hardwicke valued himself more upon being a great Minister of State, which he certainly was not, than

upon being a great Magistrate, which he certainly was.—All his notions were clear, but none of them great. Good order and domestic details were his proper department. The great and shining parts of government, though not above his abilities to conceive, were above his timidity to undertake.*

* By great and lucrative employments, during the course of thirty years, and by still greater parsimony, he acquired an immense fortune, and established his numerous family in profitable posts and advantageous alliances.—Though he had been Solicitor and Attorney General, he was by no means what is called a prerogative lawyer. He loved the constitution, and maintained the just prerogative of the crown, but without stretching it to the oppression of the people. He was naturally humane, moderate, and decent ; and when by his former employments he was obliged to prosecute state criminals, he discharged that duty in a very different manner from most of his predecessors, who were too justly stiled the Blood-hounds of the crown. He was a cheerful and instructive companion, humane in his nature, decent in his manners, unstained with any vice, (avarice excepted) a very Great Magistrate, but by no means a Great Minister.’—Annual Register for the years 1764, and 1777.—Biograph. Britan. First Edition.

|| ‘ Lord Hardwicke was an agreeable and persuasive speaker ; his matter was weighty, and he delivered it with an air of dignity. His manner, however, was not striking, nor had he the skill to move the passions.’—Lord Chesterfield’s Characters Reviewed. 1777.

* * ‘ In politicks, he was cautious, timid, and indeed utterly deficient. Averse to vigorous measures, he wished for peace at all events. He was for spinning out business by negotiation and treaty, and in this too he was unskillful and unexperienced.’—Chesterfield’s Characters Reviewed.

bill, till, as is well known, and for reasons which we have assigned elsewhere (*g*), Sir Robert Walpole himself found it necessary to move, on the 11th of April, 1733, that the second reading of it should be deferred for two months.

In 1735, Sir John moved for leave to bring in a Bill " For restraining the Number of Houses for playing of Interludes, and for the better regulating common Players of Interludes ;" in support of which motion, he represented the mischief that was done to the metropolis by the effect which the play-houses had in corrupting the youth, encouraging vice and debauchery, and prejudicing the spirit of industry and trade ; and he urged, that these evils would be much increased, if, according to a project which was then on foot, another play-house should be erected in the very heart of the city. He was seconded by Mr. Sandys, and was so ably sustained by Mr. Pulteney, Sir Robert Walpole, Sir Joseph Jekyll, and others, that it was ordered, *nemine contradicente*, that a bill should be brought in, pursuant to Sir John Barnard's motion. This was accordingly done ; but the affair was afterwards dropped, on account of a clause which was offered to be inserted in the bill, for enlarging the power of the Lord Chamberlain, with regard to the licensing of plays (*h*).

Hitherto our upright and excellent Magistrate and Senator had been singularly popular in his undertakings : But in the next great affair that engaged his attention, though his purposes were as wise and just as in any former part of his conduct, he met with a very different fate.—In the year 1737, the House of Commons having resolved itself into a Committee to consider of the national debt, Sir John Barnard made the following judicious motion : " That the King should be enabled to raise money, either by the sale of annuities, or by borrowing at an interest not exceeding three per cent ; which sum so raised should be applied towards redeeming the South-Sea annuities ; and that such of the said annuitants as should be inclined to subscribe their respective annuities should be preferred to all others."—This was done with a view of reducing the interest of these annuities from four to three per cent, and thereby to prepare a way for a like reduction of interest with regard to the other funds ; the national advantages of which measure Sir John expatiated upon, in a very convincing manner, and at the same time shewed how it might be effected, without any danger to publick credit, or breach of publick faith. This salutary scheme was violently opposed by the partisans of the Ministry ; but all their objections were refuted, and, in order to defeat the project, they were obliged to have recourse to artifice ; contriving to found the Resolutions of the Committee,

(*g*) See the Life of Sir Robert Walpole, in this volume, P. 122.—

(*h*) Biograph. Britan.

upon such alterations of the original scheme, that, after long and violent debates, the affair came to nothing (*i*).

Whilst this Bill was depending in the House of Commons, our venerable Patriot, notwithstanding the undeniable uprightness of his intentions, became very obnoxious to the publick. Instead of receiving the applause which he justly merited, he was insulted with revilings, and exposed to the resentment of the populace (*k*). But this odium soon subsided; and when, some years afterwards, the Ministry adopted, and carried into execution, the very scheme which was now rejected, every cloud of malice instantly dispersed, and his character seemed to shine with fresh lustre. Indeed, Sir John was so fully convinced of the wisdom and utility of the design, that he not only assisted the Ministry in the undertaking, but published, though without his name, a small Tract in defence of it, entitled, “ Considerations on the Proposel for reducing the Interest on the National Debt;” which was written with great perspicuity and good sense.

In the year 1735, Sir John Barnard had been chosen Sheriff for the City of London, and County of Middlesex; and in 1737, (the same year in which he proposed his unpopular Bill in the House of Commons) he was invested with the dignity of Chief Magistrate of the Metropolis; an office which no one ever discharged with greater reputation to himself, or advantage to the publick. During his whole Mayoralty, he paid a paternal attention to the welfare of his fellow citizens, and was at all times ready to sacrifice every private consideration to the publick good.—Though he was passionately fond of a country evening retirement, yet, from his entrance upon this high office, he would never sleep in his house at Clapham, lest any person should be injured by his indulging himself even with a short absence from the City. Consistently with this good resolution, he laid down another excellent

(*i*) *Biograph. Britan.*

The History of England, from the Revolution to the present time; in a Series of Letters to Dr. Wilson. By Catharine Macaulay. Lett. VI. 4to edit. 1778.—Smollett's History of England, Vol. X. P. 463. 8vo edit. 1759.

(*k*) This resentment rose to such an height, that, as the Author of the Memoirs of Sir John Barnard informs us, an assault was made upon his house; an outrage which, in the issue, served only to display his superior benevolence, and greatness of mind. ‘ A young man,’ says this writer, ‘ belonging to a Public Office, headed a mob, who attempted to break in, and continued a riot for some hours; though

‘ further violence was prevented.—Conscious how easily the fact might be proved upon him, he consulted his safety, by flight into another country. After some months, Sir John Barnard was entreated to suffer the criminal to return without molestation; whereupon, he generously answered, that he felt no resentment against him; that it was enough if he was sensible of his fault; that no prosecution was ever intended; and that allowances should be made for the effect which inflammatory speeches have upon young minds, from those whom it is their duty to respect and love.’—Memoirs of the late Sir John Barnard, &c. P. 12, 13.

lent rule for himself in his Mayoralty, which well deserves to be imitated. He would not permit, if it could possibly be avoided, any persons to be committed to the Compter, even for a single night, without hearing the accusation. He thought that the confinement of a single night might, if they were innocent, be very injurious to the parties put into custody ; it might hurt their morals, or otherwise be very distressing to themselves or families. He sat up, therefore, every evening till after eleven o'clock, to hear the cases of those who were laid hold of by the constables (*1*).

One of the first acts of his Magistracy was the issuing of strict injunctions to remove the nuisance of common beggars out of the City ; and he took such care to have his injunctions observed, that scarcely a vagrant was to be seen within the walls. Thus he disconcerted idleness and vice, and cut off, with one stroke, a variety of evils which infested the community.—In the same spirit of benevolence, and attention to the publick good, when Young delinquents were brought before him, instead of treating them with rigour, he was an advocate, in every instance wherein it could be done with propriety, for softening the penalties they had incurred ; and if prosecutors were of a severe temper, he would labour to dissuade them from sending a petty offender, for the first trespass, to a prison, where surrounding prostitutes, and wretches hardened in vice, might be the means of bringing on a total corruption of manners ; whilst perhaps a more generous treatment would have produced the contrary effect. These arguments were not always disregarded ; and in several instances, it is said, that his prudent and seasonable lenity was happily successful in restoring deluded youths to regularity of conduct, and the order of society. But where severity was necessary, Sir John Barnard well knew how to exercise it with a becoming firmness.

Amongst other methods which our active and worthy Magistrate took to promote virtuous manners, and the good government of the City, one was the issuing of an order, strictly enjoining a decent observance of the Lord's day, and declaring his resolution to prosecute, with the utmost severity of law, all such persons as should be convicted of profaning it, by the exercise of their ordinary calling or trades. This edict was so diligently enforced, as effectually to awe the offenders against whom it was levelled. The Sunday was immediately observed, throughout the City, with unu-

(*1*) The following instance of his kind attention in this respect has been deservedly recorded :—One night, when he was gone up stairs to bed, a woman was brought, who had been seized as a street-walker. Though the Lord Mayor was nearly undressed, he readily came down again. The woman alledged in her defence, that she was a person of honesty,

who lived in a remote part of Wapping, and had been kept out late by necessary and unavoidable business. As she said that her neighbours would testify to her character, his Lordship waited patiently to past three in the morning, until some of them came for that purpose.—Biograph. Britan.

fual decency ; and it must be acknowledged that Sir John Barnard, by his conduct in this respect, consulted not only the honour of religion, but the political welfare and happiness of the community (*m*).—Before the expiration of his Mayoralty, Sir John had the misfortune to lose his Lady, whose funeral procession to Clapham was attended, through the City, by the children belonging to Christ's Hospital, of which he was many years President.

In the year 1745, the whole kingdom was indebted to the weight and influence of Sir John Barnard, in assisting to prevent the publick confusion. The successes of the Rebels in Scotland, at that time, and their march into the heart of England, had spread such a terror through the City, that publick credit began to be affected, and there was a run upon the Bank, the notes of which had sunk to ten per cent. below their value. In this crisis, Sir John Barnard took the lead at the head of one thousand and six hundred merchants and principal traders, who, at Garraway's Coffee-House, signed an agreement, whereby they declared, That, being sensible how necessary the preservation of publick credit was, at that time, they would not refuse to receive Bank notes in payment of any sum of money to them, and that they would use their utmost endeavours to make all their payments in the same manner.—This happy expedient removed the jealousies which the enemies of the constitution, or the fears of the people, had excited, and restored publick credit to its usual vigour.

In the following year, our worthy Patriot having disapproved of the method of raising the supplies, and having made some other proposals for that purpose, a pamphlet, which blamed his conduct in

(*m*) ‘ Profanation of the Lord’s day’ says Judge Blackstone, ‘ is an offence against God and Religion, punished by the municipal laws of England. For, besides the notorious indecency and scandal of permitting any secular business to be publickly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service to the state, considered merely as a civil institution. It humanizes by the help of conversation and society the manners of the lower classes; which would otherwise degenerate into a sordid ferocity and savage selfishness of spirit: It enables the industrious workman to pursue his occupation in the ensuing week with health

and cheerfulness: It imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens, but which yet would be worn out and defaced by an unremitting continuance of labour, without any stated times of recalling them to the worship of their Maker.’

Those families, therefore, (as the worthy Dr. Kippis observes, upon this occasion) who so order their affairs as not to give their servants an opportunity of attending Divine Worship, consult neither their own security, nor the interest of their domesticks, nor the benefit of the publick. Their conduct is as censurable, in the estimation of found wisdom and philosophy, as it is criminal in the eyes of true piety.—Blackstone’s Commentaries on the Laws of England. Book IV. Ch. 4.—Biograph. Britan.

in this respect, and objected to the schemes he had offered, was addressed to him, under the title of "A Letter to Sir John Barnard, upon his Proposals for raising three Millions of Money, for the Service of the Year 1746; From a Member of the House of Commons." To this publick charge, therefore, he thought proper to reply, in a Tract to which he prefixed his name, entitled, "A Defence of several Proposals for raising three Millions for the Service of the Government, for the year 1746; with a Postscript, containing some Notions relating to public Credit;" a performance which well displays his great skill in matters of finance.

Upon the death of Sir John Thompson, in 1749, Sir John Barnard, pursuant to an act of Common-Council, took upon him the office of Alderman of Bridge-ward without, and thus became in name, as before he might be deemed in reality, *The Father of the City*.—Some time before this, the sense of the many and great advantages, which he had been active in procuring for the nation in general, and the metropolis in particular, induced the body of London Merchants to testify their veneration for him, by erecting his statue, during his life time, in the Royal Exchange; an honour which had never before been conferred on any beneath a crowned head (*n*). In the year 1754, without his solicitation, he was chosen, for the last time, to a seat in Parliament, for the City of London. He had not of late (as he observed in his speech to the Electors, upon this occasion) presumed to offer his service, knowing his inability to give that attendance in Parliament, which the City had a right to require from its Members. This inability was occasioned by the infirmities of age, which advanced so fast upon him, that, in the year 1758, he thought proper to resign his Alderman's gown; being unwilling to retain a trust of that nature, when its duties could no longer be fulfilled. His resignation was received with the sincere concern of his brethren, and fellow-citizens; and the most honourable Resolutions were unanimously passed by the Court of Common Council, and the Court of Aldermen, testifying their grateful sense of the honour and influence which the City of London had, upon many occasions, derived from the dignity of his character, and the wisdom, steadiness, and integrity of his conduct,

(n) Sir John Barnard's modesty engaged him sincerely to object to this signal mark of the gratitude and esteem of his fellow citizens. He thought that such a testimony of regard ought not to be paid to any character, till its perseverance in integrity had been sealed by death; and he said that he could not, consistently with decorum and delicacy, appear in the Royal Exchange, when his statue was there. Accordingly, he

never afterwards used to go within-side of it, but contented himself with transacting his busines in the front of that building.—After his death, the Merchants unanimously agreed to express again their love for his name, by engraving under his statue, a motto, significant of his manners, HUMANI GENERIS DECUS.—Biograph. Britan.—Memoirs of Sir John Barnard, P. 14.

duct, and returning him their solemn thanks for his long and most faithful services ; for his wife, vigilant, and impartial administration of justice ; his unwearied zeal for the honour, safety, and prosperity of his fellow citizens ; his inviolable attachment to the laws and liberties of his country ; his disinterested, invariable pursuit of its true glory and prosperity, uninfluenced by power, unawed by clamour, and unbias'd by the prejudices of party ; and for the noble example he had set of a long and uninterrupted course of virtue, in private as well as publick life (*o*).

Upon his resigning the office of Alderman, Sir John withdrew, in a great measure, from publick business, and lived chiefly, in a private manner, at his house at Clapham, in Surry ; (*p*) where, after some years of honourable retirement, (in which he supported much infirmity and pain, with a truly Christian fortitude) he died, on the 29th of August, 1764, and was buried at Mortlake, in the same county.

Sir John Barnard was justly ranked amongst the most illustrious persons of his age, and was beloved and revered wherever he was known. All who have written concerning him, and all who were acquainted with him, have united in testifying to the universal excellency of his character. He was not only blameless, but eminently exemplary in every relation of life ; and to the faithful and active discharge of the personal and social duties, he added a most devout sense of religion. The first hour, at least, of every day was employed in prayer, and in the study of the Holy Scriptures, for which he always expressed the deepest veneration (*q*). He likewise

(*o*) Annual Register, for the year 1758. P. 101.—Gent. Mag. Vol. XXVIII. P. 337.

(*p*) Here the celebrated Earl Granville and Mr. Pulteney used frequently to visit him, and to request his advice with regard to any important affairs in which they were engaged. The Earl, indeed, had so great an opinion of his abilities, that, during the time of his being Secretary of State, when any applications were made by the Merchants to Administration, he was accustom'd to ask, ' What does Sir John Barnard say ? What is his opinion ?—It is said that Sir John was once press'd, by King George the Second, to accept the post of Chancellor of the Exchequer, which he refused. This was in February, 1745-6, when Earl Granville was again appointed Secretary of State,

but was oblig'd to resign the Seals in a few days, on account of a powerful combination against him.—Biograph. Britan.

(*q*) It is observable, that the same practice was recommended both by the precept and example of the great Boerhaave ; who frequently took occasion to bear his testimony to the good effects resulting from it :—' As soon as he rose in the morning,' says his excellent Biographer, ' it was, throughout his whole life, his daily practice to retire for an hour to private prayer and meditation : This, he often told his friends, gave him spirit and vigour in the busines of the day ; and this he therefore recommended as the best rule of life ; for nothing, he knew, could support the soul in all distresses, but a confidence in the SUPREME BEING ;

likewise attended publick worship twice on a Sunday, and was constant in partaking of the Lord's Supper.—In leaving the Quakers, he did not lay aside the simplicity of his manners. He was plain in his dress, and address; clear, unaffected, and concise in his language; and though modest in his deportment, he feared no man in the discharge of his duty (*r*).

SIR JOHN BARNARD left one son and two Daughters. His son, John Barnard, Esq; of Berkeley Square, is a gentleman of distinguished taste in the polite arts: Of his daughters, the eldest was married to Sir Thomas Hankey; and the youngest to the Honourable Henry Temple, Esq; eldest son of the late Lord Palmerston, and Father, by this Lady, to the present Lord. (*ff*)

* BEING; nor can a steady and rational magnanimity flow from any other source, than a consciousness of the Divine Favour.—The Life of Dr. Boerhaave: * Miscellaneous and Fugitive Pieces. Vol. II. London: Printed for T. Davies. 1774.

(*r*) The following instances of his spirited conduct are worthy of a British Senator:—Once, when he had risen in a debate, Sir Robert Walpole, then in the height of his power, was whispering to the Speaker, who leaned towards him, over the arm of his chair. Upon

this Sir John Barnard cried out, 'Mr. Speaker, Mr. Speaker, I address myself to you, and not to your chair. I will be heard. I call that gentleman to order.' The Speaker turned about, dismissed Sir Robert, asked Sir John's pardon, and desired him to proceed. Another time, when Sir Robert Walpole had taken a roll of paper from off the table, and was reading it, Sir John Barnard obliged him to lay it down, and attend to the business of the House.—Biograph. Britan.

(*ff*) Biograph. Britan.—Almost Peerage of Ireland, Vol. III. P. 98.

* Commonly ascribed to Dr. Samuel Johnson.



The Life of JOHN TOLAND.

JOHN TOLAND was descended from a very ancient family in Ireland, and was born in the Parish of Ulster, in the year 1670. His parents being of the Romish Church, he was educated from the cradle (as he himself observes) in the grossest superstition and idolatry : “ But God,” he tells us, “ was pleased to make his own reason, and such as made use of “ theirs, the happy instruments of his conversion ;” and, before he was fifteen years of age, he had not only shaken off the prejudices of his education, but was become zealous against Popery. (*a*)

Having been instructed in grammatical learning at a school near Londonderry, he went from thence in the year 1687, to Glasgow in Scotland, where he continued about three years. He then visited the university of Edinburgh, and, on the 30th of June, 1690, was there created Master of Arts. As soon as he had received the usual diploma or certificate from the professors, he returned to Glasgow, and having procured from the magistrates of that city a proper testimonial of his religion and loyalty, he came with these credentials into England.

From the time of his renouncing Popery, Mr. Toland had joined himself to the Protestant Dissenters, and upon his arrival in London he met with a most friendly reception from some eminent persons of that denomination ; insomuch that when he thought fit to go to Leyden, in Holland, in order to perfect his studies, they generously supported him, during his residence in that university. — At this time, Divinity appears to have been the principal object of his attention, and it is probable that his patrons, having entertained a good opinion of his parts and learning, were in hopes that he would devote his talents to the service of religion. But be this as it may, he resided two years in Holland, at their expence ; and then returning to England, procured letters of recommendation to several learned members of the University of Oxford, by whose interest he was regularly admitted into the Bodleian library, where

(*a*) Memoirs of the Life and Writings of Mr. John Toland, prefixed to a Collection of his Posthumous Works ; in two Vols. 8vo. London : 1726.

he prosecuted his studies with the utmost diligence; collecting materials upon various subjects, and composing some small pieces (b).

During his residence at Oxford, Mr. Toland seems to have been fond of distinguishing himself in the coffee-houses, and other places of convivial intercourse, by the freedom of his conversation on religious topicks; and this indiscreet indulgence of his vanity was only a prelude to a publication, which made no small noise in the learned world. This was a work that he published at London, in 1696, (the year after he had left the University,) under the title of "Christianity not Mysterious: Or, a Treatise shewing, " that there is nothing in the Gospel contrary to Reason, nor " above it: and that no Christian Doctrine can be properly called " a Mystery."—An attempt of this sort, which tended to represent Christianity in its native simplicity, could not but appear extremely paradoxical in the eyes of men, who had been accustomed to contemplate their religion through the false medium of Human Systems; and accordingly, it not only drew upon him the odium of orthodoxy, but exposed him to the blind and unrelenting malice of "hot bigots in power." Soon after its appearance, several books were published against it; and it was likewise occasionally animadverted upon, by many eminent Divines. It was even presented by the Grand Jury of Middlesex; but as such presentations have seldom any other effect, than to make a book sell the better, and to save the expence of advertising, Mr. Toland had no great reason to complain of this treatment. And indeed all this was moderate, compared with the usage which awaited him, in his native country; where he arrived, in the beginning of the year 1697. His work, however, had been sent thither before him, by the London booksellers, and it so prepared the way for his own reception, that he had hardly set his foot within the city of Dublin, before he heard himself warmly attacked from the pulpit; and, in a little time, (as he observes) the subject became so popular, that it was even expected of course, as much as if it had been prescribed by the Rubrick. The Clergy, indeed, appear to have been alarmed, in a very extraordinary degree; and their clamorous opposition had a suitable effect upon the people. At the same time, it must be confessed, that our Author's indiscreet behaviour did not a little contribute to exasperate the publick against him.

During his stay in England, Mr. Toland had found means to introduce himself to the acquaintance of Mr. Locke; and, upon his return to Ireland, he took care to make the most of this circumstance,

(b) Amongst these pieces there was "A Dissertation proving the received History of the tragical Death of Marcus Atilius Regulus, " the Roman Consul, to be a Fable."—It is preserved in the Collection of his Pieces, Vol. II. published in 1726.

stance, by representing himself, upon all occasions, as honoured with the patronage and friendship of that great man. Soon after his arrival at Dublin, he paid a visit to Mr. Molyneux (*c*), an intimate friend of Mr. Locke; who not only regarded him on account of his acquaintance with that excellent philosopher, and

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(*c*) WILLIAM MOLYNEUX, an excellent mathematician and astronomer, was the son of a gentleman of good family and fortune in Dublin; where he was born, in the year 1656. Being of a tender constitution, he was educated under a private tutor, in his father's house, till he was near fifteen years of age; when he was admitted a member of Trinity College, in his native city. Here he made a remarkable progress in academical learning, and particularly in the New Philosophy, as it was then called; and when he had spent four years in this course of study, he was sent to London, and entered in the Middle Temple. As it was not intended that he should make the Law his profession, he applied himself only to the historical part of that study, in which he made a considerable progress, during the three years of his residence at the Temple; but his genius and inclination leading him strongly to philosophy and the mathematics, he spent the greatest part of his time in these inquiries, which, from the advances newly made therein by the Royal Society, were then chiefly in vogue.

Thus accomplished, he returned to Ireland, in 1678, and shortly after was married to a daughter of Sir William Domvile, the King's Attorney-General. Being master of an easy fortune, he continued to indulge himself in cultivating various branches of natural and experimental philosophy; and, in particular, he devoted a great part of his time to the study of astronomy, in which he was assisted by the celebrated Mr. Flamsteed, with whom he kept up an epistolary correspondence, for several years.

Soon after his return to his native country, he formed a design of in-

stituting a Philosophical Society at Dublin, in imitation of that which he so much admired at London; and, by the countenance and encouragement of the famous Sir William Petty, who accepted the office of President, they began a weekly meeting, in the year 1683, when Mr. Molyneux was appointed their Secretary. This appointment not only set his abilities in the fairest light, but was the means of introducing him to the notice of many of the most eminent persons in that country; and particularly he was so much in favour with the Duke of Ormond, then Lord Lieutenant of Ireland, that upon Sir William Petty's resigning his place of Surveyor General of his Majesty's buildings and works, and chief engineer in that kingdom, he was, by his grace's favour, made joint patentee in that office with Mr. (afterwards Sir) William Robinson.

In 1685, Mr. Molyneux resigned his employment as Secretary to the Dublin Society, on account of his intended excursion to England; where, soon after his arrival, he was chosen Fellow of the Royal Society. The same year, for the sake of improving himself in the art of engineering, he procured an appointment from the Irish government, to view the most considerable fortresses in Flanders; and accordingly he travelled not only through that country, but through Holland, and some part of Germany and France. At the same time, he had an eye to his improvement in the favourite science of astronomy; for which purpose he carried with him letters of recommendation from Mr. Flamsteed to Mr. Cassini, and by these means was introduced not only to that eminent person, but to several other astronomers, of great name,

in

the profound respect which he, at all times, expressed for his character, but was also, at first, much pleased with his company; taking him to be a candid free-thinker, and a good scholar, and promising himself a great deal of satisfaction in his conversation. All this Mr. Molyneux signified in a letter to Mr. Locke; who, in return, observed, that as he always valued men of parts and learning, so he had not been deficient in good offices to Mr. Toland, upon that account: But at the same time he insinuated his apprehensions lest the young man's exceeding great va-

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in different places, through which he palled.

After his return, he communicated several papers to the Royal Society, which were inserted in the Philosophical Transactions; and in 1686, he printed, at Dublin, a little work, entitled, "Sciothericum Telescopium; or, a New Con- trivance of adapting a Telescope to an horizontal Dial for observing the Moment of Time by Day or Night, useful in all Astronomical Observations, and for regulating and adjusting curious Pendulum Watches and other Time-Keepers, and proper Tables re- quirethereto." As soon as it came from the press, he presented a copy of this performance to the Royal Society; and an account of it was printed in their Transactions, together with some other observations, by our Author, on different subjects.

In the year 1688, the Philosophical Society at Dublin, of which Mr. Molyneux was a very distinguished and active member, was broken up and dispersed by the confusion of the times; and in the following year, the disturbances in Ireland ran so high, that he withdrew from the kingdom, and, after a short stay in London, fixed himself with his family at Cheller. Being thus deprived of the use of his astronomical instruments, he employed his leisure in preparing a work for the press, in which he was much assisted by Mr. Flamsteed; and which was published at London, in 1692, under the title of "Dioptrica Nova: A Treatise of Dioptrics, in two parts; wherein the various effects

" and appearances of Spherical Glasses, both convex and concave, " single and combined, in Tele- scopes and Microscopes, together " with their usefulness in many con- cerns of human life, are explain- ed."—He gave this Treatise the title of "Dioptrica Nova," not only because it is almost wholly new, very little being borrowed from other authors, but because it was the first book that appeared in English, upon the subject. It was foreign from the design of this work to enter into the more curious speculations, but several of the most generally useful propositions for practice are demonstrated in a clear and easy manner; for which reason it was for many years much used by the artificers; and the second part is very entertaining.

In his dedication of this performance to the Royal Society, Mr. Molyneux, speaking of the improvements made in philosophy by building it upon experience, was led to take notice of the advances that had been made lately in logick, by the incomparable author of the Essay concerning Human Understanding; and the just compliment that he paid to Mr. Locke upon this occasion, (to whom likewise he made a present of his book) produced a letter of thanks from that great philosopher, by which an acquaintance commenced, that was soon improved into an intimate friendship. An epistolary correspondence immediately took place, which was constantly carried on between them, in the most affectionate terms, as long as our author lived; to whom many of the improvements that were made

lue of himself might deprive the world of that usefulness which would probably attend a right conduct of his parts : For, says this sagacious observer, “ if vanity increases with age, I always fear whither it will lead a man.”—The remark proved ominous

made in the second edition of the *Essay concerning Human Understanding* must be attributed.‡

As soon as the publick tranquillity was settled in his native country, Mr. Molyneux returned home : But before he left Chester, he had the misfortune to lose his lady, who died shortly after she had brought him a son, which was his only child. In the year 1692, upon the convening a new parliament, he was chosen one of the representatives of the city of Dublin; and in the next parliament, in 1695, he sat as representative of the University; which learned body, before the close of the first session, conferred upon him the Degree of Doctor of Laws. As he had the warmest affection for the honour and interest of his country, so in Parliament, he was zealous for promoting their linen manufactory, which was much encouraged by Queen Mary : but with singular ardour he espoused the cause of their woollen manufactory, when he conceived it to be oppressed by the English government ; and as soon as that affair came to a crisis, he boldly drew his pen in defence of his country's independency. The piece which he published, upon this occasion, was entitled, “ The Case of Ireland stated, in relation to its being bound by Acts of Parliament made in England ;” and it contains the substance of all that can be said upon this very interesting subject. It made its appearance in the beginning of the year 1698.|| and as the author was sensible, that he had undertaken a very nice point, so he was of opinion that he had treated it with such caution and submis-

sion as that it could not justly give any offence ; insomuch that he not only put his name to it, but, by the advice of some of his friends, presumed to dedicate it to the King. And yet, notwithstanding all this care on his part, a complaint was made of his book to the House of Commons, who thereupon thought fit to address his Majesty, asserting the dependency and subordination of Ireland to the kingdom of England.

Mr. Molyneux had given Mr. Locke a hint of his thoughts upon this subject, before his work was quite ready for the press, and had desired his sentiments upon the fundamental principle on which his argument was grounded ; but that excellent friend intimating that the business was of too large extent for the subject of a letter, proposed to talk the matter over with him in England, and urged, besides, many other motives to induce him to comply with his request. In consequence of this pressing invitation, our Author, who had long formed a design of paying a visit to a man, whom he held in such great veneration, and whom he had never yet seen, determined to cross the water once more, notwithstanding the infirm state of his health ; and accordingly he arrived in England, in the summer of the year 1698, when he had the inexpressible satisfaction of spending five weeks with his friend ; which he reckoned the happiest scene of his whole life. Mr. Locke was equally gratified with this interview ; and when he parted with his friend, it was (he tells us) with all the hopes and promises to himself of seeing him

‡ See Locke's familiar letters, *passim*.—In particular, the whole chapter of Identity and Diversity was added, at the instance of our Author.—See Locke's letter of the 2d. of August, 1693.—Locke's Works, Vol. III. Fol. Edit. 1727.

|| A second edition, with the Author's corrections, was printed in 1720. 8vo.

nous in the case of Mr. Toland, whose vanity was far from decreasing, as he advanced in age; and whither it led him, we shall see hereafter. In the mean time, his conduct in Ireland was so void

him again, and enjoying him longer in the next spring; at which time, Mr. Molyneux proposed to repeat his visit. But these mutual expectations were unhappily defeated by the death of our Author, who, shortly after his return to Ireland, was seized with a severe fit of the stone, (a disorder to which he had long been subject) and a blood-vessel bursting, in the paroxysms of that cruel disease, he expired on the 11th of October, 1698.—During his last illness, he spoke several times with great respect of Mr. Locke; and in his last Will he wrote the following clause with his own hand: ‘I give and bequeath to my excellent friend John Locke, Esq; Author of the Essay concerning Human Understanding, the sum of five pounds to buy him a ring, in memory of the value and esteem I had for him.’—His death was a very great affliction to Mr. Locke, who had a just esteem for his virtue and excellent endowments, and had promised himself the highest satisfaction from the continuance and improvement of their acquaintance. In a letter to the brother of his deceased friend, he laments his loss in the most affectionate and pathetick terms; and the tears which he shed upon this occasion will for ever embalm the memory of Mr. Molyneux.

For some time before he died, our Author made it his chief busines to superintend the education of his only son, SAMUEL MOLYNEUX, who, as we have observed, was born at Chester, in the year 1689. The plan which he adopted was that laid down by Mr. Locke in his treatise on education; and as he propos'd to adhere to it with the greatest exactness, he occasionally communicated an account of his son's progress to the illustrious author, who, in return, favoured him with his advice in several particulars. Having the unspeakable comfort to ob-

serve, that his care was well bestowed, he continued it without intermission, till his death; when the young gentleman was left to the protection of his uncle. Dr. Thomas Molyneux, an eminent physician at Dublin, and a friend and correspondent of Mr. Locke; who determined to execute the trust reposed in him, with all possible regard to his brother's memory, and the benefit of his chil'd.—In consequence of these uncommon advantages, Mr. Samuel Molyneux became one of the politest and most accomplished gentlemen of his age; and being appointed Secretary to his late Majesty, when Prince of Wales, he took up his residence at Kew, near Richmond. He was posseſſed of an affluent fortune, and Astronomy being his favourite study, he projected many schemes for the advancement of that noble science. In particular, he applied himself to find out a convenient method for making the specula of Sir Isaac Newton's reflecting telescope; in which his principal design was to reduce the method of making these instruments to some degree of certainty and ease, in order that the difficulty in constructing them, and the danger in miscarrying might no longer discourage any workman from attempting to make them for publick sale. Accordingly, with the assistance of Mr. Bradley, the Savilian Professor of Astronomy at Oxford, he succeeded so well, that the whole proceſſ being communicated to a ſkilful optician, and a mathematical instrument-maker, in London, the conſtruction of these telescopes was afterwards executed with great readiness and exactness; and Mr. Molyneux preſented one of his own making to his Majesty John the Fifth, King of Portugal.

This zeal for the improvement of his favourite ſcience, by perfecting the methods of making telescopes, induced

void of propriety, that it not only raised against him the clamours of all parties, and disgusted his best friends in that country, but induced Mr. Locke to renounce all regard for him, and almost to disclaim the little countenance he had given him, in his letter to Mr. Molyneux. Nor did the matter end here : For Mr. Peter Brown, a Senior Fellow of Trinity College, in Dublin, (afterwards Bishop of Cork) having published a reply to his Treatise, under the curious title of “ A Letter, in Answer to a Book, entitled, Christianity not Mysterious, as also to all those who set up for Reason and Evidence in Opposition to Revelation and Mystery ;” (d) this production, we are told, contributed very much to inflame the people against Mr. Toland ; whom the author, in the abundance of his zeal, had represented as “ a most inveterate enemy to all religion, a knight errant, one who openly affected to be the head of a sect, and designed to be as famous an impostor as Mahomet.” — This was no mean specimen of Mr. Peter Brown’s skill in the art of controversy ; but lest this should be insufficient, he vehemently solicited the aid of the civil Magistrate, and was for delivering up Mr. Toland, without scruple, to secular punishment.—In consequence of this clamour, the Grand Jury were prevailed upon to present our Author, in imitation of the example that had been set them by the Jurors of Middlesex ; and, to give him the finishing stroke, the Parliament fell upon his book, voted it to be burnt by the common hangman, and ordered the author to be taken into custody of the Serjeant at Arms, and to be prosecuted by the Attorney-General (e).

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induced our ingenious Astronomer not only to collect and consider what had been written and practised by others, but also to procure a most complete apparatus, for the purpose of making many new experiments. But in the midst of these studies and designs, he was appointed a Lord Commissioner of the Admiralty ; by which means he became so much engaged in public affairs, that he had not leisure to pursue his inquiries. He therefore gave his papers to Dr. Smith, Professor of Astronomy at Cambridge ; whom he likewise invited to make use of his house, and his apparatus of instruments, in order to finish what he had left imperfect : But his death, which happened soon after, precluded the Professor from the benefit of this invitation ; whereupon, supplying what was unfinished by our ingenious and honourable Author from Mr. Huygens and others, he published the

whole in his “ Complete Treatise of Opticks. — Mr. Molyneux married the Lady Elizabeth, sister to the Earl of Essex ; but had no issue by her. — Biograph. Britan. First Edit. — Familiar Letters between Mr. Locke and several of Friends. — New and Gen. Biog. Dict.

(d) The same learned writer, having, as it is supposed, taken great offence at people’s drinking to the memory of King William, published a pamphlet against drinking to the memory of any person, as being a profanation of the Lord’s Supper ; which opinion he defended, from the press, and the pulpit, with so much earnestness, that, at last, he was driven to condemn drinking any healths at all.—The Life of Mr. Toland, &c. P. 20.

(e) Familiar Letters between Locke and Molyneux.

The famous Dr. South was, upon this occasion, so lost to all sense of decency

The storm of persecution having risen to this height, Mr. Toland thought fit to fly to England ; and immediately upon his arrival in London, he published an account of the treatment he had received in Ireland, under the title of “ An Apology for Mr. Toland, in a Letter from himself to a Member of the House of Commons in Ireland ; written the day before his Book was resolved to be burnt by the Committee of Religion : To which is prefixed a Narrative containing the occasion of the said Letter.”—This, at least, was turning the curiosity of the publick to the account of our Author, whose fortune had been reduced to the lowest ebb, before he escaped from Ireland (f).

In the year 1698, Mr. Toland engaged, as a Political Pamphleteer (g), in the dispute which had taken place, after the peace of Ryswick, concerning the number of forces to be kept on foot for the quiet and security of the nation ; and about the same time, he was employed in writing “ The Life of John Milton ;” which was first prefixed to a collection of the Prose Works of that imitable Author, then preparing for the press, in three volumes, folio ; and was afterwards printed separately, in octavo. In this work, when he came to speak of Milton’s *Iconoclastes*, he not only gave an account of that performance, (as his plan required him to do) but he thought fit likewise to enter into the controversy that had been lately carried on with great vehemence concerning the author of *Icon Basilike*, and to sum up and enforce the arguments of those who opposed the generally received opinion, which had ascribed that work to King Charles the First. This digression, likewise, he closed with an observation, of a suspicious nature, which being censured by Mr. Blackall, (then Chaplain to the King, afterwards Bishop of Exeter) in a Sermon preached before

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decency and duty, as to compliment the Archbishop of Dublin upon this conduct of the Irish Parliament, in the dedication of the third volume of his Sermons, printed in 1698.—It must be confessed, however, that in this he consulted the uniformity of his own character, as an intolerant Priest.

(f) ‘Mr. Toland,’ says Mr. Molynieux, in a letter to Mr. Locke, ‘is, at last, driven out of our kingdom. The poor gentleman, by his imprudent management, had raised such an universal outcry, that ’twas even dangerous for a man to have been known once to converse with him. This made all wary men of reputation decline seeing him; insomuch that at last he wanted a meal’s-meat (as I am

told) and none would admit him to their tables. The little flock of money which he brought into this country being exhausted, he fell to borrowing from any one that would lend him half a crown, and (as I am informed) run in debt for his wigs, cloaths, and lodging.—Familiar Letters between Mr. Locke and several of his friends.

(g) He had once before signalized himself in a similiar way, by translating from the Italian “ A Discourse upon Coins by Signor Bernardo Davanzati, a gentleman of Florence,” and publishing it, in the year 1696; at a time when the clipping of money was become a national grievance, and several methods were proposed to remedy that evil.—*Life of Toland, &c.* P. 16.

the House of Commons, as designedly affecting the credit of the books of the New Testament, our Author thought fit to vindicate himself from this imputation, in a pamphlet, entitled, “Amyntor: Or, A Defence of Milton’s Life. Containing, 1. A general Apology for all writings of that Kind. 2. A Catalogue of Books attributed in the primitive times to JESUS CHRIST, his Apostles, and other eminent persons: with several important remarks and observations relating to the Canon of Scripture. 3. A compleat History of the Book, entitled, *Icon Baflike*, proving Dr. Gauden, and not King Charles the First, to be the author of it.”—In this piece, Mr. Toland not only declared, that in the passage which had given such offence to Mr. Blackall, he did not mean the books of the New Testament; but he specified the writings to which he alluded (*b*). At the same time, however, he manifestly endeavoured, by various suggestions, to render the authority of the present canon of scripture suspected and precarious; whereupon several ingenious and learned Divines thought it necessary to answer this part of his performance; which they did in a very triumphant manner (*i*).

The same year (1699) the Duke of Newcastle, one of our Author’s patrons and benefactors, having communicated to him a manuscript containing some “Memoirs of Denzil Lord Hollis, Baron of Ifield in Sussex, from the year 1641 to 1648,” he prefixed a preface, and published it, with a dedication to his Grace. In the following year, upon the encouragement of Mr. Robert Harley, (afterwards Earl of Oxford) he reprinted “Harrington’s *Oceana*,” with some other pieces of that ingenious Author; to which he prefixed an account of his life.

About the same time, he employed his pen, with great freedom, upon several political topicks which engaged the publick attention; and, in the year 1701, being informed that the Lower House of Convocation had appointed a Committee to examine such books as had been lately published against the Christian religion, or the established Church of England, and that his “Christianity not Mysterious,” and his “Amyntor,” were under the consideration of that Committee; he wrote two Letters to the Prolocutor, offering to give such satisfaction as should induce them to stop their proceedings, and desiring to be heard in his own defence, before they passed a censure on his writings. But without paying any regard to this application, the Committee extracted five propositions out of the former Treatise, and resolved, That, in their judgment, the said book contained pernicious principles, of dangerous consequence to the Christian religion; that it tended, and (as they conceived) was written on a design, to subvert the fundamental

(*b*) See the Life of Bishop Blackall in the eighth volume of this work.

(*i*) See the Life of Dr. Clarke, in this volume.—Leland’s View of the

Deistical Writers, Vol. I. Lett. 4.

—Mosheim’s Ecclesiastical History, translated by Maclaine. Vol. IV. P. 248. Octavo Edit. 1768.

mental articles of the Christian faith ; and that the propositions extracted from it, together with divers others of the same nature, were pernicious, dangerous, scandalous, and destructive of Christianity. This representation was sent to the Upper House, which likewise appointed a Committee to examine Mr. Toland's book, and upon receiving their report, unanimously determined to proceed (as far as they legally might) against the work and the author ; but having taken the opinions of some able lawyers upon the point, they were obliged to declare, that they did not find, how, without a licence from the King (which they had not yet received) they could have sufficient authority to censure judicially any such books.—This declaration of the Bishops gave occasion to several pamphlets on the subject ; and our Author finding himself ill used in some of those that were written in favour of the Lower House, thought fit to publish a Piece, entitled, “ *Vindicius Liberius : Or, Mr. Toland's Defence of himself, against the Lower House of Convocation and others;* ” wherein he explained and corrected some of the exceptionable passages of his book, and, giving way to the impulse of his vanity, presented the publick with a full and clear account of his principles relating to Church and State.

Whilst this affair was depending in Convocation, another event took place, which Mr. Toland, who never willingly omitted any opportunity of rendering himself conspicuous, endeavoured to turn to his own advantage. This was the passing of an Act of Parliament, in June 1701, for settling the Crown, after the decease of King William and the Princess Anne, and for default of their issue, upon the Princess Sophia, Electress and Duchess Dowager of Hanover, and the heirs of her body, being Protestants ; immediately whereupon, our Author published a Treatise, entitled, “ *Anglia Libera : Or, The Limitation and Succession of the Crown of England explained and asserted ;* ” the plan of which he thus describes, in his Epistle Dedicatory to the Duke of Newcastle :—“ *The new Limitations of the Crown,* ” says he, “ are the subject of the following Discourse, which is written, First, to convince our own people of their future safety against Popery and Arbitrary Power : Secondly, to shew all persons both at home and abroad, that the proceedings of the Parliament on this occasion are agreeable to the principles of justice and the ends of all good government, as well as according to the constant practice of this kingdom : And, Thirdly, to acquaint the Houle of Hanover with the true nature of their title, and the frame of that government to which they are like to succeed.”—Such was the design of his performance ; and to give his intended services on the last head the better chance of success, Mr. Toland, whose modesty never stood in the way of his fortune, attended the Earl of Macclesfield, who was appointed to carry the Act of Succession to Hanover, and there presented his book to the Princess Sophia.

Sophia. His Lordship was pleased to recommend him particularly to her Electoral Highness, and he met with a very gracious reception. He was the first who had the honour of kissing her hand, on account of the Act; and, upon his departure from their Court, the Electress Dowager and the Elector presented him with several gold medals, as a princely acknowledgement for his book. Her Highness likewise condescended to give him the pictures of Herself, the Elector, the young Prince, and of her Majesty the Queen of Prussia, done in oil colours.—The Earl of Macclesfield, in his return, waited upon the King at Loo, to give his Majesty an account of his embassy; and at the same time he presented Mr. Toland to kiss his Majesty's hand (*k*).

Soon after his arrival in England, our Author returned to his old employment of political writing, which he continued occasionally, 'till the death of King William; when he paid another visit to the Courts of Hanover and Berlin, where he was very graciously received. As he made the longest stay at Berlin, so he had the honour of being frequently admitted to the conversation of the Queen; who took a pleasure in asking him questions, and in hearing his paradoxical opinions. This gave him occasion to write some pieces, which he presented to her Majesty; and after his return to England, he published, in 1704, some "Philosophical Letters," three of which were inscribed to SERENA, that is, the Queen of Prussia; who, he assures us, was pleased to ask him his opinion concerning the subjects of them (*l*).

About the same time he published a translation of "The Life of Æsop," from the French of Mr. De Meziriac, which was then a very scarce book; (*m*) and in the year 1705, before the election of the new Parliament, he published another political piece,

(*k*) Before our Author left the continent, he made an excursion to the Court of Berlin, where he held a remarkable conference with M. Beaufobre, in the presence of the Queen of Prussia, concerning the Authenticity of the Holy Scriptures; an account of which was communicated by his learned antagonist to the authors of the Bibliothèque Germanique, who printed it in that Journal.—This account was very much in favour of Beaufobre.—We are assured, however, that Mr. Toland made but a despicable figure in the debate.—See Maclaine's Translation of Mosheim's Ecclesiastical History, Vol. IV. P. 248. 8vo Edit.

(*l*) The subjects of these "Letters to Serena" were, 1. The

"Origin and Force of Prejudices,
" 2. The History of the Soul's Immortality among the Heathens.
" 3. The Origin of Idolatry, and
" Reasons of Heathenism."—Some other Pieces were annexed.

(*m*) It was prefixed to "The Fables of Æsop: with the moral Reflections of M. Baudois, translated from the French;" and it professed to prove by unquestionable authorities, that Æsop was an ingenious, eloquent, and comely person, a Courtier and Philosopher; contrary to the fabulous relation of the Monk Planudes, who makes him stupid, stammering, a buffoon, and monstrously deformed.

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piece, by the direction of Mr. Harley, then Secretary of State, whose patronage he had obtained, and by whom he was occasionally employed in various services. He likewise proceeded to publish several other pamphlets; amongst which was one, entitled, "The Elector Palatine's Declaration in Favour of his Protestant Subjects: to which is prefixed An impartial Account of the Causes of those Innovations and Grievances about Religion, which are so happily redressed by his Electoral Highness." This he published, at the request of the Elector's Minister, with whom he was intimately acquainted, and who being informed of his intention to visit Germany, encouraged him to wait upon his Master. Accordingly, in the year 1707, Mr. Toland, after a short stay at Berlin and Hanover, proceeded to Dusseldorf, where he was very graciously received by his Electoral Highness, who presented him with a golden chain and medal, and a purse of a hundred ducats. From thence he travelled to Vienna, and to Prague in Bohemia, where he stayed, till his money was so far exhausted, that it was with great difficulty he got back to Holland.

During his residence in this country, he published at the Hague, in 1709, a small volume, containing two Latin Dissertations; the first entitled, "Adeifidæmon, sive Titus Livius a Superstitione vindicatus," &c.; the second, "Origines Judaicæ: sive, Strabonis de Moysi et Religione Judaica Historia, breviter illustrata."—In the former of these Dissertations, to which he prefixed an Epistle Dedicatory to Anthony Collins, Esq; (n) he not only endeavours to vindicate the Roman Historian from the imputation of superstition and credulity, but maintains that Superstition is no less destructive to a State than Atheism; and in the latter, he seems inclined to prefer Strabo's account of Moses and the Jewish religion to the testimony of the Jews themselves. (o)—He likewise published some other occasional pieces, before he left Holland; and having the good fortune to get himself introduced to Prince Eugene of Savoy, he had reason to applaud the generosity of that illustrious person.

In the latter end of the year 1710, our Author returned to England, where he found Mr. Harley (now Earl of Oxford, and Lord Treasurer) still his friend; and by the liberality of this patron, he was enabled to take a country house at Epsom in Surry; a situation with which he was so greatly delighted, that he thought fit to publish a description of it, in a pamphlet, entitled, "The Description

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(n) He had dedicated one of his former productions to the same gentleman, whose friendship he courted with great assiduity, but to little purpose.—Biograph. Britan.

(o) These Dissertations of Mr. Toland were answered by M. La Faye, Minister at Utrecht, in a

book, entitled, "Defensio Religionis, nec non Mosis et Gentis Judaicæ contra duas Dissertationes Jo. Tolandi, &c., and also by M. Benoist, Minister at Delft.—Life of Toland, P. 64.—Leland's View of Deistical Writers, Vol. I. P. 79.

"tion of Epsom, with the Humours and Politicks of that Place."—He did not, however, continue long in the favour of Lord Oxford; and when he had lost the friendship of that Minister, we find him, in the year 1712, writing several pamphlets on the side of the Opposition. He continued this practice, with great assiduity, and various success, 'till the Accession of King George the First; soon after which event, he seems to have quitted politicks, and to have applied himself chiefly to literary and theological inquiries.

The fruits of this application soon began to make their appearance. For, in the year 1718, Mr. Toland drew up "A Specimen of the Critical History of the Celtic Religion and Learning: containing an Account of the *Druuids*, or the Priests and Judges; of the *Vaids*, or the Diviners and Physicians; and of the *Bards*, or the Poets and Heralds of the ancient Gauls, Britons, Irish, and Scots;" which he addressed, in Three Letters, to Lord Molesworth (*p*). The same year, likewise, he published a treatise, entitled, "Nazarenus: Or, Jewish, Gentile, and Mahometan Christianity. Containing, the History of the antient Gospel of Barnabas, and the modern Gospel of the Mahometans, attributed to the same Apostle: this last Gospel being now first made known among Christians. Also, the Original Plan of Christianity occasionally explained in the History of the Nazarenes," &c. (*q*). "This very odd book," says the learned Dr. Leland, "was well answered by Mr. (afterwards Dr.) Mansfield, in his *Remarks upon Nazarenus*." It was likewise animadverted upon by some other learned Divines (*r*).

At this time, our Author was very much reduced in his fortunes, being chiefly supported by the precarious bounty of his friends; the deficiencies of which he endeavoured to supply by his pen. It seems to have been principally with this view, that he continued to publish occasional pamphlets, till the year 1720; when meeting with a friend among the Directors of the South Sea Scheme, he entertained the most sanguine hopes of securing a decent

(*p*) These Letters are inserted in the Collection of Mr. Toland's Pieces, in two volumes, 8vo. 1726.

(*q*) The Original Plan of CHRISTIANITY, according to Mr. Toland, was this: That the Jews, though associating with the converted Gentiles, and acknowledging them for brethren, were still to observe their own Law throughout all generations; and that the Gentiles, who became so far Jews as to acknowledge One GOD, were not however to observe the Jewish Law; but that both of them were to be for

ever after united into one body or fellowship, in that part of Christianity particularly, which, better than all the preparative purgations of the Philosophers, requires the fanthification of the Spirit, and the renovation of the inward man; and wherein alone the Jew and the Gentile, the Civilized and the Barbarian, the Freeman and the Bond-slave, are all one in Christ, however otherwise differing in their circumstances.—Life of Toland, &c. P. 71.

(*r*) See Leland's View of Deistical Writers, Vol. I. P. 81; and Mosheim's Eccl. Hist. Vol. IV. P. 248.

cent provision for the remainder of his days: But these hopes being suddenly blasted, he was thrown back to his usual resources. The same year, therefore, he printed a profane Latin Tract, entitled, “Pantheisticon, five Formulae celebranda Sodalitatis Socratice;” (*f*) the design of which was to draw a picture of the morals and principles of the *Pantheists*, (*t*) under the fictitious description of a *Socratical Society*. For this purpose, there is a Sort of Liturgy read by the President, who officiates as a Priest, and who is answered by the Assembly, in suitable Responses. The President recommends to the Members of the Society the love of truth, liberty, and health, and exhorts them to be cheerful, temperate, and free from superstition; and in their answers, they promise to conform themselves to his injunctions and exhortations. He likewise reads to them as Lessons, certain select passages out of *Cicero* and *Seneca*; and sometimes they sing all together some verses out of the ancient Poets, suitable to their maxims.—The form of this precious composition, which was regularly divided, and printed both in red and black, naturally leads us to suppose, that it was written in derision of some Christian Liturgies; and the “pious Author” (*u*) himself seems to have been sensible that he had carried the matter somewhat too far; for he got it printed secretly, at his own charge, and took off but a few copies, which he distributed with a view of receiving presents for them (*x*).

Soon after the appearance of this piece, Mr. Toland published a book, entitled, “Tetradymus: containing, 1. *Hodegus*; or the Pillar of Cloud and Fire, that guided the Israelites in the Wilderness, not miraculous (*o*). 2. *Clidophorus*; or of the Exoteric

(*f*) The title at length runs thus:
“Pantheisticon: five Formulae celebrae Sodalitatis Socratice, in tres Particulas divisa; quæ Pantheistarum, five Sodalium, continent, 1. Mores et Axiomata: 2. Numen et Philosophiam: 3. Libertatem, et non fallentem Legem neque fallendam. Præmittitur de antiquis et novis Eruditiorum Sodalitatibus, ut et de Universo infinito et æterno, Diatriba. Subjicitur, de duplice Pantheistarum Philosophia seduenda, ac de Viri optimi et ornatissimi Idea, Dissertationcula. Cosmopolis, M.DCC.XX.”

(*t*) The name sufficiently shews the principles of these Philosopher; whose enormous system confounds God with the Universe, represents them as one and the same Being, and supposes only one Substance from

whence all things proceed, and into which they all return. — See Mosheim's Eccle. Hist. translated by Maclaine, Vol. IV. P. 254. 8vo edit.

(*u*) See The Divine Legation of Moses, Book III. Sect. 6. P. 461. Edit. 1738.

(*x*) Life of Mr. Toland, P. 78.—Mosheim's Eccle. Hist. Vol. IV. P. 255.

(*y*) This Dissertation was answered in a Pamphlet called “Hodegus confutus: Or a plain Demonstration that the Pillar of Cloud and Fire, that guided the Israelites in the Wilderness, was not a Fire of human Preparation, but the most miraculous Presence of God: 1721.”—Another Writer likewise replied to it, in a Discourse inserted in the Bibliotheca Literaria, &c. 1723.—Life of Toland, P. 79.

"teric and Esoteric Philosophy ; that is, of the External and Internal Doctrine of the Ancients. 3. *Hypatia* ; or the History of a most accomplished Lady, who was torn to pieces by the Clergy of Alexandria. 4. *Mangoneutes* : being a Defence of *Nazarenus*, against Dr. Mangey, and others." (z)—In the following year (1721) our Author committed to the Press a Collection of Letters, which appeared under the title of " Letters from the Right Honourable the late Earl of Shaftesbury to Robert Molesworth, Esq; now Lord Viscount of that Name. With two Letters written by the late Sir John Cropley. To which is prefixed a large Introduction by the Editor."—These Letters, which turn chiefly upon two points, the love of one's country, and the choice of a wife, were communicated to him by his friend Lord Molesworth ; and in the introduction he gives a particular, but inaccurate, account of Lord Shaftesbury's principles and conduct with respect to publick affairs.

During the last four years, Mr. Toland had lived chiefly at Putney, for the benefit of the country air, his health being in a declining state ; but he commonly spent the greatest part of the winter in London, where, in December, 1721, he found himself so ill, that, at the instance of Lord Molesworth, he reluctantly sent for a physician, who soon made him a great deal worse ; insomuch that it was with difficulty he got back to his lodgings at Putney. Here he continued so ill as to be wholly confined to his chamber till the end of January, when he began to entertain some hopes of a recovery ; and being confident that the ignorance of his physician had reduced him to his present situation, he employed his intervals of ease in composing a Dissertation to shew the uncertainty of Physick, and the danger of trusting our lives to those who practise it (a). He likewise began a political piece, intended to serve a present purpose, but he did not live to finish it ; for in the latter end of February, he relapsed into all his former dangerous symptoms, and on the 11th of March, 1721—2, he expired.—Through-

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(z) This last Tract was addressed to the Bishop of London, Dr. Mangey being his Lordship's Chaplain ; and in the conclusion of his epistle dedicatory, our Author having given an account of his own conduct and sentiments, solemnly professes to his Lordship, That the Religion taught by Jesus Christ and his Apostles, (but not as since corrupted by the subtractions, additions, or other alterations of any particular man or company of men) was that which he infinitely preferred before all others. " I do over and over again," says he, " repeat Christ and his Apostles, exclusive of either Oral Tradition,

' or the determinations of Synods : adding, what I declared before to the world, that religion, as it came out of their hands, was no less plain and pure, than useful and instructive ; and that, as being the business of every man, it was equally understood by every body. For Christ did not institute one religion for the Learned, and another for the Vulgar.'—Life of Mr. Toland, P. 83.

(a) It is inserted in the Collection of his Pieces, Vol. II. under the title of " Physick without Physicians."

out the whole course of his sickness, he is said to have behaved with a true philosophical patience ; and we are told, that he looked upon death without the least perturbation of mind ; bidding farewell to those about him, and telling them, *He was going to sleep* (*b*). A few days before he died, he composed the following Epitaph, for himself :

H. S. E.
JOANNES TOLANDUS,
Qui, in Hibernia prope Deriam natus,
In Scotia & Hibernia studuit,
Quod Oxonii quoque fecit adolescens ;
Atque Germania plus semel petita,
Virilem circa Londinum transegit ætatem.
Omnium Literarum excultor,
Ac Linguarum plus decem sciens.
Veritatis propugnator,
Libertatis assertor :
Nullius autem Sectator aut Cliens,
Nec minis, nec malis est inflexus,
Quin, quam elegit, viam perageret ;
Utili honestum anteferens.
Spiritus cum aethereo patre,
A quo prodiit olim, conjungitur :
Corpus item, naturæ cedens,
In materno gremio reponitur.
Ipse vero æternum est resurrecturus,
At idem futurus TOLANDUS nunquam.
Natus Nov. 30.
Cetera ex Scriptis pete.

MR. TOLAND was a man of abilities, and of extensive learning (*c*), both which he employed in a way that did him but little honour. He arrived by degrees at the summit of infidelity ; and yet, on various accounts, he may pass for one of the most harmless writers against the Christian religion. It seems to be allowed, on all hands, that his egregious vanity and arrogance misled and confounded him ; and in other respects, his character was far from being a desirable one ; for neither were his morals pure, nor his manners amiable. Even Mr. Des Maizeaux (the Editor of his Posthumous Works, with Memoirs of his Life and Writings) observes, that he might have employed his

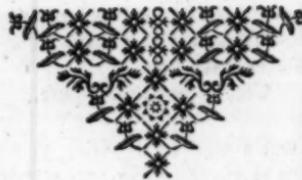
(*b*) Life of Mr. Toland, P. 88.

(*c*) ‘It must, nevertheless, be acknowledged,’ says a competent judge, ‘that this learning lay quite indigested in his head, and that the

use he made of it in his works was equally injudicious and impudent.’ — Maclaine’s translation of Mo-sheim’s Eccl. Hist. Vol. IV. P. 248.

his talents much better than he did; but that he had the misfortune to fall into an idle and indiscreet way, which he indulged to his death, notwithstanding the repeated advices and remonstrances of his best friends. "It were to be wished," continues this Biographer, "he had considered that wit and learning don't go a great way to make one esteemed and respected in the world, if they are not attended with those social virtues, which are the ornaments as well as the duties of every man."

Mr. Toland's Posthumous Works, in two volumes octavo, with Memoirs of his Life and Writings prefixed, by Mr. Des Maizeaux, were published in the year 1726, and republished in 1747.



THE

The Life of HENRY GROVE.

HENRY GROVE, a learned Divine, and an eminent Tutor amongst the Protestant Dissenters, was born, in the year 1683, at Taunton, in Somersetshire; being descended, both by his father and mother, from families of considerable repute and antiquity; and which, for several generations, had been distinguished by their steady attachment to religious liberty and the rights of conscience (*a*).

The piety and discretion of his parents laid the foundation of his religious education; and being sent to the grammar school, his quickness of apprehension and love of literature enabled him to make so good a progress in classical learning, that, at the age of fourteen, he was thought sufficiently prepared for the Academy. Accordingly he entered upon a course of academical learning, under the Reverend Mr. Warren, of Taunton; (*b*) and when he had completed it, he removed to London, where he prosecuted his studies, under the tuition of the Reverend Mr. Thomas Rowe, to whom he was nearly related.

Amongst other advantages which this situation afforded, Mr. Grove was much pleased with the opportunity he now enjoyed of hearing the most celebrated Divines of the Establishment, as well as amongst the Dissenters; and he did not fail to improve it, to

(*a*) They were the Groves of Wiltshire, and the Rowes of Devon.—Preface to Mr. Grove's Posthumous Works, in four Vols. 8vo.

(*b*) This gentleman was for many years at the Head of a flourishing Academy. Though bred himself in the Old Logick and Philosophy, and little acquainted with the improvements of the New, yet he encouraged his pupils in a freedom of inquiry, and in reading those books which would better gratify a love of truth and knowledge, even when they differed widely from those writers on which he had formed his own sentiments. Here therefore Mr. Grove read Locke and Le Clerc,

and thus improved a judgment naturally penetrating and exact, while Burgersdicius or De-rodon were the Lecturers in form, and acquainted himself with the strong reasonings, and excellent morality of Cumberland, while Enstachius was the public guide in Ethics. Mr. Warren, who was reckoned among the Moderate Divines, encouraged the free and critical study of the Scriptures, as the best System of Theology, which are indeed the only proper system, being of unquestionable truth, and Divine authority, and the standard by which all others are to be tried.—Preface, P. 14.

the utmost. Here likewise he became acquainted with many persons of distinguished merit; and particularly, he contracted a friendship with the pious and ingenious Dr. Watts (*c*), which continued with great mutual esteem till his death, notwithstanding

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(*c*) ISAAC WATTS was born at Southampton, in the year 1674. His parents were persons of eminent piety; and their conscientious attachment to what they esteemed the cause of true religion, had exposed them to considerable sufferings, during the persecution of the Protestant Dissenters, in the reign of Charles the Second. The promising disposition of their son discovered itself, at a very early age; and being placed under the care of a Clergyman of the established Church, he made a rapid progress in the Latin and Greek languages. In the year 1690, he was sent to London for Academical education, under the tuition of the Rev. Mr. Thomas Rowe; and during his residence in this seminary of learning, his behaviour was not on, ^{any} ~~any~~ in the highest degree, but so exemplary, that his tutor often proposed him as a pattern to his other pupils for their imitation. When he had finished his course of studies at the Academy, he returned to his father's house, where he spent two years more in preparing himself for the work of the Ministry, to which he was determined to devote his life, and the great importance of which he had maturely considered. In 1696, he was engaged as a private tutor to the son of Sir John Hertopp, Bart. at Stoke Newington, in whose family he continued four years; and by the manner in which he discharged his trust, he laid the foundation of that intimate friendship with his worthy pupil, which subsisted till his death.—This connexion, however, did not divert his attention from such studies as he thought necessary to qualify him for a due discharge of the Ministerial office; which was the great object he had in view. He still continued to apply himself to the diligent perusal of the Holy Scriptures, which he

read in the original languages; and he had recourse to the best commentators, both critical and practical.

He made his first appearance in the pulpit, in the year 1698; and having officiated for three years as an assistant to the Rev. Dr. Isaac Chauncy, Minister of the Congregation of Protestant Dissenters, in Berry-street, London, he succeeded him in his Pastoral Charge. But his publick labours, which met with general acceptance, were soon interrupted by a painful and alarming illness, from which he recovered by slow degrees; whereupon it was thought necessary to provide him with a stated Assistant. His health remained very fluctuating and tender for some years: but as his strength increased, he renewed his diligence in fulfilling his Ministry; which he exercised with great approbation and success, and without any considerable interruption, till the year 1712, when he was visited with a violent fever, which broke his constitution, and left a weakness upon his nerves, which continued with him, in some measure, to his dying day. It was not till October 1726, that he was able to return to his publick Ministry; and in the mean time, his Assistant, the Rev. Mr. Samuel Price, was, at his desire, and upon his recommendation, chosen by the Church to be Joint-Pastor with him.—But though this long interval of sickness was, on some accounts, a very melancholy season, yet in one respect it became the happiest era of his life, as it was the occasion of introducing him into the family of Sir Thomas Abney, an Alderman of London, who, on a principle of the most generous friendship and compassion, took him in a very languishing state of health, to his own house; where, from that moment to the day of his death,

ing the diversity of their sentiments on several points warmly controverted amongst Divines. At the same time, he diligently attended the instructions of his worthy tutor; and it was now that he applied himself to the study of the Hebrew language; in which, though his knowledge was not such as to rank him among the great critics, yet it was sufficient to qualify him for reading the Old Testament with pleasure in the original, and for judging of the strength of critical reasonings upon it.

Having spent about two years in London, Mr. Grove returned into the country, and began to preach with great reputation. His easy and unaffected elocution engaged the attention of his hearers, and the amiable light in which he represented the Christian religion, together with that strain of exalted devotion which ran through his sermons, excited their admiration and esteem. There appears also, even in his first discourses, a larger stock of well-directed learning than could be expected at the age of two and twenty.

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death, he was abundantly supplied with all that could minister either to the convenience or comfort of his life; experiencing, in numberless instances, the most tender and affectionate care from Lady Abney, who survived her husband many years, and continued her kindness to the last.

In this situation, our worthy Pastor gave himself up to the proper duties of his profession, so far as the infirm state of his health would allow; and though his Ministerial labours were frequently interrupted by sickness, yet was he not, even in those intervals, wholly laid aside from his usefulness. For not only was his exemplary patience and resignation to the will of God very instructive, but some of the finest and most useful productions of his pen owe their birth to those seasons of constrained retirement.—In the mean time, his reputation, as a Scholar and a Divine, being established by his numerous publications, the Universities of Edinburgh and Aberdeen thought fit to confer upon him the degree of Doctor in Divinity; which they did, in a most respectful manner, and without his previous knowledge.

The tenderness of Dr. Watts's constitution hardly permitted his friends to flatter themselves with

the hopes of a long enjoyment of his valuable services; but by the blessing of Providence, his life was extended far beyond their expectations. His last sickness was rather a decay of nature, worn out with age and infirmity, than any particular distemper. It was therefore of no short continuance; but he endured it with the greatest patience and submission, till the welcome hour arrived, when all his labours and sufferings were closed in peace. He died, on the 25th of November, 1748, in the seventy-fifth year of his age.

It was Dr. Watts's desire, that his Character might stand in the world merely as it would appear in his works; which are, as it were, a transcript of his heart and life. His writings are numerous and well-known; and many of them will, no doubt, remain, and be long regarded, as the most durable monuments of his superior talents, and his exalted piety. 'It may be questioned,' says one of his Biographers, 'whether any Author before him ever appeared with equal reputation on such a variety of subjects both in Prose and Verse as he did. As a Philosopher, his writings are in universal esteem; and as a Poet, his Version of David's Psalms, adapted to the language of

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Upon the death of Mr. Warren, in the year 1706, our young Divine was unanimously chosen, by a great number of Ministers assembled for that purpose, to succeed, with two other gentlemen, to the care of the Academy of Taunton, which was then very full. The province assigned him was Ethics and Pneumatology; and he immediately set himself to compose systems of each, which he was continually improving.—As an immoderate love of pleasure and diversions is a dangerous interruption to youth in their pursuit of knowledge and virtue; so to prevent the ill effects of this passion, and to dispose his pupils to make the best use of their time and their advantages, Mr. Grove, soon after his entering upon the office of a Tutor, drew up a piece, entitled, “The Regulation of Diversions,” which he afterwards published, in the year 1708.—This was his first offering to the publick; and it shews a solidity of judgment, and a knowledge of human nature much above his years; whilst, at the same time, the agreeable manner in which he gives his advice is well fitted to engage the attention of that age of life, above all bent on pleasurable gratifications, and averse to harsh instruction.—About this time, likewise, Mr. Grove distin-

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‘ the New Testament, is so elegantly and happily executed, that nothing, probably, but the idea of paying too great a compliment to a Nonconformist prevents their taking place of the miserable antiquated metre of Sternhold and Hopkins, or of the feeble efforts of Tate and Brady, which our ears are disgusted with in all our Churches.’ §

As a Preacher, Dr. Watts was universally and justly admired; and the various virtues and Christian graces, which he so ably recommended to others, he fully exemplified in his own practice. His inclination led him to pass much of his time in retirement: but he did not thereby contract any affected stiffness, or Monkish austerity. On the contrary, he was easy and cheerful in his deportment and conversation, and full of gentleness, humanity, and kindness. His Christian humility, his candour and benevolence were equally conspicuous. No little distinctions of name or party, no variety of sentiments in

matters of doubtful disputation, nor of practice in modes of worship, could divide him in affection from such as he had reason to hope loved our Lord Jesus Christ in sincerity; and accordingly he maintained a free and friendly correspondence with Christians of different denominations. Though he judged the principles of the moderate Nonconformists most favourable to Christian liberty, and their rights of conscience, and their forms of worship most agreeable to the simplicity of the Gospel, yet he had a high veneration for the persons and writings of many in the Established Church; who likewise treated his character and works with reciprocal esteem and regard. Many of these worthy Divines, both in higher and lower stations, were frequently pleased to present him with their productions, and accepted of his in return; on which, as well as on other occasions, very serious and affectionate letters passed between them, for the strengthening of each others hands in the cause of Christianity.—His sentiments, as to the peculiar doctrines of the Gospel, are amply displayed

§ Northcote's Historical and Classical Dictionary, Vol. II.—1776.

guished himself by the publication of some Papers in the *Spectator*, which not only shewed his intimate acquaintance with the amiable and generous affections of the Human Soul, but represented its large capacities for virtue and happiness in a manner fit to inspire his readers with the most noble sentiments, and with an ardent desire of acting up to the dignity of their nature (d).

His concern with the Academy fixing our Divine at Taunton, he preached for eighteen years to two small congregations in the neighbourhood; and though his salary from both was less than twenty pounds a year, yet he went on cheerfully in the service of his Divine Master; composing his discourses with great care and attention, and with a view to the instruction and edification of persons of the meanest understanding, whilst at the same time he was careful not to disgust the more polite and judicious part of his audience. Nor were his labours unattended with success: for he had the satisfaction to find, that his sermons were approved and felt by all who heard him.

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displayed in his writings*. He sometimes engaged in the controversies of the day; but it was evidently with a view to reconcile disputes amongst Christians, rather than to make proselytes to a party; and however some may differ from him in opinion, all must allow, that he wrote on such occasions, with a spirit of meekness and love which is truly exemplary.

A complete Collection of his Works was published, in the year 1753, in Six Volumes Quarto, under the direction of Dr. Jennings and

Dr. Doddridge, to whose care he had, by his last Will, confided all his papers.—The Preface to the First Volume of Dr. Watts's Works, 4to edit. 1753.

(d) These Papers were inserted in the Eighth Volume of the Spectator; being No. 588, 601, 626, and 635. The last of them was republished by the direction of Bishop Gibson, in a Treatise, entitled, 'The Evidences of the Christian Religion'; by Joseph Addison, Esq; 12mo. 1731.—Preface to Mr. Grove's Posthumous Works.

* We are told, however, that the Doctor lived to see his error; and that he changed his sentiments entirely on some important points, before he died. Particularly towards the close of his days, but before his faculties were impaired, it is said, that by a long, serious, dispassionate attention to the sacred writings, he was brought to that sentiment concerning the person and character of Christ, which seems to have been that of his Apostles, and first followers, before philosophy had corrupted the faith. For this he was rudely attacked from the press, after his death, by a famous champion of Orthodoxy †, of those times, but did not want defenders of his fair unspotted name. 'The character of the gentle, the ingenious, the pious Dr. Watts, (as one of them) must be scarified by the fury of two or three sermons that are filled with aqua-fortis. And why? Truly because the Doctor had ONCE believed a TRINITY IN UNITY. Afterwards his judgment altered, and he published two Tracts, in which he seems to favour the SABELLIAN or SOCINIAN hypothesis. So far from being a reproach to Dr. Watts, that he changed his sentiments, it will be looked upon by all sober, judicious, consistent Protestants, as reflecting much glory upon his character; though Mr. Bradbury happens to think it a mark of his own steadfastness, that he receded not from his education principles. Notwithstanding this, he should allow it natural to men to have more light open upon them, who are not afraid of free enquiry; whilst the steadfastness of others may be owing to the inveteracy of their prejudices, that will not suffer them to make any further discoveries.'—See the Apology of Theophilus Lindsey, M. A. on resigning the Vicarage of Catterick, Yorkshire, P. 83. 1774.—Monthly Review, Vol. II. P. 3.

† The Rev. Mr. Thomas Bradbury.

As he only preached alternately at these two places, Mr. Grove had the more leisure to apply himself to such studies as were immediately connected with his office, as a Tutor; and, after some time, one of his coadjutors (*e*) resigning his part in the direction of the Academy, the duties of his employment were considerably enlarged; particularly as he now found himself under the necessity of renewing and increasing his acquaintance with the Mathematicks and Natural Philosophy. His application indeed was too great for his health: It weakened a constitution naturally tender, subjected him to frequent head-achs, and scarce a spring passed without a fever. In the year 1718, a disorder of this kind brought his life into extreme danger; but happily it did not prove fatal, and upon his recovery he composed an Ode, which was afterwards printed, and has been justly admired for the harmony of the numbers, and the exalted piety of the sentiments.—The same year, likewise, he published his “Essay towards a Demonstration of the Soul’s Immateriality”; in which he chiefly relies on the argument particularly made use of by Dr. Clarke, in his debate with Mr. Collins (*f*).

Amidst his various engagements as a Tutor and a Minister, Mr. Grove did not neglect any of the virtues of a private Christian, but was diligent and exemplary in the discharge of every relative and social duty. He had now been married many years, and his income was insufficient to support his increasing family, without breaking in upon his paternal estate; an inconvenience which he felt the more sensibly, as he knew not how to refuse any call of charity, notwithstanding his fortune was inadequate to his bounty. In this situation, he was not without resources in his own merit and reputation; but his peculiar taste of life (*g*), together with motives of a higher nature, prevented him from pursuing the road to riches and preferment. His great modesty and love of retirement kept him pretty much out of the way of publick notice; but his superior character would not suffer him to remain wholly concealed. When he preached occasionally in some of the more considerable congregations, he did not fail of giving satisfaction and delight to his audience; in consequence of which he had several invitations to places of note; but he thought fit to decline them all, and to remain in his retirement (*h*).

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(*e*) The Rev. Mr. Robert Darch.

(*f*) See Dr. Clarke’s Letter to Mr. Dodwell; with the Defences of the Argument therein made use of, to prove the Immateriality and Natural Immortality of the Soul.

(*g*) His temper and taste of life were much like Cowley’s; the spirit of whose Essays he greatly admired, and would often repeat, with a peculiar emphasis, these lines of his;

‘ The wise example of the heavenly lark,

‘ Thy fellow poet, Cowley, mark,
‘ Above the clouds let thy proud musick sound,

‘ Thy humble nest build on the ground.’

Preface to the Posthumous Works of Mr. Grove. P. 36.

(*h*) Mr. Grove’s aversion to engage in those angry disputes, which, about

In the year 1725, the loss of his other partner, in the Academy, (*i*) obliged Mr. Grove to take the Students in Divinity under his own direction; which employment, however, he discharged with the greatest ease; having constantly made all his studies center in this one great point, the establishing and illustrating of the principal truths and duties of religion; and giving, in his preaching, a pattern of the best manner of recommending them (*k*). He likewise succeeded his late partner, in the Pastoral Charge, at Fulwood, near Taunton, which he continued 'till his death: For though he had several invitations from London, and other places, during this period, yet nothing could prevail on him to quit his settlement. At the same time, he engaged his nephew, Mr. Thomas Amory (*l*), to assist him in the Academy as a tutor.

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about the year 1719, unhappily divided the Dissenters, was another thing that made him more fond of his retirement.—Upon this occasion, his moderate conduct drew on him the censures and displeasure of some, as if he were indifferent to the truths of the Gospel; but these could not prevail on him to alter it, or bring him to believe, ‘ That the wrath of man would ever work the righteous ‘teufncls of God’; or that interposing the authority and decisions of fallible men was a proper way of ending controversies of faith, and establishing Divine truths.—The reasons for this moderate conduct he hath given more largely in his “Essay on the Terms of Christian “Communion.”—Preface to the Posthumous Works of Mr. Grove, P. 38.

(*i*) The Reverend Mr. James; with whom he had lived in perfect harmony, and to whose character he did justice in a Sermon which he preached and published on occasion of his death.—*Ibid.*

(*k*) He confined himself to no System in Divinity; but directed his pupils to the best writers on the great principles and evidences of religion, natural and revealed. With regard to the chief controversies which had divided the Christian world, he recommended an impartial examination of the most valued Treatises on each side; and then in the freest conversation, talking over the subjects of each lecture with

the students, he shewed where he apprehended the main strengths of any argument or difficulty lay, hearing and answering, with the greatest candour, all their doubts and objections, and continually exhorting them to an impartial love of truth, and the greatest moderation and charity, towards all who honestly sought it, how widely soever they might differ from them: And where the notions appeared absurd and of dangerous consequence, he taught them to distinguish between Persons and Opinions, and to allow, that the men were often wise and good, where the opinions they had through education, authority, or the like causes, embraced, were really foolish and mischievous. For a proper System of Revealed Religion, both of its doctrines and duties, he recommended to them the Scriptures, to be studied critically and impartially.—Preface, &c. P. 41.

(*l*) THOMAS AMORY was born at Taunton in Somersetshire, on the 21st of January, 1700-1. His father was a reputable grocer in that town; and both his parents were persons of eminent integrity, piety, and benevolence. The son was early distinguished by the same turn of mind; and discovering at the same time an inclination for literary improvements, he was placed under the care of the Rev. Mr. Chadwick, a Dissenting Minister, in Taunton; by whom he was instructed in classical learning. After some time,

In the year 1728, Mr. Grove, at the request of an Assembly of Ministers, published a Discourse, entitled, “The Friendly Monitor;” in which he discovered the great delicacy of his moral discernment, by pointing out some of the principal errors and imperfections

time, he was removed to Exeter, for the purpose of acquiring the French language, under the tuition of the Rev. Mr. Majendie, a Refugee Minister in that city; and when he was sufficiently accomplished in this respect, he returned to the care of Mr. Chadwick.—In the year 1747, he was entered in the Academy at Taunton, where he went through the usual preparatory learning, and in the summer of 1752, was examined and approved of, as a candidate for the Ministry; but being desirous of still farther improvements he removed to London, in November following, and attended a course of experimental philosophy, under Mr. John Eames, an eminent tutor among the Dissenters.

Upon his return to Taunton, Mr. Amory preached alternately at several places in the neighbourhood, 'till upon Mr. James's death, in 1755, and Mr. Grove's being chosen to succeed him as Pastor of the congregation at Fulwood, he was fixed as a stated Assistant Preacher, once a month, to the Rev. Mr. Darch of Hull Bishops; beside which, he had one monthly turn at Lumbrook near South - Petherton, and another at West Hatch, four miles from Taunton. At the same time, in compliance with the request of his uncle, Mr. Grove, he took a part in the instruction of the pupils, at the Academy; an employment, for which he was exceedingly well qualified, and which he discharged with great ability and diligence.—In the year 1750, he was ordained, at Paul's Meeting, in Taunton; and from this time, he was united in the congregation, there, with Mr. Batson: But this gentleman keeping the whole salary to himself, several of the principal persons in the Society were so displeased with him, that about two years after, they agreed

to build another Meeting-House, and to choose Mr. Amory for their Pastor.

Upon the death of Mr. Grove, in the year 1737, Mr. Amory became chief Tutor to the Academy at Taunton; and he fulfilled the duties of that station, with the same abilities, and the same candid and enlarged views, which had been displayed by his eminent predecessor. He had the advantage of the lectures and experience of his excellent uncle, added to his own; and he was animated by an equal spirit of integrity and zeal, and an equal desire of cultivating and improving every intellectual and moral qualification in the young persons committed to his charge.—In this flourishing state of the Academy, many pupils were formed, whose eminent talents and accomplishments gave them afterwards a distinguished rank in the learned world, as well as in civil and active life, and reflected the highest honour on their Preceptors.

In the year 1741, Mr. Amory married a daughter of the Rev. Mr. Baker, a Dissenting Minister in Southwark; an excellent lady, with whom he lived in the utmost affection and harmony, 'till his death, and by whom he had several children.—He was now very happily situated in his native place; being held in the highest esteem, not only by his own Society, but by the neighbouring Congregations and Ministers: He was likewise much respected by the gentlemen and Clergy of the established Church, both in the town and neighbourhood. With these inducements to continue where he was, it may seem strange that he should be prevailed upon to leave Taunton. In the year 1759, however, he removed to London, to be afternoon preacher to the Society in the Old Jewry, belonging

imperfections in the conduct of Christians, by which they lessen both their own reputation, and that of their religion. The same year, likewise, he preached a much admired sermon, on occasion of the death of a young lady of distinguished merit; wherein he

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belonging to the eminent and learned Dr. Samuel Chandler. But the grand motive to this step, (besides the hope of more extensive usefulness,) seems to have been, that he might advantageously dispose of his children; in which respect he succeeded.

In the metropolis, Mr. Amory was immediately honoured with the attention and regard of the intelligent and rational Dissenters: He enjoyed a general respect; and he received every mark of distinction, which is usually paid, in London, to the most eminent Ministers of the Presbyterian denomination.—Upon the death of Dr. Chandler, in 1766, he was chosen a Pastor of the Society at the Old Jewry; in which situation he continued 'till his decease. In 1768, the University of Edinburgh, in consideration of his acknowledged learning and merit, conferred upon him, by diploma, the degree of Doctor in Divinity; and in the same year, he was elected one of the Six Tuesday-Lecturers at Salter's Hall. In 1770, he became morning-preacher at Newington Green, and colleague with the worthy and justly celebrated Dr. Richard Price.

Dr. Amory had from his youth been averse to every degree of imposition upon the consciences of men. He totally disapproved of subscriptions to human formulas; the requisition of which by the Church of England was one of the principal reasons of his separating from her. And though by the terms of the Toleration Act, he was required to subscribe a great number of Doctrinal Articles, yet he had not done it; and he was determined never to comply with the statute, in this respect. Hence he was naturally solicitous that himself and his brethren should obtain a legal exemption from the penalties to which

they were subject for their non-compliance; and accordingly when the Dissenting Ministers, in the year 1772, formed a design of endeavouring to procure an enlargement of the Toleration Act, Dr. Amory was one of the Committee appointed for that purpose; and no one could be more zealous for the prosecution of the scheme. He thought that the petition to Parliament was founded on the principles of natural justice, and true Christianity; and therefore he was for having it urged with a manly vigour and fortitude.

Our venerable Divine had the happiness of enjoying the use of his intellectual faculties, and his capacity for publick service, nearly to the last: But on the 16th of June, 1774, he was seized with a sudden disorder, which left him almost in a state of insensibility 'till his death, which happened on the 24th of that month, and in the 74th year of his age. He was interred in Bunhill Fields; and his Funeral Sermon was preached in the Old Jewry, by the Rev. Dr. Flexman of Rotherhithe, who had maintained an intimate friendship with him for more than forty years.

The Character of Dr. Amory was excellent in every view. It seems to have been formed upon that of his uncle, Mr. Grove, with whom he had been closely connected from his infancy, and his connexion with whom he considered as the principal felicity of his life. His piety was equally rational and fervent. It was founded on the most enlarged sentiments concerning the Divine providence and government, and it was a principle that influenced his whole behaviour, rendering him strictly virtuous in every respect, and peculiarly amiable in all the relations of life. He was likewise distinguished for his general benevolence

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considered the fear of death, as a natural passion, both with respect to the grounds of it, and the remedies against it : which two points he treated in so masterly a manner, that, as the Editor of his Posthumous Works assures us, “ a person of considerable rank in “ the learned world declared, that after reading it, he could have “ lain down and died with as much readiness and satisfaction, as “ he had ever done any action of his life.”

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lence and humanity ; and as a companion, he was remarkably pleasing and engaging. In short, taking him in the whole of his private character, he was allowed by his intimate acquaintance to have been one of the worthiest men they had ever known.—In his publick character, as a teacher of religion, he was truly respectable. He conducted the devotional part of worship with admirable propriety, seriousness, and fervour. His sermons were close, accurate, solid, and affecting to the attentive hearer ; but perhaps they were rather too judicious and philosophical for the bulk of mankind. The topics he chiefly insisted upon were of the most sublime nature, and of the last importance. He never prostituted the pulpit to trifling subjects. If any thing disputable was ever introduced by him, it was to expose the doctrines of rigid Calvinism, which he much disapproved, as giving very narrow and unworthy ideas of the Supreme Mind. His sentiments, with regard to both natural and revealed religion, nearly agreed with those of Dr. Samuel Clarke ; and whilst he defended them with the utmost candour, he retained the sincerest regard for those who differed from him. As to his learning, it was solid and extensive. He was well acquainted with every part of Theology, and he diligently studied the Holy Scriptures. He had a good taste for the Greek and Roman Classics, and was particularly conversant with the finest moral writers of antiquity. At the same time, he was thoroughly acquainted with the best and latest improvements in sound philosophy. He also devoted some part of his attention to the reading of history ; and he occasio-

nally amused himself with books of travels, poetry, and other entertaining species of composition : But his most constant application was directed to those more important studies that were immediately connected with his profession. This will appear from his works ; a chronological and particular account of which was annexed by Dr. Flexman to the discourse which he preached, on occasion of his death. They consist chiefly of sermons ; many of which were preached upon particular occasions, and published separately ; But the greatest part of these being afterwards collected into one volume, were republished in the year 1758. In 1766, our Author published another volume, containing Twenty-two Discourses, chiefly relating to the Explication and Proof of the *Divine Goodness* ; in which he endeavoured to set the evidences of this great doctrine in a light easy to the understandings of the generality, still preserving their clearness and strength ; and to assist persons in regarding the works of GOD in a view proper to raise the apprehensions of the Divine Goodness, and to warm their hearts with an habitual sense of it, and engage them to live as always surrounded with the presence and kindness of the best of Parents ; well affected to their brethren, alike children of the great Father of Spirits ; cheerfully resigned amidst the trials of life, and serene and full of hope at Death. Besides these, Dr. Amory published several Devotional Tracts, which were well received. He likewise published a great part of Mr. Grove's Works ; together with an Account of the Life, Writings, and Character of the Author : And in 1764, he published Memoirs of the

In 1730, Mr. Grove published a Treatise, entitled, "The Evidence of our Saviour's Resurrection considered; with the Improvement of this Important Doctrine;" a performance in which he not only placed the arguments usually urged, in a very advantageous light, but offered several thoughts entirely new, as well as of great strength. It was therefore much read, and deservedly admired.—The same year he published "Some Thoughts concerning the Proof of a Future State from Reason"; in answer to the Reverend and learned Mr. Joseph Hallett, jun. who, a little before, had published, among other Tracts, "A Discourse shewing the Impossibility of proving a Future State by the Light of Nature." (m) Mr. Hallet replied to this answer, and Mr. Grove, though very averse from controversy, yet this being with him a favourite subject, and, as he apprehended, of the last importance, to vindicate the moral government of God, determined to review the debate: But he did not live to complete the design.

A clamour being raised by Divines more zealous than judicious, against some passages in which Mr. Grove had represented the usefulness of Reason in religion; to satisfy them, if possible, that Reason, of which they were so much afraid, was in reality the best friend to the Gospel, he published, in 1732, without his name, "Some Queries offered to the Consideration of those who think it an Injury to Religion to shew the Reasonableness of it;" in which he has said enough to satisfy those who will think coolly and impartially, and to silence those who will not.—In the same year, he printed "A Discourse

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concerning

the Life, Character, and Writings of the Rev. Dr. George Beeson, prefixed to that learned Author's Posthumous Work, entitled, The History of the Life of Jesus Christ. He was also the Editor of Four Volumes of the Posthumous Sermons of the Rev. Dr. Samuel Chandler; to which he prefixed Some Account of the Life of that learned and judicious writer.—Dr. Amory was also the Author of some Political Pieces, Sacred and Moral; and, since his death, another Volume of his Sermons has been published, which may well serve to confirm his character, as a man of sense, learning, and piety.—Biograph. Britan. Edit. 1778.

(m) Mr. Hallet's Tract is styled, by a late writer, 'A sensible performance, and sufficient to afford satisfaction to any one who does not give his prejudices the dominion over his common sense.'—The same writer, speaking of Mr.

Grove's Answer, says, 'It is just sufficient to observe, that he beats the old hoof of the VIS INERTIA, and the divisibility of matter, after Dr. Clarke; of man's being an accountable creature; of present unequal distribution, &c. and produces some of the old texts, intermixing here and there a sarcasm, which is nothing to the purpose. His great strength (he adds) seems to lie in fighting against Locke's supposition of thought being superadded to matter, from the mere logical terms of Thought's being an absolute, primary, and numerical quality, simple, and therefore not compatible with a compound Being, or one that has parts; which, after all, is mere scholastic jargon, of no weight either to prove, or disprove the fact.'—Historical View of the Controversy concerning an Intermediate State, &c. 8vo. Edit. 1772. Ch. 23.

" concerning the Nature and Design of the Lord's Supper ;" in which he treated the subject with a plainness that makes it instructive to common understandings, and a degree of judgment which must ensure the approbation of all who are desirous to observe this Institution in its original simplicity."

In 1734, Mr. Grove published, without his name, a Treatise, entitled, " Wisdom the first Spring of Action, in the DEITY ;" in which he endeavours to demonstrate that the moral perfections in the DEITY, as well as moral virtue and goodness in man, are founded in the unalterable relations of things, and the essential fitness or unfitness of actions and dispositions arising hence. This performance met with a very favourable reception from some of the best judges of writings of this kind ; and Mr. Balguy, whose excellent productions on the same subject must give great weight to his approbation (*n*), was pleased to commend it as abounding in " solid remarks and sound reasoning," though he differed from our Author in some respects.

Mr. Grove's next publication, which appeared in 1736, was entitled, " A Discourse on saving Faith ;" wherein he not only with great clearness represented the scripture notion of it, and rescued it from enthusiastical or contradictory interpretations ; but, which was entirely new, assigned the reasons why the writers of the New Testament often speak of Faith as a great part of religion, and sometimes as, in a manner, the whole of it ; and undertook to shew, that these reasons are sufficient to justify them to the impartial judgment of the greatest friends to moral goodness, and to clear them from the charge of having countenanced any apprehensions in religion unfavourable to the strict practice of virtue and piety.

About this time, Mr. Grove had the misfortune to lose his wife, in a way which rendered the trial of his patience and resignation the more severe ; a nervous disorder, which had long afflicted her, prevailing to distraction, and at last ending in her death. With what serenity and perfect submission to the Divine appointment he conducted himself upon this occasion, may be learned from those excellent discourses on 1 Thes. v. 18, which he composed during her illness, and from those other, which he preached after her death on Psalm ciii. 14 ; an acquiescence, not the result of a natural firmness and insensibility of temper, but of genuine piety, and Christian faith.

From the time of his wife's death, our excellent Divine seemed to apprehend, that his own was not far off ; if we may judge from several reflections, in the sermon that he preached upon this occasion, which appear designed to reconcile himself to the expectation of a speedy departure from this world, and his friends to their loss in his death. But be this as it may, within a little more than a year, Providence called him to the trial : For on Sunday, the 19th

of

(n) See some account of them, in this volume, P. 169.

of February, 1737-8, having both in his prayers and sermons had an uncommon flow of spirits, which he said he could hardly govern, and which, attended with a pain in his head, made him apprehend an approaching fever, he was violently seized at night, and the fever increasing, in spite of all means used to abate it, or bring it to an intermission, he died on the 27th of the same month. Though his disorder greatly affected his head, yet it left him the use of his reason 'till the day before he died, and in a capacity of concluding life, as he had always lived, with a modest greatness, and a perfect composure of mind. It is not easy to express the concern which the apprehension of his death occasioned amongst all who had the happiness of his acquaintance: Few have lived more entirely esteemed and beloved, or died more regretted. He was buried at Taunton, in the Dissenting Meeting-House, in Paul's Street; and his friends erected a handsome monument near his grave, with a Latin inscription composed by Dr. John Ward, Professor of Rhetorick at Gresham College.

The Character of Mr. GROVE may, in a great measure, be collected from the account we have given of his life. It was, in every respect, excellent and amiable. His intellectual abilities were deservedly admired, and the purposes to which he applied them enhanced their value. In him, judgment and imagination were so happily united, that he was qualified, not only to think clearly and justly, but to represent truth and virtue in the most engaging light; an office to which he devoted himself with peculiar pleasure, from a strong conviction of its tendency to promote the happiness of the human race, and with the hope of approving himself to the Great Author of all good; which was his first concern.—He entertained the worthiest apprehensions of the Divine Perfections; and the habitual consideration of them gave his sentiments a noble elevation, and rendered devotion one of the chief pleasures of his life (o). At the same time, his piety was as modest and unaffected, as it was fervent and exalted: It consisted not in occasional follies, but it was a steady, constant, rational homage; founded on a firm persuasion of the Being and Providence of God, and regulated by the most amiable conceptions of his ineffable glory and greatness.

Such

(o) This likewise qualified him to treat Devotional subjects, to great advantage. His discourse on "Secret Prayer," published first in 1723, at the request of several Ministers of note in London, is a proof how well he could treat such subjects, with a warmth free from enthusiasm, and an exactness of judgment without coldness. To the Second Edition he added two Discourses; one upon

the "Rational Grounds of Prayer," and the other on the "Qualifications necessary to render it acceptable;" in which, by arguments brought down to common understandings, he establishes the wisdom and advantage of prayer, in a manner not to be overturned by the most subtle enemy to devotion.—Preface, &c. P. 40.

Such a disposition of mind could not fail of producing the happiest effects ; and Mr. Grove was a striking example of this important truth, That a due veneration of the SUPREME BEING naturally leads to a cheerful compliance with the Divine commands, and an imitation of those moral perfections which we admire and adore. For his benevolence was unbounded, and full of ardour and activity ; the greatest part of his life being spent in endeavouring to diffuse virtue and felicity amongst mankind. Uninfluenced by the little invidious distinctions of name or party, he was the friend of all, as he had opportunity ; and having a soul superior to the sordid love of riches, he valued money only for its use in the decent support of his family, and in doing good to the deserving, or the necessitous ; being much more concerned to employ well what he had, than to increase his wealth. He was contented with his circumstances, though they were but moderate ; neither envying nor desiring the greater affluence of others. A firm faith in the Divine Providence, and a lively hope of a blessed and glorious immortality induced him to despise the empty scene of worldly greatness, and the vain show of life ; whilst at the same time his taste for the nobler pleasures of reason and religion secured the tranquillity of his mind, and made it an easy thing for him to observe the strictest rules of temperance and sobriety, with regard to sensual gratifications.

His moral sense was delicate, and his temper naturally warm ; but as he always endeavoured to keep himself at the greatest distance from every thing disobliging and violent in his own behaviour, so the sudden emotions of his displeasure, at any violation of the laws of decency in the conduct of others, were soon restrained : He had, indeed, such a perfect command of himself, upon these occasions, that he would never suffer an unbecoming word or action to escape him, though you might plainly see that he was moved.—The generosity of his disposition, and his high notions of honour and virtue, rendered Mr. Grove absolutely incapable of an unjust action ; and he was never known to be guilty of a mean one. He was also perfectly free from all artifice and dissimulation : For being conscious of no views or designs but such as were fair and honourable, he needed no management or disguise ; and being naturally open and ingenuous, he despised all cunning and deceit. He was a sincere, firm friend ; a modest, agreeable, instructive, polite companion. He could converse with the Great without servility, with a respectful freedom, and an easy complaisance ; and he was affable, and obliging in his behaviour to all. He looked upon cheerfulness of temper, as a kind of habitual gratitude to the Author of his being, and a proper acknowledgment of God's infinite Goodness ; and whilst he paid this tribute himself, he encouraged all about him to pay it likewise. But though he was thus qualified to please, he was not fond of a large acquaintance :

An

An intimacy with a few select friends he esteemed the principal entertainment of social life.

Upon the whole, so unblemished was the moral character of this excellent person, that even they who, on account of a diversity of religious sentiments, were his adversaries, could not but reverence his amiable and uniform goodness ; and the utmost they could object against him was, that he would think for himself in religion, and speak what he thought in all matters of importance, though it might not always agree with some human standards of faith and doctrine, which ignorance and prejudice had exalted to little less than Divine. For, as a Minister of the Gospel, he called Christ alone Master, and confessed that his authority alone was sacred with him, as coming from the source of truth ;—the authority of God, his Father (*p*). As a Preacher, Mr. Grove was justly admired and esteemed. His talents enabled him to reach the hearts of his hearers (*q*), and he made it his constant study to inspire them with that love of God and of Mankind, which our SAVIOUR has declared to be the sum and substance of all religion, and with that steady regard to Heaven and Immortality, which would make men happy in themselves, blessings to all around them, and meet, whenever providence should call them, to enter on that state of consummate holiness and felicity, which is brought to light by the Gospel.

As

(*p*) How generous his sentiments on Christian Charity, and the Terms of Communion were, may be learned from his Essay on this Subject.—Preface, &c. P. 64.

The truths, for which he was most zealous, were the great doctrines of the moral perfections of God, and particularly of his Goodness ; of the moral agency of man, and of a future state.—But warm as he was for the great truths of Natural Religion, he did justice to the Doctrines of Revelation. His Discourses on "Saving Faith," on the "Refutation of Christ," the "Lord's Supper," and the "Perfection of the Christian Religion," not to name others, are a striking proof, that a man may be a friend to Reason, yet worthily esteem Christianity, and be zealous for Natural Religion without being indifferent to Revealed.

How much Mr. Grove studied the Scriptures, and how much he valued them, appears from the share they have in his compositions. They make a part of his style, and are not

quoted injudiciously, and merely by the sound, but according to their genuine consistent meaning ; which he estimated by an agreement with the evident principles of Natural Religion, and the rules of a sound criticism. He had taken great pains on some of the most difficult parts of Scripture, particularly the Epistles to the Romans and Ephesians, and his Expositions on these, had he given them his last hand, would have well deserved the publick notice, as they contained many important observations, proper to set the Apostle's reasonings throughout in a clear and consistent light.—Preface, &c. P. 62.

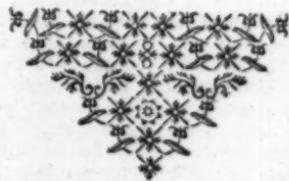
(*q*) 'Mr. Grove was no less an Orator, than a Divine and Philosopher. He is not so much known and admired (which are the same thing) as he deserves to be.—His collection of sermons is excellent. And, upon the whole, he ought to be numbered with our finest writers.'—Duncombe's Letters by Eminent Persons, &c. Vol. II. Lett. 131.

As a Tutor, he was for Free Philosophy, as well as for a Scripture Creed : He did not therefore implicitly submit his understanding to any man, but was solely determined by evidence. And as he began life with a free and impartial inquiry after truth, so he pursued it to the end ; never thinking himself too old to learn, nor so wise as not to desire to be wiser. He endeavoured, by superior knowledge, to qualify himself for giving instruction, and was as communicative of what he had acquired, as he was industrious to collect it. He not only instructed without any thing dogmatical or assuming, but by a behaviour always easy and condescending, he encouraged his pupils to enter into free conversation with him, and to propose their doubts and objections without reserve ; being exceedingly pleased wherever he discovered a love of knowledge and truth, and studying to promote it with the utmost frankness and simplicity on his own part. Indeed his great concern with his pupils was, to inspire them with a sincere and firm regard to truth, virtue, liberty, and genuine religion, unsullied by narrow attachments, or prejudices of any kind ; and his reputation on this account, as well as on account of his acknowledged genius, learning, and probity, was so great, that several gentlemen of the Establishment chose to place their sons under his care.—Thus accomplished and approved, Mr. Grove had the satisfaction of seeing the Academy over which he presided continue in full prosperity ; and the many persons of distinguished merit in the learned professions, but chiefly in Divinity, who were formed under him, were not only a lasting proof of his abilities and fidelity, but gave the friends of knowledge and virtue great reason to lament the loss of a man who was so heartily and successfully engaged in promoting the present as well as the future happiness of mankind.

Mr. Grove had thirteen children by his wife, five of whom survived him ; and they had the comfort of experiencing, by the generous subscription to their father's Posthumous Works, what rank he bore, not only in the esteem of the principal gentlemen and ministers in the Dissenting Interest, but of some of the best judges of merit in the Established Church. These Posthumous Works were published by Dr. Amory, in the year 1740, in four volumes octavo, with a large Preface, containing an Account of the Life, Writings, and Character of the Author. Two years after this, the same learned friend presented the publick with two additional Volumes of Mr. Grove's Sermons, printed from the Author's manuscripts ; to which likewise he prefixed a preface. He also republished, in 1747, in four volumes, with a preface, a Collection of all the Sermons, Discourses, and Tracts, published by Mr. Grove, in his life-time ; consisting, besides the pieces which we have already specified, in our account of this excellent person, of a variety of Occasional Sermons, and some Charges delivered at Ordinations.—In 1749, Dr. Amory concluded his undertaking, as Editor of his Uncle's Works, by giving to the publick, in two Volumes

Volumes 8vo. from the unfinished manuscript, Mr. Grove's System of Moral Philosophy, revised, corrected, and improved in various parts; to which were prefixed, Observations on the Principles and Reasonings of that performance; and in order to complete the work, the Editor prepared and annexed Seven Chapters, on Restitution, Distributive Justice, Relative Duties, the Original and Extent of Government, and the Power of the Magistrate; the Measures of Submission, and the Love of our Country; Universal Benevolence, and Forgiveness of Enemies; Piety, and the Duties we owe to God; on Self-Improvement; and the Advantages derived from Revelation in the Study and Practice of Morality (*r.*).

(*r.*) Preface to Mr. Grove's Posthumous Works.—Biograph. Britan. Edit. 1778. [Article, *Amory.*.]



The Life of ANTHONY COLLINS.

ANTHONY COLLINS was born at Heston, near Hounslow, in Middlesex, in the year 1676; being the son of a gentleman who was possessed of a very considerable estate. Having been educated in grammatical and classical learning at Eton school, he was removed thence to King's College in Cambridge, and placed under the tuition of Mr. Francis Hare, afterwards Bishop of Chichester.—When he left the University, he went to London, and was entered a Student in the Temple; but disliking the study of the Law, he soon relinquished it, and applied himself, in general, to literary and philosophical pursuits (a).

In

(a) Biograph. Britan. First Edit.

With what temper and turn of mind Mr. Collins began his inquiries, we may learn from Mr. LOCKE; with whom he had the honour of holding an epistolary correspondence, and who, in a letter dated from Oates in Essex, in the year 1703, expresses himself in these words:—
‘ You complain of a great
‘ many defects; and that very com-
‘ plaint is the highest recommenda-
‘ tion I could desire, to make me
‘ love and esteem you, and desire
‘ your friendship. And if I were
‘ now setting out in the world, I
‘ should think it my great hap-
‘ piness to have such a companion as
‘ you, who had a true relish of
‘ truth, would in earnest seek it with
‘ me, from whom I might receive it
‘ undisguised, and to whom I might
‘ communicate what I thought true,
‘ freely. Believe it, my good friend,
‘ to love truth, for truth's sake, is
‘ the principal part of human per-
‘ fection in this world, and the feed-

‘ plot of all other virtues: and, if
‘ I mistake not, you have as much of
‘ it, as ever I met with in any body.
‘ What then is there wanting to
‘ make you equal to the best; a
‘ friend for any one to be proud of?’
—In another letter, dated from the
same place, September 11th, 1704,
Mr. Locke writes thus:—
‘ He that
‘ has any thing to do with you, must
‘ own that friendship is the natural
‘ product of your constitution; and
‘ your soul, a noble foil, is enriched
‘ with the two most valuable qual-
‘ ties of human nature, truth and
‘ friendship. What a treasure have I
‘ then in such a friend, with whom I
‘ can converse, and be enlightened
‘ about the highest speculations?’
—Mr. Locke did not long enjoy this
treasure: For he died, on the 28th
of October following; leaving a
most affectionate letter, to be deliv-
ered to Mr. Collins, after his de-
cease.—See a Collection of several
Pieces of Mr. John Locke, pub-
lished by M. Des Maizeaux. Lond.
1720.

In the year 1700, Mr. Collins published his first performance, entitled, "Several of the London Cases consider'd;" (b) and in 1707, his "Essay concerning the Use of Reason in Propositions, the Evidence whereof depends upon Human Testimony," made its appearance (c). The same year, he engaged in the controversy then on foot between Mr. Dodwell and Dr. Samuel Clarke, concerning the Natural Immortality of the Soul; in which he undertook to shew the inconclusiveness of the most cogent argument for its natural immortality, that is, the argument founded on the supposition of its immateriality; and thereby to contribute towards the establishment of the Immortality of Man on that evidence only which God has thought fit to afford us of it, in the Gospel of Christ. This important debate was continued for a considerable time, and was conducted, on the part of our Author, in such a manner, that his learned adversary not only allowed his objections to be very ingenious, but paid him a just compliment on the remarkable candour with which he had proposed and maintained them (d).

In the year 1709, Mr. Collins published a Pamphlet, entitled, "Priestcraft in Perfection; Or, A Detection of the Fraud of inferring, and continuing that Claude [The Church hath Power to decree Rites and Ceremonies, and Authority in Controversies of Faith] in the twentieth Article of the Church of England;" a Performance which went through three editions, in a little time, and was followed by "Reflections on a late Pamphlet, entitled, Priestcraft in Perfection;" written likewise by our Author, and

(b) The London Cases, or, "A Collection of Cases and other Discourses, written by the most eminent of the Conforming Clergy, to recover Dissenters to the Communion of the Church of England," were first published in several Tracts, in Quarto, commonly bound in three Volumes; afterwards, in one volume, Folio, 1698, and in three volumes, Octavo, 1718.—Biograph. Britan. [Article, Bennet, Dr. Thomas.]

(c) In this tract, says the learned and pious Dr. Leland, there are some good observations, mixed with others of a suspicious nature and tendency.—Leland's View of Deistical Writers. Vol. I. P. 117. Edit. 1755.

(d) See Dr. Clarke's Works, Vol. III. P. 759. 783. Folio Edit.

The Pieces which Mr. Collins published upon this subject, were, I. "A Letter to Mr. Dodwell, con-

taining some Remarks on a (pretended) Demonstration of the Immateriality and Natural Immortality of the Soul, in Mr. Clarke's Answer to a late Epistolary Discourse. London, 1707, in 8vo.—There was a Second Edition, in 1709.—II. "A Reply to Mr. Clarke's Defence of his Letter to Mr. Dodwell: with a Postscript relating to Mr. Miller's Answer to Mr. Dodwell's Epistolary Discourse. London, 1707, in 8vo.—A Second Edition of this corrected, was published in 1709.—III. "Reflections on Mr. Clarke's Second Defence of his Letter to Mr. Dodwell. London, 1707, 8vo.—There was a Second Edition in 1711.—IV. "An Answer to Mr. Clarke's Third Defence of his Letter to Mr. Dodwell. London, 1708, 8vo.—There was a Second Edition, 1711.—All these Tracts are inserted in the Folio Edition of Dr. Clarke's Works.

printed the next year.—About the same time, he published “ A Vindication of the Divine Attributes, in some Remarks on the Archbiſhop of Dublin’s Sermon, entitled, Divine Predeſtina‐tion and Foreknowledge conſifting with the Freedom of Man’s Will.”

In the beginning of the year 1711, Mr. Collins went over to Holland, where he became acquainted with ſeveral learned men, and particularly with the celebrated Mr. Le Clerc; and having ſpent the ſummer there, he returned to London, in November. Such an excursion could not but be very agreeable to a gentleman of our Author’s character and diſpoſition; and in his next production he makes honourable mention of the United Provinces, as a land where liberty and good ſenſe prevailed in great perfeſion, whilſt a ſervile ſuperſtition opprefſed and disgraced the neighbouring countries.—This was in his Treatife, entitled, “ A Discouſe of Free-Thinking, Occasioned by the Rife and Growth of a Sect called Free-Thinkers;” which made its appearance in the year 1713, to the great alarm of the learned world. This celebrated performance is divided into Three Sections; in the First of which, the Author undertakes to prove, by various arguments, That it is every man’s right to think freely, in the full extent of that definition of Free-Thinking with which he begins his Discouſe, and which is thus expreſſed: “ By Free-Thinking I mean, the Use of the Understanding, in endeavouring to find out the meaning of any Proposition whatloever, in conſidering the na‐ture of the evidence for or againſt it, and in judging of it according to the ſeeming force or weakness of the evidence.” The Second Section is employed in ſhewing, that “ the ſubjects of which men are denied the right to think by the enemies of Free-Thinking, are of all others those of which men have not only a right to think, but of which they are obliged in duty to think, viz. ſuch as of the nature and attributes of the ETERNAL BEING, or God, of the truth and authority of books eſteemed Sacred, and of the ſenſe and meaning of thoſe books; or, in one word, of Religious Questions.”—The buſineſs of the Third Section is to anſwer various objections.

As the right which Mr. Collins thus undertakes to vindicate, is, without doubt, the juſt and inalienable right of mankind, one may, at first, be ſurprized to hear, that his work was not only oppoſed with vehemence, but ranked amongſt the pernicious productions of the Prels (*e*). It has been obſerved, however, that whilſt this Discouſe was profeffedly intended to demonstrate the neceſſity and uſefulness of Free-Thinking, from reaſon, and the examples of the beſt and wiſeſt men in all ages; there was great cauſe to complain

(*e*) Mr. (afterwards Bishop) Hare styles it “ a wicked book.”—See The Clergyman’s Thanks to Phileleutherus Lipsiensis, for his Remarks on the Discouſe of Free-Thinking.

plain of a very unfair and disingenuous procedure throughout the whole book ; and to conclude that the work was certainly levelled at Christianity, though the Author no-where argues directly against it, and even sometimes speaks of it with respect (*f*). It is no wonder, therefore, that the " Discourse on Free-Thinking" was attacked from various quarters. Several ingenious pieces were published upon the occasion ; but none of them was so generally admired and applauded, as that which appeared under the title of " Remarks on a late Discourse of Free-Thinking ; in a Letter to F. H. D. D. By Phileleutherus Lipsiensis ;" a performance which effectually exposed the fallacy of the " Discourse" in many respects, and did honour to the learning and abilities of its author (*g*).

Soon after the publication of his Treatise, Mr. Collins made a second excursion to Holland, and from thence to Flanders. He intended likewise to have visited Paris ; but the death of a near relation obliged him to return to London.—In the year 1715, he retired into Essex, where he acted as a Justice of the Peace, and Deputy

(*f*) Leland's View of Deistical Writers, Vol. I. Lett. 6.

" Though the Discourse (says one of our Author's Opponents) is commonly so worded, as to seem rather meant against the Heathen Idolatry, Popish Superstition, Real Priestcraft, and Tyranny over Conscience, than against Christianity itself, with its Sacred Books, yet the Author's real design appears from the ill characters given of the Clergy or Christian Priesthood in general ; the oblique reproaches cast upon Revealed Religion ; the visible slight put upon the whole Jewish nation and the Mosaick law ; and the many insinuations visibly tending to render the Sacred Books, both Jewish and Christian, contemptible and uncertain." — Reflections on an Anonymous Pamphlet, entitled, A Discourse of Free Thinking, By W. Whiston, M. A. Lond. 1713.

From some very sensible " Queries" addressed to the Authors \ddagger of the " Discourse," soon after its appearance, by the Rev. Mr. Hoadly, (afterwards Bishop of Winchester) and still extant in the Collection of his Tracts, it appears that this pious and judicious Divine en-

tertained no better opinion of its design, than Mr. Whiston. In these " Queries," says Dr. Leland, " the dishonest insinuations, false reasonings, and pernicious tendency of Mr. Collins's Treatise are laid open in a short and concise, but clear and convincing manner." — Leland's View, &c. as before.

(*g*) This was no other than the famous Dr. Bentley, who had made use of the same fictitious name, upon a former occasion. The person, to whom it was addressed, was Dr. Francis Hare, (afterwards Bishop of Chichester) who published a pamphlet, in return, entitled, " The Clergyman's Thanks to Phileleutherus, for his Remarks on the late Discourse of Free-Thinking. In a Letter to Dr. Bentley."

The " Discourse" was soon after reprinted at the Hague, with some additions and corrections, in 1720 ; but, in the title-page, it is said to be printed at London. In this edition, the translations in several places are corrected from Dr. Bentley's " Remarks," and some references are made to those Remarks, and to Dr. Hare's " Clergyman's Thanks." — Biograph. Britan.

\ddagger Mr. Collins was supposed to have been assisted, on this occasion, by Mr. Des Maizeaux, and others.

Deputy Lieutenant, as he had done before in Middlesex ; and some time after, he was chosen Treasurer for the county ; which trust he discharged with the highest honour to himself, and with equal advantage to the publick ; rectifying, by his integrity and good management, the inconveniences that had arisen from the misconduct of his predecessor.

The same year in which our Author retired into the country, he published a short Treatise, entitled, “ A Philosophical Inquiry concerning Human Liberty ;” in which he maintains, by various arguments, what a most celebrated writer of our own times styles “ the great and glorious, but unpopular doctrine of Philosophical Necessity.” (b) This performance, however, did not involve him in any controversy ; for although it was animadverted upon by Dr. Samuel Clarke, who had been particularly conversant in these nice speculations, yet Mr. Collins made no reply to his “ Remarks ;” (i) the reason of which determination, we are told, was not a conviction that the Doctor had the advantage over him in the debate, but merely an apprehension, that he could not proceed therein, upon equal terms, with an adversary who had represented his opinions as dangerous in their consequences, and improper to be insisted upon (k).

Our Author’s Treatise, entitled, “ Priestcraft in Perfection,” having, at its first appearance, given a general alarm to the Clergy, a variety of pamphlets, sermons, and larger works, were immediately published, upon the subject ; of which the most distinguished were, I. “ A Vindication of the Church of England from the Aspersions of a late Libel, entitled, *Priestcraft in Perfection* :

“ wherein

(h) See The Preface to The Doctrine of Philosophical Necessity illustrated. By Joseph Priestley, L. L. D. F.R.S. 8vo. 1777.

The same eminent person thus delivers his opinion of our Author’s performance :—“ The obscurity that was thrown on this subject by Mr. Locke was effectually cleared up by Mr. Collins, in his *Philosophical Inquiry concerning Human Liberty*. This Treatise is concise and methodical, and is, in my opinion, sufficient to give entire satisfaction to every unprejudiced person. I wish this small Tract was reprinted and more generally known and read. It will, however, remain, and do the greatest honour to the Author’s memory, when all the quibbling answers to it shall be forgotten. It was in consequence of reading and studying this Treatise, that I was first convinced of

the truth of the doctrine of Necessity, and that I was enabled to see the fallacy of most of the arguments in favour of Philosophical Liberty.”—*Ibid.*

(i) These “ Remarks” are extant in the Collection of Papers that passed between Mr. Leibnitz and Dr. Clarke, &c. Lond. 1717, in 8vo.—which Collection is inserted in the Fourth Volume of the Doctor’s Works ; Folio Edit.

(k) Des Maizeaux’s Preface to the “ Recueil de diverses Pièces sur la Philosophie, la Religion Naturelle, l’Histoire, les Mathématiques, &c. par Messieurs Leibnitz, Clarke, Newton, et autres Auteurs célèbres ;” published at Amsterdam, 1720, in two Volumes, 12mo ; wherein the Editor has inserted a French Translation of our Author’s “ Inquiry.”—Biograph. Britan. 9

" wherein the controverted Clause of the Church's Power in the Twentieth Article is shown to be of equal Authority with all the rest of the Articles, and the Fraud and Forgery, charged upon the Clergy, upon the Account of that Clause, is retorted upon the Accusers. With a Preface containing some Remarks upon the Reflections on that Pamphlet. By a Priest of the Church of England. Lond. 1710, 8vo. II. " An Essay on the XXXIX Articles of Religion, agreed on, in 1562, and revised, in 1571, &c. By Thomas Bennet, D. D." (1)—In answer to these two Books, therefore, Mr. Collins published, in the year

1724,

(1) THOMAS BENNET was born at Salisbury, in the year 1673, and educated in the free-school there; from whence he was sent, at an early age, to St. John's College in Cambridge, of which, in due time, he became a fellow. His first appearance in the character of a Writer was in the year 1699, when he published "An Answer to the Dissenters Pleas for Separation; Or, An Abridgment of the Loudon Cafes; wherein the Substance of those Books is digested into one short and plain Discourse." The original work had met with a very favourable reception from the publick; but as it was large and dear, Mr. Bennet thought it convenient to reduce it to a less bulk and a smaller price; that those persons who had not either money to buy, or time to peruse, so large a volume, might reap the benefit of it, upon easier terms.

It happened, in the following year, that our young Divine took a journey to Colchester, to visit his friend Mr. John Rayne, Rector of St. James's, in that place; but when he arrived there, he found him dead; whereupon he preached his funeral sermon, and acquitted himself so much to the satisfaction of the parishioners, that they recommended him in the warmest manner to Dr. Compton, Bishop of London, who gratified their wishes, by presenting him to the Living.—Mr. Bennet immediately applied himself with great diligence and success to the several duties of his function; and being not only a man of learning, but of a strong voice, and a good

eloquence, he was extremely followed and admired. Indeed, as most of the other churches in Colchester were at this time very ill supplied, he became, in a manner, the Minister of the whole town; and the subscriptions and presents which he received, raised his income to near three hundred pounds a year.

In the year 1701, Mr. Bennet published, in one Volume, Octavo, "A Confutation of Popery, in Three Parts; wherein, 1. The Controversy concerning the Rule of Faith is determined. 2. The particular Doctrines of the Church of Rome are confuted. 3. The Popish Objections against the Church of England are answered."—About the same time he was engaged in a controversy with some Dissenters, which led him to publish, in the following year, "A Discourse of Schism: Shewing, 1. What is meant by Schism. 2. That Schism is a damnable Sin. 3. That there is a Schism between the Established Church of England and the Dissenters. 4. That this Schism is to be charged on the Dissenters side. 5. That the modern Pretences of Toleration, Agreement in Fundamentals, &c. will not excuse the Dissenters from being guilty of Schism: Written by Way of Letter to Three Dissenting Ministers in Essex. To which is annexed, An Answer to a Book entitled, *Thomas against Bennet, or the Protestant Dissenters vindicated from the Charge of Schism.*" This book being advertised upon by Mr. Shepherd, one of the gentlemen

1724, "An Historical and Critical Essay on the XXXIX Articles of the Church of England: wherein it is demonstrated that this Clause, *The Church has Power to decree Rites and Ceremonies, and Authority in Controversies of Faith*, inserted

" in

Itemen to whom it was addressed, our Author published "A Defence of the Discourse of Schism: in Answer to Mr. Shepherd's Objections, in his *Three Sermons of Separation, &c.*" And soon after this, he printed "An Answer to Mr. Shepherd's Considerations on the Defence of the Discourse of Schism." — The same year, he published a Treatise, entitled, "Devotions; viz. Confessions, Petitions, Intercessions, and Thanksgivings, for every Day in the Week: and also before, at, and after the Sacrament; with Occasional Prayers for all Persons whatsoever."

In 1705, he published, in an Octavo Volume, "A Confutation of Quakerism;" in the Preface to which, having declared, that, in his opinion, Quakerism is one of the vilest and most pernicious Heresies that our unhappy nation has ever been infested with, and expressed his concern that the Clergy of the Church of England, who had written with great learning and accuracy upon most other points, should almost wholly neglect the Quaker Controversies; he observes, that Mr. Barclay's Apology is certainly the exactest Piece that ever was written in defence of Quakerism: This, therefore, is what he hath undertaken to confute.

In 1708, our indefatigable Controversialist published "A brief History of the joint Use of precomposed set Forms of Prayer; shewing, 1. That the antient Jews, our Saviour, his Apostles, and the primitive Christians, never joined in any Prayers, but precomposed set Forms only. 2. That those precomposed set Forms in which they joined, were such as the respective Congregations were accustomed to, and thoroughly ac-

quainted with. 3. That their Practice warrants the Imposition of a National precomposed Liturgy. To which is annexed, A Discourse of the Gift of Prayer, shewing, That what the Dissenters mean by the Gift of Prayer, viz. a Faculty of conceiving Prayers extempore, is not promised in Scripture." The same year he published another Piece, entitled, "A Discourse of joint Prayer: shewing, 1. What is meant by joint Prayer. 2. That the joint Use of Prayers conceived extempore hinders Devotion, and consequently displeases God: where-as the joint Use of such precomposed set Forms, as the Congregation is accustomed to, and thoroughly acquainted with, does most effectually promote Devotion, and consequently is commanded by God. 3. That the Lay-Dissenters are obliged, upon their own Principles, to abhor the Prayers offered in their separate Assemblies, and to join in Communion with the Established Church." — This Treatise was soon followed by "A Paraphrase with Annotations upon the Book of Common Prayer, wherein the Text is explained, Objections are answered, and Advice is humbly offered, both to the Clergy and Laity, for promoting true Devotion in the Use of it." Lond. 8vo.

Our Author's next publication was "A Charity Sermon," preached at Colchester, in the year 1710; about which time, likewise, he printed some controversial Letters, occasioned by the Replies to his Tracts against the Dissenters. In 1711, he published "The Rights of the Clergy of the Christian Church: Or, A Discourse shewing, that God has given and appro-

priated

" in the Twentieth Article, is not a Part of the Articles, as they
" were established by Act of Parliament in the 13th of Eliz. or
" agreed on by the Convocations of 1562 and 1571."—In the
preface to this work, Mr. Collins informs us, that he was engaged
in writing it, by a worthy Minister of the Gospel, who knew

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that

" prialed to the Clergy, Authority
" to Ordain, Baptize, Preach, pre-
" side in Church-Prayer, and conse-
" crate the Lord's Supper. Where-
" in also the pretended Divine
" Right of the Laity to elect either
" the Persons to be ordained, or
" their own particular Pastors, is
" examined and disproved." Lond.
8vo.—About this time, he took the
degree of Doctor in Divinity; and
in 1714, he published " Directions
for studying, I. A general Sys-
tem or Body of Divinity; II. The
Thirty-nine Articles of Religion.
To which is added St. Jerom's
Epistle to Nepotianus." Lond.
8vo. In the following year he pre-
sented the publick with his " Essay
on the Thirty-nine Articles of
Religion, agreed on in 1562, and
reviled in 1571; wherein (the
Text being first exhibited in
Latin and English, and the minu-
test Variations of Eighteen the
most ancient and authentic Copies
carefully noted) an Account is
given of the Proceedings of Con-
vocation in framing and settling
the Text of the Articles; the
controversied Clause of the Twen-
tieth Article is demonstrated to
be genuine; and the Case of
Subscription to the Articles is
considered in point of Law, His-
tory, and Conscience. With a
Prefatory Epistle to Anthony
Collins, Esq; wherein the egre-
gious Falshoods and Calumnies
of the Author of *Priestcraft in
Perfection* are exposed." Lond.
8vo.

Before the publication of this
book, Dr. Bennet found it necessa-
ry to leave Colchester: For, the
other Churches in that town being
served by men of learning and repu-
tation, his large congregation and
subscriptions fell off, so that the in-
come of his two Livings, St. James's,

and St. Nicholas, (which latter he
held by sequestration) did not amount
to fifty pounds a year. Could he
have made that sum of the two, he
would have been contented: But
as this could not be done, he follow-
ed the advice of his friends, and
accepted of the place of Deputy-
Chaplain to Chelsea-Hospital. Soon
after this appointment, he happened
to preach the funeral sermon of his
friend, Mr. Erington, Lecturer of
St. Olave's in Southwark; which
was so highly approved by his au-
dience, that he was unanimously
chosen Lecturer, without the least
solicitation. Hereupon he settled
in London; and, soon after, he was
appointed Morning Preacher at St.
Lawrence Jewry. In 1716, he pub-
lished a pamphlet, entitled: " The
Nonjurors Separation from the
publick Assemblies of the Church
of England examined, and proved
to be Schismatical, upon their own
Principles;" and a Sermon, enti-
tled, " The Case of the Reformed
Episcopal Churches, in Great
Poland, and Polish Prussia, consi-
dered;" which he had preached
on occasion of a Brief for the relief
of those churches.

Not long after this, Dr. Bennet
was presented by the Dean and
Chapter of St. Paul's to the Vicarage
of St. Giles's Cripplegate, London; a benefice of near five hun-
dred pounds a year. Here he soon
distinguished himself by his alacri-
ty in asserting the rights of his
church, which involved him in
tedious and vexatious law-suits;
but by his perseverance he recovered
a hundred and fifty pounds a year to
the Living.—In 1717, he published
" A Spital Sermon preached before
the Lord-Mayor, Aldermen, &c.
of London, in St. Bridget's
Church;" and, in the following
year, " A Discourse of the Ever-
" Blessed

that he had made some inquiries into the modern Ecclesiastical History of England ; and he concludes the Essay with drawing up, in brief, the demonstration, promised in the title page, and given in the book ; which we shall insert below (*m*).

In the same year, Mr. Collins published a celebrated work, entitled, “ A Discourse of the Grounds and Reasons of the Christian Religion, in two Parts : The First containing some Considerations on the Quotations made from the Old in the New Testament, and particularly on the Prophecies, cited from the former, and said to be fulfilled in the latter : The second containing an Examination of the Scheme advanced by Mr. Whiston in his *Essay towards restoring the true Text of the Old Testament, and for vindicating the Citations thence made in the New Testament.* To which is prefixed, *An Apology for free Debate*

“ Blessed Trinity in Unity, with an Examination of Dr. Clarke’s Scripture Doctrine of the Trinity.” Lond. 8vo.* — But, from this time, the care of his large parish, and other affairs, so engrossed his thoughts, that he had no time to undertake any new work, except an Hebrew Grammar, which was published at London, in 1726 ; being designed for the use of such as are desirous of learning Hebrew, without the assistance of a master.

Dr. Bennet died, of an apoplexy, in the year 1728, aged fifty five, and was buried in his own church.—He was a man of a robust constitution, and of strong passions ; not without haughtiness, but of very great integrity. He was a perfect master of the Oriental, as well as of the Greek and Latin languages ; was well skilled in controversy, and a valiant champion for the Church of England.—Upon obtaining his preference, in London, he married a lady of Salisbury, by whom he had three daughters.—Biograph. Britan. First Edit. — New and Gen. Biog. Dict. 8vo.

(*m*) It is as follows :—‘ The Articles of the Church of England are supposed to have their Convocational Authority from the Con-

vocation of 1562, which first agreed on them ; and from the Convocation of 1571, which, after having revised, and made Alterations in, and additions to them, agreed on them again. The Way of passing Acts of Convocation is by the Subscription of the majority of the members of each House by themselves. The MS. Articles, which passed the Convocation in 1562, and were subscribed by the majority of both Houses, are extant ; as are the MS. Articles of 1571, with the Subscriptions of the Upper House. And both these Manuscripts are without the Clause. The Parliament in 1571 did, by a statute, entitled, *An Act for the Ministers of the Church to be of sound Religion*, confirm Articles of Religion, comprised in an imprinted English book, entitled, *Articles, &c. put forth by the Queen’s Authority*. All the English printed books of Articles extant before 1571, and while the Parliament were making this Statute, bore the title recited in the Statute, and were without the Clause. Wherefore it follows, that the Clause has neither the authority of the Convocation nor Parliament.’

* This Discourse was animadverted upon by several writers ; particularly, by Mr. Emlyn, in a piece, entitled, “ Dr. Bennet’s New Theory of the Trinity examined ; or, Some Considerations on his Discourse of the ever-blessed Trinity, &c. ; and by Mr. Jackson, in a Tract, printed in 1719, under the title of “ A modell Plea for the Baptismal and Scripture Notion of the Trinity ; wherein the Schemes of the Rev. Dr. Bennet and Dr. Clarke are compared.”

"*Debate and Liberty of Writing.*" (n)—Few books have made more noise than this did, at its first publication. It had an air of novelty to recommend it; and the Author managed his subject with great art and ability. At the same time, there never was a book, perhaps, to which so many answers were made in so short a time. For being conceived to be destructive of Christianity, (as

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denying

(n) In the first part of this "Dish-couse," the Author having asserted, that Christianity is founded on Judaism, or the New Testament on the Old, undertakes to make good his assertion, by shewing, that, as the grand and fundamental article of Christianity was, that Jesus of Nazareth was the Messiah of the Jews, predicted in the Old Testament; an article which could not appear, and be proved, but from the Old Testament; so the Apostles do, in Fact, ground and prove Christianity from the Old Testament. And as the chief and principal of those proofs which are to be met with therein, in behalf of Christianity, may be justly supposed to be urged in the New Testament by the Authors thereof, so if those proofs are valid, then is Christianity strongly and invincibly established on its true foundations: But on the other side, if the proofs for Christianity from the Old Testament be not valid; if the arguments founded on those books be not conclusive; and the Prophecies cited from thence be not fulfilled; then has Christianity no just foundation: for the foundation on which Jesus and his Apostles built it is then invalid and false. These observations naturally lead to an inquiry into the nature of those proofs; and, as our Author observes, "Of the Strength or Weakness of the Proofs for Christianity out of the Old Testament we seem well qualified to judge, by having the Old and New Testament in our Hands; the first containing the proofs of Christianity, and the latter the application of those proofs: so that we should seem to

have nothing more to do, than to compare the Old and New Testament together. But," (as he goes on to observe) "these Proofs taken out of the Old, and urged in the New Testament, being, sometimes, either not to be found in the Old, or not urged in the New, according to the literal and obvious sense which they seem to bear in their supposed places in the Old, and therefore not proofs according to scholastick rules; § almost all Christian Commentators on the Bible, and advocates for the Christian religion, both ancient and modern, have judged them to be applied in a Secondary, or Typical, or Mystical, or Allegorical, or Enigmatical sense; that is, in a sense different from the obvious and Literal sense, which they bear in the Old Testament."—Having proceeded thus far, he observes (consistently with what he had already advanced) that in order to understand the full force of the Proofs for Christianity, it is necessary to understand the nature and rules of Typical, Mystical, and Allegorical Reasoning; which, therefore, he endeavours to explain: And this he does, in a way, that (as the learned Dr. Middleton remarks) serves only to expose this mode of interpretation, as equivocal, precarious, and incapable of yielding any rational conviction; whereby he seems to imagine, that he has done, what he aimed at, and overturned the foundation of the Christian religion. "And in truth," says the same learned writer, "if we admit, that Christianity has no other foundation than what he has assigned

§ "That is," says Dr. Leland, "as he plainly intends it, according to the rules of sound reason and common sense." — *View of Deistical Writers*, Vol. I. Lett. 6.

denying it a rational foundation, and putting it on a foundation (apparently chimerical) it was attacked, as such, with great impetuosity (o). Hereupon, Mr. Collins thought fit to review the controversy occasioned by his "Discourse;" more especially as he found a greater expectation and desire among men, of all parties and distinctions, to see the debate further prosecuted, than he could have imagined. Accordingly, in the year 1726, he published a Treatise, entitled, "The Scheme of Literal Prophecy considered;" (p) in which he flattered himself, that he had advanced

" assigned to it; it might not perhaps be difficult for him to make good the rest: For upon that supposition, he has thrown many objections in our way, which it is scarce possible to get clear of. But while he fancied himself to be demolishing foundations, he was battering only such parts of the edifice, as serve for its ornament, rather than its support." ||

The Second Part of our Author's book is employed in considering the scheme which Mr. Whiston sets up in opposition to the Allegorical scheme; and which, as he represents it, consists chiefly in maintaining, "that the Hebrew and Greek of the Old Testament agreed in the times of Jesus and the Apostles; that the Apostles cited exactly and argued literally from the Greek or Septuagint translation; and that since their times both these copies of the Old Testament have been corrupted by the Jews, which makes it seem as if the Apostles had not argued literally from the Old Testament; and in proposing, by various means to restore the text thereof as it stood in the days of Jesus and his Apostles." — This strange hypothesis, which the learned Bishop of Gloucester styles "a desperate expedient,"* Mr. Collins particularly examines and refutes.

(o) In the conclusion of the Preface to "The Scheme of Literal Prophecy considered," our Author gives us a complete list of the several pieces which had been writ-

ten against, and on occasion of the "Discourse of the Grounds, &c." within the space of two years, amounting in number to thirty-five; and he had the honour to reckon, amongst his adversaries, several of the most eminent Divines of the age.—Some account of the principal works which were published upon this occasion may be seen in "Leland's View of the Deistical Writers."—We have already referred to certain animadversions of the learned Dr. Middleton on our Author's performance; and the famous Bishop of Gloucester informs us, that he has attempted to give a good account of Mr. Collins's "Grounds and Reasons of the Christian Religion," (which he allows to be one of the most plausible books ever written against Christianity) by confuting his first proposition, on which the whole attack rises, and shewing the logical propriety, and moral fitness of SECONDARY senses of Prophecy.—See Bishop Warburton's Doctrine of Grace. B. 3. C. 3.—Divine Legislation. B. 5. § 5, 6.

(p) It was printed at the Hague, in 1726, in two Volumes 12mo, and reprinted at London, with corrections, in 1727, in 8vo.—It appears from a passage in one of the treatises written by Dr. Samuel Chandler, on occasion of this controversy, that the former edition was not publickly sold in England, at its first appearance. For, says this eminent Divine. "As the Author of *The Grounds and Reasons, &c.* hath not been

punished

|| Middleton's Miscellaneous Works, Vol. II. P. 360. Edit. 1755.

* Warburton's Doctrine of Grace. B. 3. C. 3.

advanced such a scheme of things, as would account for all matters in dispute between him and his opponents.—In this performance, our Author kept his Eye principally on the Bishop of Litchfield and Coventry (*q*), one of his most applauded antagonists ; whose book (he tells us) was undertaken, at the request of his brethren, on account of his Lordship's known abilities in all parts of literature, and especially in Jewish or Rabbincal, and was, moreover, carefully revised and corrected by some of our greatest Divines (*r*). With this distinguished adversary, therefore, he determined to contest the point ; and having first laid before his readers the state of the case, from the “ Discourse of the ‘‘ Grounds,” and from the Bishop’s Answer (*s*), he proceeds to make such remarks on various parts of his Lordship’s performance, as he judged most proper to detect the false reasoning that (as he says) runs through the whole of it.—But though the Bishop’s celebrated “ Defence” was the principal object of our Author’s attention, yet whilst he professed to take the whole of this into consideration, it was not without a view to several other “ Answers” to the said “ Discourse,” and in particular to Mr. Sykes ; who alone (he tells us) had advanced a consistent scheme of things, which

“ punished for that discourse, either
in his person or bookseller, so I
hope the two volumes in defence
of it, that now lye sculking in the
dark, and are secretly handed
about as a formidable attack on the
Christian religion, will soon be
sold without any hazard to the
publisher, as I am sure they may
be perused without any real dan-
ger to the careful reader. And I
am the more heartily solicitous on
this account (he continues) because
of a report current about this city,
of a prosecution resolved on against
all that shall be found spreading
these books ; which I take to be
highly injurious to those worthy
and reverend persons said to be
concerned in it ; and an artifice of
the Author of *The Literal Scheme*,
or of his friends, to raise the re-
putation of his new books, and to
intimate to the world, that they
are not suffered to be published,
because unanswerable. I per-
suade myself this report hath but
little foundation ; and that, for
this reason, because such prosecu-
tion cannot answer the end de-
signed ; the book being already

“ well known, and daily spreading
into new hands ; and because this
“ would furnish the enemies of Re-
velation with too just a pretence
“ to charge us with the remains of a
“ persecuting spirit, and to reproach
“ the very religion of Christ itself,
“ as being in our own apprehensions
“ incapable of being supported but
“ by civil persecutions and penal-
ties. God forbid they should
“ have any occasion for such a
“ charge.”—Reflections on the Con-
duct of the Modern Deists, in their late
Writings against Christianity,
&c. 8vo. London. 1727.

(*q*) Dr. Edward Chandler.

(*r*) *The Literal Scheme, &c. P.*
2, 4, 8vo Edit. 1727.

(*s*) It is entitled, “ A Defence
“ of Christianity from the Pro-
“ pheticies of the Old Testament ; where-
“ in are considered all the objec-
“ tions against this Kind of Proof,
“ advanced in a late Discourse of
“ the Grounds and Reasons of the
“ Christian Religion.” 8vo.—It
went through several editions, in a
short time, and was generally el-
luded as a very learned and elaborate
performance.

which he had proposed with great clearness, politeness, and moderation (*z*).

Agreeably to his declared design, the greater part of Mr. Collins's work is employed in considering the substance of the Bishop's book; (*u*) but in the course of his Remarks, he treats distinctly of the Importance of Prophecy to the Truth of the Christian Religion, and of other material points; concluding with an examination of his antagonist's Arts of Controversy, in which he undertakes to convict the Bishop of some of the grossest misrepresentations of his meaning, and the most invidious personal attacks; Arts which serve only to disgrace the cause in which they are employed (*x*).

In

(*t*) The Literal Scheme, &c.
P. 12.

(*u*) Dr. Leland, however, observes, that, in this work, Mr. Collins very slightly passes over the chief things he ought to have proved, and on which, in his former book, he had laid the greatest stress; and likewise, that he often slips over the most material things that had been urged, and, as the Bishop afterwards complained, takes no more notice of them than if he had not read them.—Leland's View of the Deistical Writers, Vol. I. Lett. 6.

(*x*) In the preface to his "Literal Scheme," Mr. Collins had observed, with much satisfaction, that several of the Answers to the "Discourse of the Grounds," &c. were written with a temper, moderation, and politeness, unusual in Theological Controversies, and becoming good, pious, and learned men. It is confessed, however, (says he) that most of the Answers are written in the common abusive strain, and that two or three of these hardly admit of any parallel. To prevent which immoral way of writing for the future, the Author of these papers seems to provide the most effectual remedy, and that is, by making no returns of the like kind, and confining himself wholly to the argument. Which proceeding cannot but habituate a reader to be calm and dispassionate in Theological Inquiries, and may shame an Adversary into decency, who perhaps will leave off scolding, when he has

'no body to scold with him, and
'will then discover his own deformity.'

But notwithstanding these professions, one of his adversaries [the learned and ingenious Dr. Samuel Chandler] will by no means allow him the praise of such candour and moderation. So far from it, that he arraigns the "Literal Scheme" of a want of politeness, and of a disregard to truth and decency, and declares the Author's treatment of the learned Prelate to be so unjust, that it might well be thought to deserve a publick censure; in support of which heavy accusation, he puts together some passages from the work, which he represents as so many undeserved reflections levelled against the Bishop; referring his readers particularly to the thirteenth chapter, where (says he) they will find a much greater disregard to character, than he (Mr. Collins) can with justice complain of with respect to himself in others.—How far the reflections here pointed out were deserved, or not, will best be learned from a perusal of the Bishop's productions, in the controversy. This, at least, we may safely affirm, that if in any instance there should be found an unkind insinuation, or an asperity of expression unworthy of Mr. Collins, such instances are but rare; and it is certain, that the provocation on the part of his Right Reverend antagonist was not slight. The general strain of our Author's writing is remarkably calm and dispassionate.—At the same time, it is worthy of obser-

In pursuing his subject, Mr. Collins had urged many objections against the Antiquity and Authority of the Book of *Daniel*; with a view to shew, that it was not written by the famous Daniel mentioned by Ezekiel, but was of a much later composition; the Author of it being, indeed, a writer of things past, after a prophetical manner (*y*).—An Attack of this sort could not fail of spreading a general alarm; and accordingly the same learned Prelate, who had defended Christianity against his former assault, undertook to refute these Objections, as well as to clear up some other controverted points, in a work, entitled, “A Vindication of the Defence of Christianity from the Prophecies of the Old Testament. In Answer to the Scheme of Literal Prophecy considered. In two volumes, 8vo.” (*z*).

Our Author's performance was also animadverted upon by several other eminent writers, and amongst the rest, by a famous Divine, of those times, Dr. John Rogers (*a*), who in the abundance

of

observation, that whilst this learned Divine is reproving Mr. Collins for a want of candour and politeness in his animadversions on the Bishop, he is evidently deficient in the very same respect himself.—See Reflections on the Conduct of the Modern Deists, &c. By Samuel Chandler.

(*y*) The substance of Mr. Collins's objections and of the answers to him is represented by the learned Bishop Newton, in his “Dissertations on the Prophecies;” who observes, that he has been refuted to the satisfaction of every intelligent and impartial reader. ‘As indeed,’ says Lordship, ‘there never were any arguments urged in favour of Infidelity, but better were always produced in support of Truth.’—Dissertations on the Prophecies, Vol. II. P. 4. Edit. 1766.

(*z*) In this performance, says Dr. Leland, his Lordship hath largely and very solidly vindicated the Antiquity and Authority of the Book of Daniel, and the application of the prophecies there contained to the Messiah against Mr. Collins's objections: and hath also fully obviated whatsoever he had farther advanced against the antiquity and universality of the tradition and expectation among the Jews con-

cerning the Messiah.—View of the Deistical Writers, Vol. I. Lett. 6.

Dr. Samuel Chandler likewise published, on this occasion, a judicious “Vindication of the Antiquity and Authority of Daniel's Prophecies, and their Application to Jesus Christ.” 8vo.

(*a*) JOHN ROGERS was born, in the year 1679, at Ensham in Oxfordshire; of which parish his father was Vicar. He received the first part of his education, at New-College school in Oxford; and, in 1693, was elected a Scholar of Corpus-Christi College. In due time, he took his Degrees in Arts, and then entered into Holy Orders. The succession in his College being slow, he did not obtain a Fellowship, till the year 1706.—In 1710, he took the Degree of Bachelor of Divinity; and two years after this, he was invited to London, and chosen Lecturer of St. Clement's Danes.—During his residence in the University, our young Divine had habituated himself to the discharge of the several duties of his sacred function, by undertaking the care of a parish in Berkshire; and he now appeared to great advantage in the pulpit, that he was looked upon as one of the most eloquent and instructive preachers of his time. He had

of his zeal, happening to lose sight of good manners, and to express himself in very extraordinary terms, Mr. Collins thought proper to reply, in “ A Letter to the Reverend Dr. Rogers, on “ Occasion of his Eight Sermons concerning the Necessity of “ Divine Revelation, and the Preface prefixed to them. To
“ which

had not long distinguished himself in the metropolis, before he was unanimously chosen Lecturer of the united parishes of Christ-Church, and St. Leonards Foster-Lane; in which station he continued many years, to the entire satisfaction of his parishioners.

In the mean time, he was presented to the Rectory of Wrington in Somersetshire; and resigning his Fellowship, in 1716, he was married, that same year, to the Honourable Mrs. Lydia Hare, sister to the Lord Colerane, who had been his pupil in the University. — Some time after this, he was elected Canon Residentiary of the Church of Wells; in which he also bore the office of Sub-Dean.—In 1719, he engaged in the Bangorian controversy, by publishing “ A Discourse of the Visible and Invisible Church of Christ : In which it is shewn, that the Powers claimed by the Officers of the Visible Church are not inconsistent with the Supremacy of Christ as Head, or with the Rights and Liberties of Christians, as Members of the Invisible Church.” Lond. 8vo.—This Discourse producing an Answer from the learned Dr. Sykes, our Author proceeded to publish “ A Review of the Discourse of the Visible and Invisible Church of Christ, being a Reply to Mr. Sykes’s Answer to that Discourse;” in which Treatise, (as a Writer of his Life observes) he has more fully done justice to his argument, and more explicitly unfolded and supported his principles, pursuing them through their several conclusions, and marking their application to particular cases; constantly keeping the main point in view, and being no farther solicitous to confute his adversary,

than it was necessary in order to clear up and establish the truth.—On account of his abilities in this respect, as well as of his learning and merit in general, the University of Oxford conferred upon him by Diploma, in 1721, the degree of Doctor in Divinity, without his desire or previous knowledge.

In the year 1726, by the recommendation of some eminent persons, who were desirous of bringing him more into publick view, Dr. Rogers was appointed Chaplain to the Prince of Wales; and about the same time he appeared in Defence of Christianity against the attacks of Mr. Collins, by prefixing to his “ Eight Sermons on the Necessity of Divine Revelation, and the Truth of the Christian Religion,” *A Preface, with Remarks on the Scheme of Literal Prophecy, &c.* This address not only drew a reply from Mr. Collins, but was animadverted upon, in a very spirited manner, by Mr. Samuel Chandler, who reproved our zealous Churchman for ushering in his Discourses in Vindication of a Religion that abhors persecution, with a Preface that strongly favours of it. § Even in the opinion of his friends; indeed, the Doctor’s “ Preface” seemed liable to some exception, or at least was thought to demand a more full and distinct explication; and accordingly he published “ A vindication of the Civil Establishment of Religion; wherein some Positions of Mr. Chandler, the Author of *The Literal Scheme*, and an anonymous Letter on that Subject are occasionally considered. With an Appendix containing a Letter from the Reverend Dr. Marshall, and an Answer to the same.” Lond. 1728. 8vo. Soon

§ See the Preface to “ Reflections on the Conduct of the Modern Deists,” &c.

" which is added, A Letter in the *London Journal*, April 1, 1727, " with an Answer to the same." Lond. 1727. 8vo.—Not content with misrepresenting our Author's words, and treating him as no better than a " petulant Scribler," (b) the impatient Di-

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Soon after the publication of his "Eight Sermons," Dr. Rogers resigned his Lectureship, and removed from London, with an intention to spend the remaining part of his life in the country; chiefly at Wrington, where he had rebuilt the parsonage-house, and was resolved to take a full enjoyment of those rural exercises and diversions in which he had always delighted. But he had not been at his Rectory, many days, before he was surprised with an offer, from the Dean and Chapter of St. Paul's, of the valuable Vicarage of St. Giles's Cripplegate in London, then vacant by the death of Dr. Bennet; and the manner in which it was made left him no power to refuse it. " His own choice," says one of his intimate friends, " would have rather fixed him in a rural privacy, than have entered him upon such a publick scene of action : But a call so unlooked for, so utterly unexpected, he esteemed Providential ; and as such he obeyed it rather than embraced it."* Accordingly he was instituted thereto, in October 1728 : But he did not long enjoy his preferment, for he died, after a short illness, on the first of May, 1729. He was buried in the parish church of Ensham, where a very handsome monument is erected to his memory by his widow.

Dr. Rogers was a man of good abilities ; and he was generally esteemed an excellent Writer : But he was by no means a profound scholar ; nor was he ambitious of being thought one. He neither collected nor read many books ; being persuaded, that a few, well-chosen

and diligently studied, communicate the most real knowledge.—In private life, he adorned the virtues of a Christian with the manners of a Gentleman ; and he was particularly distinguished by the liveliness of his disposition, and the polite freedom of his conversation. Of his publick spirit he left behind him very costly monuments in the several Cures, to which he stood for any time related ; and by his death, Religion in general lost an able champion, the Church of England a strenuous defender, and his Parish a faithful and watchful overseer.

After his decease, Three Volumes of his Sermons were published in octavo ; namely, 1. "Twelve Sermons preached upon several Occasions." 2. "Nineteen Sermons on several occasions : To which is prefixed The Author's Life, with an Elogium written by John Burton, B. D. Fellow of Eton College." 3. "Seventeen Sermons on several Occasions : To which are added Two Tracts, viz. 1. Reasons against Conversion to the Church of Rome.|| 2. A Persuasive to Conformity, addressed to the Dissenters." He wrote also a Persuasive to Conformity, addressed to the Quakers.—Biograph. Britan. First Edit.—An Account of the Life of Dr. Rogers, prefixed to his Sermons.—Dr. Marshall's Funeral Sermon for Dr. Rogers.

(b) * The Author of the "Literal Scheme," says Dr. Samuel Chandler, " hath, in my opinion, urged many things worthy of consideration,

* Dr. N. Marshall's Funeral Sermon for Dr. Rogers.

|| We are told by the Writer of his Life, that Dr. Rogers was not only famed for controversy, but also for being an eminent Casuist ; and as such was frequently applied to, for easing scruples of conscience, and resolving points of religion : More especially, he was consulted by persons in danger of being seduced into Popery ; for whose use he composed some excellent Treatises ; of which this was one.

vine had called for the restraints of the civil power, and, in particular, had invited him to suffer for his tenets, in these words : “ A Confessor or two would be a mighty ornament to his cause. “ If he expects to convince us, that he is in earnest, he should “ not decline giving us this proof of his sincerity. What will “ not abide this trial, we shall suspect to have but a poor founda-“ tion.” Such sentiments as these deserved reproof ; and accordingly Mr. Collins tells the Doctor, in his reply, that in his opinion, they are false, wicked, inhuman, irreligious, inconsistent with the peace of society, and personally injurious to the Author of “ The “ Scheme : ” He remarks, that it is a degree of virtue to speak what a man thinks, though he may do it in such a way as to avoid destruction of life and fortune : He declares, that the cause of Liberty, which he defends, is the cause of Virtue, Learning, Truth, God, Religion, and Christianity ; that it is the political interest of all countries ; that the degree of it we enjoy in England is the strength, ornament, and glory of our own ; and that, if he can contribute to the defence of so excellent a cause, he shall think he has acted a good part in life : “ In short,” says he to his Reverend adversary, “ it is a cause, in which, if your influence and “ interest were equal to your inclination to procure martyrdom for “ me, I would rather suffer, than in any cause whatsoever ; though “ I should be sorry that Christians should be so weak and incon-“ sistent with themselves, as to be your instruments in taking my “ life from me.” (c)

Our Author’s health had been declining for some years, and he was extremely afflicted with the stone ; a violent fit of which excruciating disease at length put an end to his life, on the 13th of December, 1729. He died at his house in Harley-square, and was interred in Oxford-Chapel, where a monument was erected to his memory, with an inscription in Latin.

Mr. COLLINS was equally distinguished by his talents and his virtues. He is commonly allowed to have been a very ingenious man ; (d) and his life and conversation were truly amiable and exemplary.

deration, that are not to be answered with a smart saying, and the solemn charge of a petulant scrib-ler. He hath proposed difficulties that will try the learning and best reason of his Christian adver-
aries.—Preface to Reflections on the Conduct of the modern Deists, &c. containing some Remarks on Dr. Rogers’s Preface to his Eight Sermons.

(c) Letter to Dr. Rogers.—New and Gen. Biog. Diet,

(d) The celebrated Bishop of Gloucester, however, has expressed the utmost contempt of Mr. Collins’s abilities. His Lordship observes, that he was a writer, whose dexterity in the arts of controversy was so remarkably contrasted by his abilities in reasoning and literature, as to be ever putting one in mind of what travellers tell us of the genius of the proper Indians, who, altho’ the veriest bunglers in the fine arts of manual operation, yet

exemplary. So great indeed was the purity of his morals, that notwithstanding the peculiarity of his notions excited against him the usual rage of interested and bigotted men, he was in this respect exempt from calumny. His good qualities were too conspicuous to be denied; and it was not in the power of his worst enemies to fully his fair reputation.—We are told, that “the corruption among Christians, and the persecuting spirit of the Clergy” had given him a prejudice against Christianity, and at last induced him to think, that upon its present footing it is pernicious to mankind.” Certain it is, that he himself was a person of great humanity, moderation, and sweetnes of temper; and, as such, he is said to have seen with grief, “that religion was not only made use of as a cloak to hide all kinds of violence and injustice, but as an engine to supplant moral obligations, by substituting something else in their room.” (e)

His fortune enabled him to collect a very large and curious library, which was always open to men of letters, to whom he readily communicated all the assistance in his power; and it is said that he even furnished his antagonists with books to confute himself, and directed them how to give their arguments the utmost force of which they were capable.—We shall only add, that he carefully avoided all the indecencies of conversation, and discouraged every tendency towards obscenity of discourse.

The excellence of Mr. Collins's character, however, could not secure him from obloquy; for he was frequently reviled as an enemy to all religion. This was an outrage which his own good sense might lead him to expect, and to despise; and the consciousness of his integrity supported him in every trial. When he lay upon his death-bed, he declared, “That, as he had always endeavoured, to the best of his abilities, to serve his God, his King, and his Country, so he was persuaded he was going to that place which God had designed for them that love him:” To which he added, that *The Catbolick Religion is to love God, and to love Man*; and he advised all about him to have a constant regard to these principles.

In 1698, when Mr. Collins was just entered into the twenty-third year of his age, he married Martha, the daughter of Sir Francis Child, who, in the following year, was Lord Mayor of London.

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‘ yet excel all mankind in every flight and trick of *legerdemain*.’ And Dr. Gregory Sharpe informs us, that Mr. Collins did not understand the argument from Prophecy: ‘What is serious in him,’ says he, ‘is taken from Grotius; the rest, in which he draws his conclusions from the weak concessions of Surenhusius, and Whiston, is all banter, which seems to have been his

only talent.’—The proper answer to such reflections is an appeal to his writings.—See *Divine Legation*, B. VI. Sect. 6.—Sharpe’s Second Argument, in Defence of Christianity. Introduction, P. 14.

(e) Noorthouck’s Historical and Classical Dictionary.—*Bibliothèque Raisonnée*, &c. T. IV. Par. i. P. 235.

By this lady he had two sons, and two daughters. Henry, the elder of his sons, died in his infancy. Anthony, the younger, was born in 1701, and was educated at Bennet College in Cambridge; where he was universally beloved and esteemed as a gentleman of a most amiable disposition, and fine intellectual endowments. But the hopes of his friends were suddenly blasted: for he died in the twenty-second year of his age, lamented by all that knew him.—In 1724, Mr. Collins married a second wife, who was the daughter of Sir Walter Wrottesley, Bart.; but she brought him no children.—His two daughters survived him, and were unmarried, at his death.

In his “Scheme of Literal Prophecy considered,” Mr. Collins mentions a Dissertation he had written against Mr. Whiston’s “Vindication of the Sibylline Oracles,” in which he shews them to be a forgery made in the times of the primitive Christians, who, for forging and receiving them, were called *Sibyllists* by the Pagans. He also mentions a Manuscript Discourse of his upon the Miracles recorded in the Old and New Testament. But neither of these pieces were published. In the Preface to his “Essay on ‘the XXXIX Articles,” he likewise informs us, that he was preparing “An History of the Variations of the Church of England “and its Clergy from the Reformation down to this Time, with “an Answer to the Cavils of the Papists made on Occasion of “the said Variations.” But nothing of this kind from our Author’s hand was ever printed (f).

(f) *Biograph. Britan.*



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THOMAS SHERLOCK,
Bishop of London.

The Life of THOMAS SHERLOCK, Bishop of LONDON.

THOMAS SHERLOCK, successively Bishop of Bangor, Salisbury, and London, was the eldest son of Dr. William Sherlock (*a*), and was born in London, in the year 1678. Being sent, at an early age, to Eton school, he there laid the foundation of that classical elegance, by which his compositions are distinguished ; and about the year 1693, he was removed to Cambridge, and admitted of Catharine Hall. Here he took his Degrees in Arts, and soon after he had attained to the canonical age, entered into Priest's Orders ; having previously been elected into a Fellowship of his College (*b*).

Upon the resignation of his father, in the year 1704, he was appointed Master of the Temple ; a preferment of such high importance, that the choice of so young a man was matter of offence to many : but the prejudices entertained against him on this account were effectually removed by a short trial of his abilities. For being duly sensible of the dignity of his office, he was extremely diligent in improving the great talents that nature had bestowed upon him ; and his application was attended with such success, that in the course of a few years he became one of the most celebrated preachers of the age. His voice, indeed, was not melodious ; for he had rather a thickness of speech : But notwithstanding this defect, his words were uttered with so much propriety, and with such peculiar energy, that he hardly ever failed to secure the fixed attention of his audience (*c*).

He had not been long in this station, before he took his Degrees of Doctor in Divinity ; and in the year 1707, he married Miss Judith Fountaine, a very amiable lady, descended from a good family in Yorkshire.—In 1714, he succeeded Sir William Dawes

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(*a*) See the Life of this eminent Divine, in the Seventh Volume of this Work.

(*b*) Biograph. Britan. First Edit.

(*c*) Some Account of Dr. Tho-

mas Sherlock. Extracted from his Funeral Sermon, preached by Dr. Nicholls, Master of the Temple.—Annual Register, for the Year 1762.

in the Mastership of Catharine Hall, in Cambridge, where he received his education ; and whilst he held this place, he was promoted to the office of Vice-Chancellor of the University, which he discharged with the utmost attention and assiduity (*d*).

In 1716, Dr. Sherlock obtained the Deanery of Chichester, and soon after this promotion, he made his first appearance as an Author ; being at the head of the controversy against Dr. Hoadly, then Bishop of Bangor. During the course of this famous contest, he published a great number of Tracts, amongst the principal of which was one, entitled, “ A Vindication of the Corporation and Test Acts, in Answer to the Bishop of Bangor’s Reasons for the Repeal of them. To which is added A Second Part, concerning the Religion of Oaths.” 1718. 8vo. This Piece, which Bishop Hoadly allowed to be the most plausible and ingenious Defence that, in his opinion, had ever yet been published, of excluding men from their acknowledged civil Rights, upon the account of their differences in Religion, or in the circumstances of Religion, drew an answer from that excellent Prelate, to which Dr. Sherlock replied, in a small pamphlet, entitled, “ The true Meaning and Intention of the Corporation and Test Acts asserted,” &c. (*e*).

Upon the appearance of Mr. Collins’s celebrated “ Discourse of the Grounds and Reasons of the Christian Religion,” in the year 1724, Dr. Sherlock, though he did not enter directly into the Controversy, took an opportunity of communicating his sentiments upon the subject, in Six Discourses delivered at the Temple-Church, in April and May 1724. These Discourses he published,

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(*d*) The publick archives had for many years lain in great confusion, and he thought it an indignity to that learned body, that papers and publick instruments of great value should continue longer in so confused and useless a state : He examined them accordingly with great care, and reduced them into proper order ; and the knowledge he acquired in the prosecution of this work, repaid him amply for his trouble. The constitution of the University in some parts of it is not clearly defined and ascertained, on account of some obscurity and defects of its history, and by means of the different sources from whence it derived its power and immunities ; but by the help of these archives, and other materials that fell into his hands, he acquired such a knowledge of it, that in the subsequent parts of his life, he was appealed to as a kind of oracle, in doubts and difficulties

that occasionally arose in regard to its jurisdiction and government.—We are told, likewise, that, during his continuance in the University, he discovered upon all occasions not only very superior abilities, with deep and extensive learning, but also great wisdom, policy, and talents for governing ; in allusion to which part of his character, Dr. Bentley, during his squabbles at Cambridge, gave him the nick-name of Cardinal Alberoni. — Dr. Charles Mof’s Charge to the Clergy of the Arch-deaconry of Colchester. 1764.—Biograph. Britan.

(*e*) In his latter years, he did not at all approve of these writings against Bishop Hoadly : He told a friend, that he was a young man when he wrote them ; and he would never have them collected into a Volume.—Biograph. Britan.—Anecdotes of Bishop Sherlock, Gent. Mag. Vol. XLIII. P. 385.

the next year, under the title of "The Use and Intent of Prophecy, in the several Ages of the World;" and he afterwards corrected and enlarged them in several successive editions (f).—In the year 1728, Dr. Sherlock was promoted to the Bishoprick of Bangor; in which he succeeded Dr. Hoadly, as he did also in the See of Salisbury, in 1734; in both which stations he made so distinguished a figure, that upon the death of Archbishop Potter, (g) in

(f) In the Preface to this work, the learned Author observes, that they who consider the Prophecies under the Old Testament, as so many predictions only, independent of each other, can never form a right judgment of the argument for the truth of Christianity drawn from this topic; nor be able to satisfy themselves, when they are confronted with the objections of unbelievers; for which reason, when he entered upon the design of forming these Discourses, it was with a view of shewing the Use and Intent of Prophecy, in the several Ages of the World, and the manifest Connexion between the Prophecies of every Age: And in pursuance of this design, he sets before his readers a "Series of Prophecies given (as he says) from the very beginning of the world, running through every age, and ending where the Gospel of Christ Jesus commences;" endeavouring, at the same time, to shew the main Intent and Use of Prophecy, through its several periods under the Old Testament, and opening a way to a fair and impartial consideration of the particular prophecies relating to each period.

The Fourth Edition of these Discourses, corrected and enlarged, was published in 1744; to which were added "Four Dissertations, 1. Upon the Authority of the Second Epistle of St. Peter. 2. The Sense of the Antients before Christ, upon the Circumstances and Consequences of the Fall. 3. The Blessing of Judah, Gen. XLIX. 4. Christ's Entry into Jerusalem." In 1749, our Author, (at that time, Bishop of London) published "An Appendix to the Second Dissertation; being a Farther Enquiry

"into the Mosaic Account of the Fall:" To which he prefixed a short Advertisement, acquainting us, that it was drawn up some years before, and was intended as an Examination of the Objections made to the History of the Fall, by the Author of the *Literal Scheme of Prophecy considered*; but that, this Author being dead, he had now considered the objections not as His, but as common to All who call in question or are offended with the History of the Fall, as it stands recorded by Moses.

(g) JOHN POTTER was the son of a linen-draper at Wakefield in Yorkshire, where he was born, about the year 1674. Having made an uncommon progress, at the grammar-school in that town, especially in the Greek language, he was sent, at the age of fourteen, to University-College, in Oxford; where, soon after he had taken the degree of Bachelor of Arts, he published a piece, entitled, "Variantes Letiones et Notæ ad Plutarchi Librum de audiendis Poetis, cum Interpretatione Latina Hugonis Grotii; item Variantes Letiones et Notæ ad Basili Magni Orationem ad Juvenes, quomodo cum Fructu legere possint Graecorum Libros." 8vo.—He was engaged in this publication by the Master of his College, at whose expence it was printed, and dispersed amongst the young students of his House, and his other friends. It appeared in the year 1693, and in the following year, our Author was chosen Fellow of Lincoln College, where, having taken the degree of Master of Arts, he commenced Tutor, and entered into Holy Orders.

In 1697, he published an Edition of *Lycophron*, in folio; which was reprinted

in the year 1747, the Arch-bishoprick of Canterbury was offered to him ; but being then in a very ill state of health, he thought himself unqualified to fill that high station. The next year, however, he was so much recovered, that he accepted a translation to the See of London, void by the death of Bishop Gibson.

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reprinted, in 1702, and is esteemed the best edition of that obscure author. The same year, he published the First Volume of his "Archæologia Graeca; Or, The Antiquities of Greece;" which was followed by the Second, the year after. This useful and learned work was reprinted, from time to time, and the subsequent editions received several improvements and additions.

In 1704, he commenced Bachelor of Divinity ; and being about the same time appointed Chaplain to Archbishop Tenison, he removed from Oxford to reside with his Grace in the Palace at Lambeth. He proceeded to the degree of Doctor in Divinity, in 1706, and soon after became Chaplain in Ordinary to her Majesty Queen Anne.—In 1707, he published "A Discourse of Church Government;" in which, he undertakes to vindicate Ecclesiastical Authority, as distinct from the State, and maintains the doctrine of the Church, concerning the distinction of the three orders of Bishops, Priests, and Deacons, particularly with regard to the superiority of the Episcopal order above that of Presbyters, which he endeavours to prove to have been of Divine Institution.

In the beginning of the next year, he succeeded Dr. Jane, as Regius Professor of Divinity, and Canon of Christ-Church in Oxford, which brought him back to the University.—These preferments were obtained for him, from her Majesty, by the particular application of the great Duke of Marlborough ; and it was apparently the same interest that raised him to the Bishoprick of Oxford, in the year 1715.—He still kept possession of the Divinity Chair in the University ; and indeed he filled both stations with great reputation ; rarely failing to preside over the Divinity disputations in the

schools, and regularly holding his triennial visitation at St. Mary's Church ; upon which occasions, his Charges to the Clergy were generally suited to the exigency of the times. In one of these, which was printed at the request of his audience, he censured some doctrines that had been lately advanced by Bishop Hoadly, and warned his Clergy against their supposed pernicious influence, in a way which engaged him in a controversy with that Prelate. The debate, however, was of no long continuance ; but he entered into it with a more fervent zeal than might have been expected from a person of his coolness and moderation ; alledging, as the reason of his conduct, that the very existence of the Church was struck at by the Doctrines of his Right Reverend Brother.

Some time after this controversy, his Lordship was honoured with the notice and regard of the Princess of Wales, (afterwards Queen Caroline,) and upon the accession of George the Second to the Throne, he preached the Coronation Sermon, which was printed by his Majesty's special command.—These circumstances seemed to promise his further advancement in the Church ; and accordingly, upon the death of Dr. Wake, in January 1736-7, he was promoted to the Arch-bishoprick of Canterbury ; in which high station he continued for the space of ten years, discharging its important duties with great attention, till he fell into a lingering disorder, which put an end to his life, in the year 1747.

His Grace left behind him the character of a Prelate of distinguished piety and learning, strictly orthodox in respect to the established doctrines of the Church of England, and one of its most zealous and watchful guardians. Before his exaltation

Upon this promotion, his Lordship had some difference with Dr. Herring, then Archbishop of Canterbury, who had made his Option for the Rectory of St. George's, Hanover-Square; which being one of the most valuable livings in his diocese, the Bishop was so unwilling to relinquish it, that he drew up a pamphlet, declaring his thoughts on the point of his Grace's right to these Options, and resolved for a while to oppose the claim: but in consideration of his age and infirmities, and the fatigue and vexation attending a suit at law, he was persuaded by his friends to give up the living of St. Anne's, Soho, which the Archbishop accepted. Our Prelate, nevertheless, printed his thoughts, some years after, in a folio pamphlet, entitled, "The Option; or, An Inquiry into the Grounds of the Claim," &c. copies of which he put into the hands of those only who were interested in the subject; for it was not published.—The Archbishop reprinted it in quarto, with a short answer in one page, and distributed it amongst his friends (*b*).

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exaltation to the Archbishoprick, he was esteemed a moderate Divine, and an excellent Pastor of a parish, without any marks of pride or vanity; but when he was fixed at Lambeth, he took such high and pontifical slate upon him, as exposed him to the censure of his former friends.

A few years after his decease, his "Theological Works, containing his Sermons, Charges, Discourse of Church Government, and Divinity Lectures," were printed at Oxford, in Three Volumes, 8vo.—The first and second of these volumes were prepared for the press by himself, and printed by his ex-preb order. The third, containing his Divinity-Lectures, delivered at Oxford, when he was Regius Professor there, was printed from his own manuscript, and with his permission, though not prepared for the press by himself. These lectures, which are in Latin, relate chiefly to the defence of Revelation against unbelievers; in which the truth, inspiration, excellency, and usefulness of revealed religion in general, and

of Christianity in particular, are distinctly represented.

Soon after he had obtained the Divinity-Chair at Oxford, Dr. Potter married; and he had a very numerous family of children, but was survived only by three daughters and two sons. His eldest son entered into Orders, and was presented to the Rectory of Wrotham and the Vicarage of Lydd, both in Kent, by his father, who likewise gave him a handsome portion; but being offended with his conduct in marrying below his rank[‡], he conferred the bulk of his fortune[§] on his younger son, Thomas Potter, who was bred to the law, but declining that study, obtained a seat in the House of Commons, where he soon made a distinguished figure.—Biograph. Britan. First Edit.—Memoirs of the Life of Mr. Whiston.—Gent. Mag. August, 1773.

(*a*) The Archbishop's claim of what is called an Option is a claim upon every Bishop, either consecrated or translated, of any ecclesiastical dignity, or benefice, in the patronage of the Bishop, to be granted to

[‡] He married a servant of the Archbishop.

[§] He is said to have died worth 70,000l.

Notwithstanding his advancement to such high dignities, Bishop Sherlock continued to hold the Mastership of the Temple, (where he was much beloved and esteemed) till the year 1753; and when his resignation was accepted by his Majesty, he addressed a Letter to the Treasurers and Masters of the Bench, gratefully acknowledging their great goodness to him, during the long course of his ministry amongst them; assuring them that he should always remember the many and distinguished instances of their favour to him; and declaring that he esteemed his relation to the two Societies of the Temple to have been the great happiness of his life, as it introduced him to some of the greatest men of the age, and afforded him the opportunities of improvement by living and conversing with gentlemen of a liberal education, and of great learning and experience (*i*).

His age and infirmities had rendered him incapable of performing the duties of this station any longer; and they began now to affect him very severely. For three or four years, however, he was able to apply himself to business; and he made one general visitation of his diocese, in person: But he was then afflicted with a very dangerous disorder, from which he recovered with difficulty, and with almost the total loss of the use of his limbs; and his speech failing him, soon after, he was obliged to desist from the exercise of his function, and was even deprived of the advantages of a free conversation, as he could not be understood but by those who were constantly about him (*k*). Yet still the powers of his

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to the Archbishop and his assigns, for the first turn only. In opposition to this claim, the Bishop endeavours to prove that the Archbishop never had, nor has at this time, a right to an Option from a translated Bishop; but he allows, that the claim on consecrated Bishops is well founded, for it is properly a consecration fee, and becomes due *ratiōne consecrationis*. The proofs alledged by his Lordship, in support of this and other points, are chiefly drawn from the Registers of Lambeth.—*Biograph. Britan.*

(*i*) See the Letter in the *Biographia Britannica*.

It is remarkable, that this Mastership was held by the father and son successively for more than seventy years.

(*k*) ‘There is nothing, perhaps,’ says a person, who knew his Lordship well, ‘that is more worthy of admiration under this uncommon

state of weakness and decline, than the extraordinary composure of his mind. It is one of the general characters of old age to be querulous and peevish; and indeed sickness and infirmities are apt to create a petulance and acrimony in the best natures, both young and old; but the great Prelate we are speaking of was a remarkable exception to the general observation. Though he had naturally a quickness and sensibility of temper, age and sickness were so far from stimulating, that they served to smooth and soften it; As infirmities increased upon him, he became more quiet and composed; and though in the common course of business, and his general intercourse with the world, as well as the interior economy of his own family, incidents must have arisen frequently that were displeasing to him, yet nothing could ever break in

mind continued in their full vigour ; and under this weak state of body, in which he remained some years, he kept the Administration of all affairs in his own hands. He required a strict account of every thing that was transacted ; and where the business was of importance, he would dictate letters, and give directions concerning it himself.—In this situation, likewise, he revised, corrected, and published, in four volumes, octavo, his “ Discourses ” preached at the Temple Church ; which are, in many respects, some of the most exquisite and masterly productions, of the kind, that are to be found in the English, or perhaps in any other language. The first volume appeared in the year 1754, and was followed, at short intervals, by the rest, as the infirmities of the Author would allow. These infirmities were still increasing ; but he sustained them with a most cheerful and edifying resignation to the will of God, till at length their oppression was fatal.—He died on the 18th of July, 1761, in the eighty-fourth year of his age, and was interred in the church-yard at Fulham, in a vault made for that purpose ; where likewise a monument was erected to his memory, with an inscription drawn up by Dr. Nicholls, who succeeded him in the Mastership of the Temple.

Bishop SHERLOCK was a man of the most acute parts, and his ambition is said to have been equal to his capacity ; inasmuch that he would have thought it an indignity to have been the second in any character in which he chose to appear. His extraordinary abilities, indeed, were universally acknowledged ; and his learning was very extensive. “ God,” says one who was intimately acquainted with our illustrious Prelate, “ had given him a great and “ an understanding mind, a quick comprehension, and a solid “ judgment. These advantages of nature he improved by much “ industry and application ; and in the early part of his life he “ read and digested well the ancient authors both Greek and “ Latin, the philosophers, poets, and orators ; from whence he “ acquired that correct and elegant style, which appears in all his “ compositions. His knowledge in Divinity was obtained from “ the study of the most rational writers of the church, both an- “ cient and modern ; and he was particularly fond of comparing

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“ scripture

in upon that constancy of mind, and that uniform tranquillity and composure that so happily possessed him.—Had the same case occurred in the reign of ancient Stoicism, what triumphs would have been sung, what honours paid to the great masters and schools of science ? Why should its due praise and honour be with-

held from that True Philosophy which cometh from above ? in which no man was more deeply practised than our truly Christian Prelate, whose happy state of mind was the pure and genuine effect of it.—Dr. Charles Mofst Charge to the Archdeaconry of Colchester, 1764.

† The present Bishop of Bath and Wells.

" scripture with scripture, and especially of illustrating the writings of the Apostles, which he thought wanted to be more studied, and of which we have some specimens in his own Discourses. His skill in the civil and canon law was very considerable ; to which he added such a knowledge of the common law of England, as few Clergymen attain to (*l*). This it was that gave him that influence in all cases where the Church was concerned, as knowing precisely what it had to claim from its constitutions and canons, and what from the common law of the land.

" His piety was constant and exemplary, and breathed the true spirit of the Gospel. His zeal was warm and fervent in explaining the great doctrines and duties of Christianity, and in maintaining and establishing it upon the most solid foundations. His munificence was large and diffusive. The instances of his publick charities, both in his life-time, and at his death, were great and like himself : (*m*) The private flow of his bounty to

" many

(*l*) ' By his situation at the Temple,' says Dr. Mof's, ' he was connected with the gentlemen of the long robe, and had by that means opportunities of contracting intimacies with the most eminent of that profession. By these connexions he was led insensibly into the study of the English law, both civil and ecclesiastical ; and though the technical and mechanical part of law was not so much worthy of his attention, yet he was as well acquainted with the history of the law of England, with the origin and foundation of it, and with its general rules and principles, in short was as much a master of both branches of Jurisprudence as a science, as the most learned of either profession.'

The knowledge which Bishop Sherlock had thus acquired of the laws and constitution of England enabled him, likewise, to appear with greater weight and dignity, both as a governor of the church, and a Lord of Parliament ; insomuch that in cases of ecclesiastical law, which have been brought before the House of Peers, as a court of Justice, he had sometimes the honour of leading the judgment of that august assembly, in opposition to some of the greatest lights of the law, who had at first declared themselves of a dif-

ferent opinion. And, in general, when his Lordship assisted at the deliberations of that House, he was not content to bear a silent testimony ; but as often as a fit occasion offered, he entered freely into the question, on such points as became his station ; and in what manner he acquitted himself may be seen by several of his speeches, which are printed in the Parliamentary Debates.—Dr. Mof's Charge, as before.—Biograph. Britan.

(*m*) He gave (we are told) large sums of money to the corporation of clergymen's sons, to several of the hospitals, and to the Society for propagating the Gospel in foreign parts. And at the instance of the said Society, he consented to print at his own expence an impression of two thousand sets of his valuable " Discourses," which were sent to America, and distributed throughout the Colonies. He likewise gave to Catharine-Hall in Cambridge, (the place of his education) his valuable library ; and in his life-time, and at his death, donations for founding a Librarian's place, and a Scholarship, to the amount of several thousand pounds.—Dr. Nicholls's Sermon, at the Temple ; on occasion of the Bishop's death.

" many individuals was constant and regular ; and upon all just occasions he was ever ready to stretch forth his hand to the needy and afflicted. He was indeed a person of great candour and humanity, had a tender feeling of distress, and was easily touched with the misfortunes of others. No man" (he concludes) " was ever more happy in domestick life, and no one could shew greater gentleness, good-nature, and affection to all around him." (n).

With respect to this last circumstance, however, another of his Lordship's acquaintance has observed, that " he could bear no opposition in his own house."—" From 1749 to 1759," says this writer, " I had frequent and unreserved conversations with him. His aspect was rather austere, heavy, and forbidding ; but when he was pleased and smiled, he shewed the most amiable change of features.—He had the greatest insight into the consequences of men's behaviour I ever knew, and was the readiest man at avoiding difficulties, and removing obstacles.—He was, as most men of quick sensibility are, too open to flattery, if decently applied, especially in his latter years. At that time of life, his opinions on some controverted points were far from Orthodox ; nor did he at all approve of the *Atbanian Creed*.

" The Bishop (he continues) had a most excellent, sensible, sweet-tempered lady, of a very comely person, for his wife ; but she never had any child.—He was imagined to have died worth *one hundred and fifty thousand pounds !* (o) He left his widow three thousand a year for her life, and ten thousand pounds to dispose of. The rest of his fortune came to Sir Thomas Gooch, his sister's son," by Dr. Thomas Gooch, Bishop of Ely (p).—His Lady died, in 1764, aged seventy-seven years, and was interred in the same vault with her husband.

Besides the works which we have enumerated, Bishop Sherlock was the reputed Author of a Piece, entitled, " *The Tryal of the Witnesses of the Resurrection of Jesus*," first published in 1729 ; which has gone through many editions, and, as Dr. Leland says, has been very justly admired for the polite and uncommon turn, as well as the judicious way of treating the subject (q). Upon occasion of the earthquakes, likewise, in the year 1750, his Lordship published an excellent " *Pastoral Letter*" to the Clergy and inhabitants of London and Westminster ; of which, it is said, there were printed in Quarto, five thousand, in Octavo, twenty thousand, and in Duodecimo, about thirty thousand ; besides pirated

(n) Dr. Nicholl's Sermon, &c.

(o) It was enlarged in his life-time, by the accession of that of his younger brother, who dying unmarried, left him upwards of 30,000l.—Biograph. Britan.

(p) Anecdotes of Learned Persons, &c. Gent. Mag. Vol. XLIII.

P. 385.

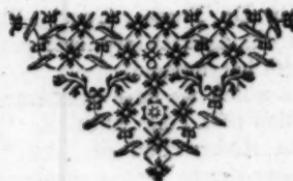
(q) Leland's View of Deistical Writers, Vol. I. Lett. VII.

rated editions, of which not less than fifty thousand were supposed to have been sold (r).

The publick have also been presented, since the death of this great man, with another Volume of his "Discourses," preached on several important occasions, and separately published by their Author; in which, says the Editor, "the judicious reader will discover the same energy of sentiment and purity of diction, the same pathetic and convincing address to the heart, which so eminently distinguishes the rest of this Prelate's Discourses." (s)

(r) Noorthouck's Historical and Classical Dictionary.—Apecdots, "Occurrences. By Tho. Shérlock, D. D. Late Lord Bishop of London, and Master of the Temple. Vol. V." London: 1776.

(s) Advertisement prefixed to "Discourses, preached on Several



The Life of CONYERS MIDDLETON.

CONYERS MIDDLETON, the son of a Clergyman in Yorkshire, who was possessed of an easy fortune, besides his preferment in the Church, was born at Richmond in that county, in the year 1683. At the age of seventeen, he was admitted a Pensioner of Trinity College in Cambridge, and in the second year from his admission was chosen a Scholar upon the foundation. Proceeding at the regular time to take his degree of Bachelor of Arts he entered, not long afterwards, into Holy Orders, and first exercised the clerical function at Trumpington, a celebrated village near Cambridge; where he officiated as Curate to one of the Senior Fellows of his College. In the year 1706, he himself was elected into a Fellowship, and the next year he commenced Master of Arts (*a*).

He had not been long in possession of his preferment, before he engaged in the measures that several of the Fellows were thenconcerting, in order to procure relief from the arbitrary and mercenary conduct of their Master, the famous Dr. Bentley; and in the year 1709, he joined in the petition for redress which they presented to Dr. John More, Bishop of Ely, as their Visitor (*b*). Very soon after this, he vacated his Fellowship, by marrying a widow lady, of ample fortune: But as his wife resided at a house of her own in Cambridge (*c*), he was not so far separated from his friends at Trinity, as to be unable to lend them his assistance in the prosecution of their appeal to the Visitor; and he persevered with that spirit and resolution which his natural disposition prompted him to exert, and which he was persuaded the cause both required and deserved.

By the death of Bishop More, the first prosecution at Ely House was entirely defeated; whereupon, in the year 1715, the complaining Fellows presented a petition to the King, praying that a Visitor

(*a*) Advertisement prefixed to the Miscellaneous Works of Conyers Middleton, D. D. in five Volumes, 8vo.—Edit. 1755.—Biograph. Britan. First Edit.

in the Seventh Volume of this work.

(*c*) She was the widow of Counsellor Drake of Cambridge, and daughter of Mr. Morris, of Oak Morris, in Kent.—Advertisement, &c.

(*b*) See the Life of Dr. Bentley,

Visitor might be assigned, which was warmly seconded by Mr. Middleton, who made interest, for that purpose, with all the men of rank and influence to whom he could gain access. His resolution was not to be wrought upon by any means in Dr. Bentley's power, who found some way or other to soften, or even to bring over almost all the rest of his adversaries in the College, and therefore he was looked upon by the Doctor as the main support of the complainants in his Society against him, and one of his worst enemies.

Not long after his marriage, our Divine took possession of a Rectory in the isle of Ely, which was in the gift of his wife ; but, on account of its unhealthy situation, he resigned it in little more than a year. From this time, therefore, his chief residence was at Cambridge ; where, in the year 1717, when his Majesty King George the First paid a visit to the University, he found means (though he was not, regularly, of a sufficient standing) to get his name inserted in the Royal Mandate for a degree of Doctor in Divinity ; which he accordingly received from Dr. Bentley, the Regius Professor (*d*).

In

(*d*) This promotion was attended with a circumstance that gave birth to a fresh dispute between these two antagonists, which ended in the degradation of the Professor, by the University.—The circumstance was this :—Dr. Bentley, whose office it was to perform the ceremony called Creation, made a new and extraordinary demand of four guineas from each person, as a fee due to him as Professor, over and above a broad piece, which had by custom been allowed as a present on this occasion, and absolutely refused to create any Doctor 'till this fee was paid. Hereupon a warm dispute arose ; the result of which was, that many of the Doctors, and Dr. Middleton amongst the rest, consented to pay the fee in question, upon condition that the money should be restored if it were not afterwards determined to be his right. Matters remained in this state for almost a year, the Professor being in quiet possession of the money ; but nothing being determined about his title to it, Dr. Middleton thought he had reason to expect his money again, and accordingly he made a

demand of it, first by letter, of which no notice was taken, and afterwards in person, with as little effect. Hereupon he applied to the Vice-Chancellor for a decree, which, after some time, was granted ; and, in the course of the proceedings, Dr. Bentley behaving contumaciously, and expressing all imaginable contempt for the authority of the University, was first suspended from his degrees, and then absolutely degraded. Upon this, the Professor presented a petition to the King, complaining of the proceedings of the Vice-Chancellor and University, and imploring his Majesty's relief and protection, as supreme Visitor of the University ; the issue of which application has been related elsewhere. § In consequence of this petition from the Professor as well as on account of some Letters that had been published in the St. James's Evening Post, wherein the proceedings of the University were censured as violent and illegal, Dr. Middleton thought it expedient to lay the whole affair before the publick ; which he accordingly did,

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§ See the Life of Dr. Bentley, in the Seventh Volume of this Work.

In the year 1720, this same learned Professor having published some Proposals for a new Edition of the Greek Testament, and Latin Version, Dr. Middleton, upon examining what he had advanced, being (as he tells us) seriously convinced that he had neither talents nor materials proper for the work, and that Religion was much more likely to receive detriment than service from it, thought it his duty to obviate, as far as he was able, the influence these Proposals might have on some whom big words and bold attempts are apt to lead implicitly into an high opinion and admiration of the merit and abilities of the undertaker. With this view, and not (as he assures us) from any personal spleen, or envy to the Author, he proceeded to publish "Remarks, Paragraph by Paragraph, upon the Proposals by Richard Bentley for a New Edition of the Greek Testament and Latin Version;" concluding from the whole, that these Proposals must appear to the reader to be indeed "a most curious piece; since so much vanity, pedantry, blunder, and self-contradiction, were hardly ever found together before within the compass of one single sheet." (e).

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Dr.

in the year 1719.—The first piece that he published upon this occasion was entitled, "A full and impartial Account of all the late proceedings in the University of Cambridge against Dr. Bentley:" which was soon followed by "A Second Part of the full and impartial Account;" and by "Some Remarks upon a Pamphlet, intituled, *The Case of Dr. Bentley farther stated and vindicated.*"

These were the first of our Author's productions that appeared from the press, and the reputation he acquired by them encouraged him to publish a fourth pamphlet, entitled, "A true Account of the present State of Trinity College in Cambridge, under the oppressive Government of their Master, Richard Bentley, late D. D." This piece regards only the quarrel between the Fellows of Trinity and their Master; and it seems to have been written, in order to take off a suspicion which many then entertained, that the proceedings of the University against Dr. Bentley did not flow so much from any real demerit in the man, as from a certain spirit of resentment and opposition to the Court, (the great promoter and manager of whose interest at

Cambridge he was thought to be) and, at the same time, to try whether the author could not bring such a general odium upon the Professor, by representing his conduct in its true light, as should make it impossible for the Ministry to screen him any longer from a Visitation. But, in this attempt, his ardent zeal carried him so far, that his watchful antagonist, taking advantage of some expressions, lodged an information in the Court of King's Bench against the Author or Authors of the pamphlet, (the publication being anonymous); whereupon Dr. Middleton, in order to prevent all unnecessary trouble and expence in the prosecution, voluntarily acknowledged himself the sole Author, in an advertisement which he published in the newspapers, and wherein he declared, that if the Master of Trinity College, or any of his friends, would undertake to answer him in print, he would engage either to defend and prove every article alledged against him, or to make him the satisfaction of a publick recantation. — Biograph. Britan. [Article, Bentley.] (e) Middleton's Miscellaneous Works, Vol. III. P. 302. 8vo. Edit. 1755.

Dr. Bentley's "Proposals" being defended against these "Re-
marks," in an anonymous pamphlet, supposed to be written by
himself, our Author published "Some farther Remarks, Para-
graph by Paragraph," &c.; in the preface to which he ob-
serves, that though the Title of the pamphlet written in defence
of the "Proposals," promised a full Answer to his former Re-
marks, yet the writer had passed over many material ones, without
any answer at all; and where he had exerted all his skill and pains,
his reasoning was so evasive, so prevaricating, and so little to the
purpose, as to give the Remarker only a farther opportunity of
demonstrating the two things he had undertaken, which were, the
Professor's great ignorance of ecclesiastical antiquity, and the main
points in dispute, as well as his manifest incapacity for the work
upon his hands; an Edition of the New Testament (*f*). In
these two pieces, Dr. Middleton discovered great learning and
acuteness; and notwithstanding the Professor affected to treat him
with contempt, yet his "Remarks" so effectually destroyed the
credit of the "Proposals," that the intended publication of the
New Testament came to nothing (*g*).

About this time, the publick library at Cambridge was so much
enlarged by the addition of the Bishop of Ely's books (*b*), which
had been purchased by the King, and presented to the University,
that a decree was passed for building a new Senate-House, in order
that, either by rebuilding or altering the old one, a suitable place
might be provided for the reception of his Majesty's bounty; upon
which occasion, likewise, the University voted the appointment of
a Principal Librarian; which new office they conferred upon our
Author.—This promotion was no more than what was justly due
to Dr. Middleton's literary merit; and how well qualified he was
for the employment, he soon particularly shewed, in a little piece
which he published, under the title of "Bibliothecæ Cantabri-
giensis ordinandæ Methodus quædam; quam Domino Procan-
cellario Senatusque Academico confiderandam et perficiendam
Officium et Pietatis Ergo Proponit." The plan here described is
allowed to be properly laid out, and the whole is expressed in very
elegant Latin; but, in his dedication to the Vice-Chancellor, al-
luding to the contest between the University and the Master of
Trinity College, the Doctor incautiously made use of words
which exposed him to the chastisement of the King's Bench (*i*).

(f) Ibid. P. 326.

(g) New and Gen. Biog. Dict.

(h) Dr. More.—His Majesty gave
six thousand pounds for them.

(i) Our Author was already in
this Court, as we have observed be-
fore, for libelling Dr. Bentley;
which was no more than a common
cause, not disputed to be within the

ordinary jurisdiction of that Court;
and therefore he did not tax the le-
gality of the process, but only re-
proached his antagonist with the un-
scholarlike meanness of his conduct,
in taking advantage of the law.
Some passages in his writings, how-
ever, seemed to shew, that he did
not stand very well affected to the
prerogative

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Soon after the publication of this performance, our Librarian having had the misfortune to lose his wife, and being in an infirm state of health (*k*), formed the design of making the tour of Italy; (the present state of the building designed for the publick library admitting of such absence;) and accordingly having obtained, though not without difficulty, a Special Grace for the purpose, he set out in company with Lord Coleraine, a Nobleman of considerable learning, especially in Antiquities. They pursued their journey together, as far as Paris, where they parted; his Lordship going to view some curiosities which lay at a distance from the direct road to Rome, and our Author taking the shortest way to that city; at which he arrived, early in the year 1724.—Being determined to live in such a way as should do honour to his station at Cambridge, he took a magnificent Hotel with all accommodations fit for the reception of persons of the first distinction; and accordingly he was treated with particular respect during his residence there; conversing familiarly with many of the highest quality in Rome.—Such an expensive mode of living, however, together with his great fondness for antique curiosities, tempted him to break in a little upon his fortune; but this inconvenience was amply compensated by the improvements he made in his travels.

Having spent about a year at Rome entirely to his satisfaction, Dr. Middleton returned through Paris, to his residence at Cambridge; where he had not long resumed his studies, before he engaged the attention of the learned world, by the publication of a piece, entitled, “*De Medicorum apud veteres Romanos degeneratum*

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prerogative of that Court, as controuling the authority of the University; and this suspicion was unanswerably confirmed by the exceptionable words in this Dedication, wherein the Court found an express denial of their jurisdiction. Lord Chief Justice Pratt presided there, at this time; and as he painted the offence in the darkest colours, our Author, who was then in Court, being apprehensive of the consequences, waited upon a Nobleman, to whom he was well known, and acquainting him with what he had heard, begged his protection. His Lordship desired him to be easy, promising to take care of him; and when the matter came next day before the Court, our delinquent had the pleasure of hearing the heinousness of his offence moderated, and was dismissed with a very easy fine.—Biograph. Britan.

(*h*) This, we are told, was the consequence of his juvenile teme-

rity, when he was a Fellow of Trinity College: For, finding himself at that time inclined to grow fat, and experiencing some hindrance, from his rising corpulency, in the pursuit of those sports and exercises, in which he took great delight, and, by a natural agility, particularly excelled; the obstruction gave him so much uneasiness, that, to remove it, he changed his diet; but making too free with vinegar, threw himself by degrees into the contrary extreme, which at length brought a disorder upon him, that obliged him to live in the most abstemious manner; and he was now labouring under the ill effects of his first error to such a degree, that when his cafe was laid before Dr. Mead, that celebrated Physician returned his opinion in writing, that it was necessary for him to remove into a warmer climate: whereupon the University permitted him to take his desired journey.—Biograph. Britan.

" tium Conditione Dissertation; qua contra Viros celeberrimos
 " Jac. Sponium et Ric. Meadium, M. D. D. servilem atque igno-
 " bilem eam fuisse ostenditur."—Dr. Mead had just before published
 an Harveian Oration, in which he had not only maintained, in
 general, the dignity of his profession, but had endeavoured particu-
 larly to vindicate it from the reproach of having been held in such
 contempt by the ancient Romans as to be left entirely in the hands
 of slaves and the lowest of the people. Our Librarian's " Disser-
 " tation," therefore, gave great offence to many of the Faculty,
 who considered it as detracting from the just honours of the Art of
 Medicine, and conveying a tacit reproach on their Order; notwithstanding
 he had endeavoured to guard against such a perversion of
 his design, by expressly disclaiming all sinister views, and explaining
 the motives of his undertaking. At the same time, as the
 " Dissertation" openly controverted the opinion of Dr. Mead, it
 was esteemed an impudent and presumptuous performance, by
 the admirers of that great man; and upon both these accounts, it
 was no sooner published, than the learned Author was threatened
 with an Answer which should effectually refute his sentiments, and
 vindicate the opinion he had opposed (1).* Accordingly, after
 some time, this expected Answer made its appearance, under the
 title of " Ad Viri Reverendi Con. Middletoni, S. T. P. de Medi-
 " corum apud veteres Romanos degentium Conditione Disserta-
 " tionem, quæ servilem atque ignobilem eam fuisse contendit,
 " Responso."—This publication was anonymous; but it was well
 known to be the production of Mr. (afterwards Dr.) John
 Ward (m), Professor of Rhetorick, at Gresham College, who had

been

(1) Middleton's Miscellaneous Works, Vol. IV. P. 118, 126.

(m) JOHN WARD was the son of a Dissenting Minister, in London; where he was born, about the year 1679. In the early part of his life he was a clerk in the Navy Office; but, during that time, he devoted his leisure hours to the diligent prosecution of his studies, in which he was assisted by the Master of a private Academy. So great indeed was his love of learning, that he could not be easy, 'till he was in a situation to pursue it, as his chief object. In the year 1710, therefore, he thought proper to resign his employment in the Navy Office; and finding no other means of gratifying his zeal for the acquisition of knowledge, he was easily prevailed upon by some of his friends to undertake the education of their children, for

which purpose he opened a school in Moorfields, which he kept for many years; choosing rather (as he expressed himself in a letter on the occasion) to converse even with boys upon subjects of literature, than to transact the ordinary affairs of life among men,

Soon after he was settled in this way, he became a member of a private literary society, established by several gentlemen for the purpose of composing and reading, each in his turn, discourses upon the civil law, as also upon the law of nature and nations, for their mutual improvement; from which institution Mr. Ward derived very great advantages; being thereby introduced to the acquaintance of many eminent persons both in church and state.—In 1712, he published a short treatise in Latin, entitled, " De Ordine,

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been engaged in the cause by Dr. Mead; under whose inspection, and at whose expence, the work was printed and published. These circumstances coming to the knowledge of Dr. Middleton induced him to take some notice of a performance, which he shoud otherwise have passed by with silent contempt, as finding in it little more than a perverse misrepresentation of his sentiments, and the grossest personal

"five de venusta et eleganti tum
"Vocabulorum, tum Membrorum
"Sententiae Collocacione;" and
he became, by degrees, so eminent
for his knowledge of polite literature,
that in the year 1720, he was
chosen Professor of Rhetorick in
Gresham College.—The same year,
he published a Latin translation of
Dr. Mead's "Discourse on the
"Plague," which was highly ap-
proved of by that celebrated Phy-
sician.

In 1722, Mr. Ward was elected
Fellow of the Royal Society, and,
after some years, he was appointed
one of their Vice Presidents, in which
office he was continued 'till his death.
In 1724, he subjoined to an edition of
Vossius's "Elementa Rhetorica,"
printed at London, an excellent
piece "De Ratione Interpunctione
"di," containing a system of clear
and easie rules with regard to pointing,
superior to whatever had before
been published on that subject.—
About two years after this, he pub-
lished an Answer to Dr. Middleton's
Dissertation "De Medicorum apud
veteres Romanos degentium Condi-
"tione, &c.; and in 1728, he re-
plied to the Doctor's Defence of
that Dissertation, in a piece, entitled,
"Dissertationis V. R. Con. Mid-
"dletoni, S. T. P. de Medicorum
"Romæ degentium Conditione ig-
"nobili et servili Defensio exami-
"nata: ubi omnia, quæ contra
"Refpononis Autorem differuit,
"confirmata sunt et refutata."—The
same year he assisted in the publi-
cation of a complete edition of
Thuanus's History; and he translat-
ed from English into Latin three
letters addressed to Dr. Mead con-
cerning this edition; which were
prefixed to the work.—In 1732, he
was employed by the bookellers to

give a correct edition of Lily's La-
tin Grammar; which undertaking
he executed with great accuracy;
and in the preface he hath given a
curious history of that celebrated
performance.—The same year he
assisted Mr. Horfeley, in his "Bri-
"tannia Romana;" and the learn-
ed Mr. Ainsworth acknowledges, in
the Preface to his Dictionary, the
great obligations he was under to
our Author, for his remarks and
assistance, during the progres of that
laborious undertaking.

In the year 1735, Mr. Ward was
chosen a member of the Society of
Antiquaries; of which he was af-
terwards elected Director, and ap-
pointed Vice-President.—In 1740,
his "Lives of the Professors of
"Gresham College" were pub-
lished in folio; a work, which is a
considerable addition to the History
of Learning in our country.—In
1751, Dr. Wishart, Principal of the
University of Edinburgh, published
a new edition of Florentius Volu-
"tus, or Wilson, "De animi Tran-
"quillitate," with a Latin letter to
the editor from our Professor; who
was the same year, honoured by
that University with the degree of
Doctor of Laws—Upon the es-
tablishment of the British Museum,
in 1753, Dr. Ward was elected one
of the trustees; which office he dis-
charged with singular assiduity, and
great advantage to the publick.—In
the following year, he published,
with considerable improvements, an
edition of the Grammar, entitled,
"Institutio Grecæ Grammaticæ
"compendiaria, in Usu Scholæ
"Westmonasteriensis," compiled
by Camden, whilst he was Master of
Westminster School.—In 1758, his
"Four Essays upon the English lan-
"guage" made their appearance;
being

personal abuse. In vindication of his good name, therefore, as well as of his argument, he thought it incumbent upon him to repel so injurious an attack; and as one or two other writers had engaged against him, upon the same occasion, he judged it expedient to reply to all his adversaries, at once; for which purpose he published without delay a Treatise, entitled, "Dissertationis de Medicorum Romæ degentium Conditione ignobili et servili contra anonymos quosdam Notarum Brevium, Responsionis, atque Animadversionis Autores, defensio."—This spirited defence closed the debate, on the part of our Author; for when a second piece appeared from the same advocate that had been employed to answer his "Dissertation," he determined, by the advice of his friends, to make no reply.—In the whole course of the controversy, Dr. Middleton had expressed a proper regard for Dr.

"Mead's

being the last work published by himself: For he died, a few months after their publication, at his apartments in Gresham College, in the eightieth year of his age.

Dr. Ward was well skilled in all parts of literature, and his knowledge of antiquity was both extensive and accurate. His modesty was equal to his learning; and his sincere piety and respect for the sacred scriptures were very conspicuous. His profession as a Christian was that of a Protestant Dissenter, with a moderation and candour which recommended him to the esteem of those members of the Established Church, who had the pleasure of his acquaintance or friendship.

Besides the works already mentioned, he communicated to the Royal Society many valuable papers, which are printed in the Philosophical Transactions; and some of his Discourses were published among the Works of the Antiquarian Society.—He was always extremely ready to contribute to any work of literature; and amongst other learned men, to whom he communicated what lights appeared to him on the subjects in which they were engaged, Dr. Lardner was indebted to him for many critical observations, in the course of his great work on the Credibility of the Gospel History, which he has acknowledged with gratitude and respect.—In the works of Dr. George Benson, there are likewise three Dissertations of Dr. Ward, but without his name.

"The Manner of St. Paul's two Confinements at Rome considered" is printed in the Appendix to that Apostle's Epistle to Philemon. That "concerning the persons, to whom St. Paul wrote what is called The Epistle to the Ephesians," is printed in the History of the first Planting of the Christian Religion. And that called "A Postscript to the foregoing Dissertation" in form of a letter, is inserted in the third volume of the same work.—Dr. Ward was likewise the Author of the Dedications, Preface, and Notes in the edition of Horace engraved by Pine. He also wrote many Epitaphs, on his friends, and other persons of distinction in the republick of letters, which were much admired for their elegance and propriety.

He had prepared for the publick his "System of Oratory, delivered in a Course of Lectures publickly read at Gresham College, London," which, in pursuance of his intention, was printed, in 1759, in two volumes, 8vo. And in 1761, another posthumous work of his appeared, entitled, "Dissertations upon several Passages of the Sacred Scriptures."—These he had himself selected out of many others in manuscript, and had actually caused a fair copy of them to be transcribed for the press.—An Account of the Life of John Ward, L. L. D. By Thomas Birch, D.D. Sec. R. S. and F. S. A.—1766.

Mead's real merit ; and this literary altercation did not prevent them from living afterwards upon very good terms with each other (*n*).

For some years after his return from Rome, our Librarian kept up an epistolary correspondence with his acquaintance there, and particularly with Fontanini, an Italian Archbishop ; by which means, he had an opportunity of getting some particulars cleared up, where he found the notes he had taken in his travels either deficient or confused. And to this cause, chiefly, it was owing, that he deferred till the year 1729, the publication of a very celebrated performance, entitled, "A Letter from Rome, shewing an exact Conformity between Popery and Paganism : Or, The Religion of the present Romans derived from that of their Heathen Ancestors ;" which was so well received, that it passed through three editions in a few years.—Much leisure, with an infirm state of health, was the cause of our Author's journey to Italy ; and he observes, that on such an occasion, he thought it his duty to use the opportunity given him by Providence, towards detecting and exposing, as far as he was able, the true spring and source of those impostures, which, under the name of Religion, have been forged from time to time for no other purpose, than to oppress the liberty, and engross the property of mankind (*o*).

With this view he first turned his attention to their Religious Worship, the whole form and outward dress of which seemed so grossly idolatrous and extravagant, beyond what he had imagined, and made so strong an impression upon him, that he could not help considering it with a particular regard. He had now the advantage of beholding Popery in the full pomp and display of its pageantry, and his senses immediately convinced him that the crime of Idolatry had been justly charged on the Church of Rome ; all whose ceremonies appeared plainly to have been copied from the Rituals of Primitive Paganism ; as if handed down by an uninterrupted succession from the Priests of old, to the Priests of new Rome ; insomuch that as often as he was present at any religious exercise in their churches, it was more natural (he tells us) to fancy himself looking on at some solemn act of idolatry in old Rome, than assisting at a worship, instituted on the principles, and formed upon the plan of Christianity.

This similitude of the Popish and Pagan religion seemed so evident and clear, and struck our Author's imagination so forcibly, that he resolved to give himself the trouble of searching it to the bottom, and to explain and demonstrate the certainty of it, by comparing together the principal and most obvious parts of each worship ; which is the chief subject of his "Letter." In this investigation he proceeded with great accuracy and fidelity ; and the comparison he has drawn sufficiently makes good what he undertook

(*n*) Biograph. Britan.—New and Gen. Biog. Dict.

(*o*) Advertisement prefixed to the Letter from Rome, &c.

undertook to prove ; an exact Conformity, or Uniformity rather, of Worship, between Popery and Paganism.—This was the grand point he had in view ; but in the course of his observations he likewise took an opportunity to declare, that if he had leisure to examine the pretended miracles, and pious frauds of the Romish Church, he should be able to trace them all from the same source of Paganism, and find, that the Priests of new Rome are not degenerated from their predecessors, in the art of forging these holy Impostures ; of which he exhibits a very striking specimen (p).

A work of this kind, executed in so masterly a manner, could not fail to alarm those Missionaries of Rome, who were engaged in advancing the Popish interest in England ; (q) but what is truly remarkable, whilst our Author was fancying himself engaged in a laudable attempt to disarm the professed enemies of our religion and liberty, there were some, even of our own church, whose displeasure he incurred, and whose resentment he felt, on the account of this very work. These (he tells us) were men, who, from the different motives of party, or envy, or prejudices hastily conceived against him, were ready to join in any clamour that could blast the credit of his performance ; and who were likewise too apt to consider their own opinions, as the standard of Christian faith, and to treat even the defenders of our religion as deserters, if they would not submit to act under their direction, and defend it by their principles. Such (he observes) were the persons, to whom the freedom of his “ Letter from Rome” had given offence ; as they imagined, that he had attacked the Popish Miracles with a gaiety, that seemed to contemn all miracles, and particularly those of our Saviour, by invalidating the force of certain rules which had been established by some Divines as the criterion of true miracles ; an imagination hardly worthy his serious notice (r).

But

(p) Letter from Rome, P. 140—
156. 8vo. edit.

(q) Accordingly we find the Author, some years after, republishing his “ Letter,” with a Prefatory Answer to the exceptions of a Popish writer, whose avowed design and sole employment amongst us was, to make converts to the Romish Church and who had charged this celebrated performance with falsehood and misrepresentation.—To this edition, there was likewise added a Postscript, occasioned by a paragraph in “ The Divine Legation of Moses,” wherein an opinion was advanced, which, if it could be supposed to

have any force, would, in proportion, hurt the credit of our Author’s work. He thought it therefore a necessary act of defence, to obviate the prejudices which the authority of so celebrated a writer as Dr. Warburton might probably inject to the disadvantage of his argument.

(r) To such of these men, however, as professed to act from any good principles, he endeavoured to give some satisfaction, in the “ Prefatory Discourse,” with which he enlarged the second edition of his “ Letter;” wherein he explicitly declares, that his only view was, to expole

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But notwithstanding the futility of this exception, our Author himself assures us, that this Piece gave the first scandal, and the first bad impression of him; which in the course of time were heightened to an amazing degree. In the mean while, nevertheless, the general opinion of the world was greatly in his favour; for the offence which had been thus taken by some of his readers did not prevent the more reasonable and judicious part of them from being highly pleased with his performance; as thinking, very justly, that he had done a signal service to Protestantism, by exposing the absurdities and impostures of Popery. At the same time, his personal qualities were very amiable and engaging. He was a man of fine parts, an excellent scholar, and an elegant writer; and to these talents and accomplishments he added a politeness of manners, which seems in a great measure to have been natural to him, but which received, no doubt, considerable improvement from his foreign travels. He was therefore, very deservedly a favourite with the publick at large, as well as with the particular community to which he belonged; when an affair fell out, which produced an extraordinary change in the behaviour of many of his friends and acquaintance, who from an aversion to his opinions proceeded to entertain an aversion to his person (s).

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expose the forgery of the Popish miracles in the strongest manner that he was able; and in spite of all the evidence, which the Papists pretend to produce for them, to shew, that they stand upon no better ground than those of their Pagan ancestors. ‘I had observed,’ says he, ‘not only from books, but from experience, what these cavillers perhaps were not so well apprized of, that the pretence of Miracles was the grand support of the Romish Church, and what gave a sanction to all their other frauds: To destroy the authority therefore of these pious cheats, was to sap the foundations of Popery, and overturn the main pillar, on which its power subsists; which was the real motive of my dwelling longer on this, than on any other article, as well as of treating it with that freedom which alarmed even some of our Protestants.

‘That my sentiments therefore on this head’ (he continues) ‘may neither be mistaken nor suspected;

‘and that I may give satisfaction, as far as I am able, to all, whom, by any freedom of expression, I may possibly have offended, either in this, or in any other of my writings, I take this occasion to declare; that I look upon Miracles, when accompanied with all the circumstances proper to persuade us of the reality of the facts, said to be performed, and of the dignity of the end, for which they were performed, to be the most decisive proofs, that can be given, of the truth and Divinity of any religion. This was evidently the case of the Jewish and of the Christian miracles; wrought in such a manner, as could leave no doubt upon the senses of those, who were the witnesses of them; and for the noblest end, for which the Devil can be conceived to interpose himself; the universal good and salvation of man.’—Prefatory Discourse, &c. P. 59.

(s) ‘Strange character of Friends!’ exclaims our Author, with equal force

[†]This second edition of the “Letter from Rome” was not published, till the year 1741.

In the year 1730, the publick were alarmed by the appearance of Dr. Tindal's (*t*) famous book, entitled, "Christianity as old as the Creation ;" and, amongst others who undertook to repel this artful attack upon Revealed Religion, the celebrated Dr. Waterland engaged in the contest ; but in such a way, that our Author thought

force and propriety) whom neither old acquaintance, nor esteem, nor a long intercourse of friendly offices could restrain from discrediting me, when discovered to think differently from them. As if a man were the less amiable for some particular sentiments, or the less sincere for declaring them. — Can these men, who discredit me, charge me with any falsehood or treachery in friendship ? with the refusal of any good office in my power ; any act of humanity or courtesy to any of them ? No, as they cannot charge me, I'm sure, with any offence in practice, so I am the easier under the disgrace I suffer for what is merely speculative. — But whatever I have lost with these men, (he continues) I have the comfort to find with others ; who admit me to their company, and honour me with their friendship : Men of enlarged minds and generous sentiments : who make true religion the rule, and virtue the end of their living ; who take Immorality to be the greatest heresy ; and measure the merit of their friends, not by their Faith, but by a nobler principle, their Charity ; who reckon it no breach of friendship to differ in opinion ; and even value me perhaps the more, for what the others persecute me. With men of this turn I shall breathe at least fresh air ; and have more pleasure in the ease of one hour's conversation, than in years spent with the morose and the captious ; under the flavid fear of offending, by starting any thing out of the road and train of popular thinking.— Middleton's *Miscellaneous Works*, Vol. III. P. 275. 8vo. edit.

(*t*) MATTHEW TINDAL was born about the year 1657, at Beer-

ferres in Devonshire, his father being the Minister of that parish. When he had made a sufficient progress in grammatical learning, at a school in the country, he was sent to Oxford, and admitted of Lincoln College, in the year 1672 ; from whence he removed to Exeter College, and having taken his degree of Bachelor of Arts, was elected into a Law Fellowship at All Souls ; whereupon he proceeded to take the degree of Bachelor of Laws, and in the year 1685, he was created Doctor in the same faculty.

Not long after this, he became a proselyte to the Popish emissaries employed in the University by King James the Second, and publicly declared himself a Roman Catholick. But he did not long continue in this Communion ; for being admitted an Advocate in Doctor's Commons, he became acquainted with some persons in London, whose conversation led him into a dislike of Popery ; whereupon he renounced that religion in the year 1687, and returned to Oxford.

From this time, he grew a warm opposer of some of the powers and authority claimed by the Church of England, and falling in with the Revolution, it was not long before he became a zealous writer in its defence. After this, likewise, he sat frequently as Judge in the Court of Delegates, (though he rarely, if ever, practised as an Advocate in the Courts of Civil or Ecclesiastical Law) and had a pension of two hundred pounds a year, granted to him by the Crown.— His pen, we have observed, was not unemployed ; and his productions engaged the attention of the publick ; but what first rendered him very conspicuous as a writer, was a Treatise, which made its appearance, in the year 1706, entitled, "The Rights of the Chi-

thought he could not possibly do any service, but probably much harm to the cause he was defending ; for which reason he thought himself obliged by a regard to truth and the common religion they both professed, to discourage, as far as he was able, the progress of a work, which was likely to be attended with such ill consequences. With this view, he published “ A Letter to Dr. Waterland ;

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“ tian Church asserted, against the
“ Romish, and all other Priests, who
“ claim an independent Power over
“ it : With a Preface concerning the
“ Government of the Church of
“ England, as by Law establish-
“ ed.”—At this time, the contention
between what was called the High
Church and the Low Church was
exceedingly violent ; which gave
our Author an opportunity of intro-
ducing his work under the pre-
tence of settling this dispute in a
fair light, and shewing what is meant by
the Church of England as by
law established ; in the course of
which undertaking, he engaged to
make it appear that they who raised
the greatest noise about the Danger
of the Church were the greatest
enemies to it, by asserting such no-
tions as undermine both Church and
State, and are in direct opposition
to the principles of the Reformation ;
and that they meant some
other church besides the Church of
England, which being established
by Acts of Parliament is a perfect
creature of the Civil Power, in ref-
pect to its polity and discipline ;
which, he observes, made all the
contention.

A performance of this sort, which
professed to prove, that there cannot
be two independent powers in the
same society ; and moreover, that if
such a notion were not repugnant to
the nature of things, still the doctrine
of two independent governments,
one belonging to the Clergy by Di-
vine, the other to the King and Par-
liament by Human right, is incon-
sistent with the constitution of the
Established Church, was very ill
suited to the taste of the generality
of the Clergy, in those days. With-

out doubt, Dr. Tindal was aware of
the disturbance his work would oc-
cation, and he seems not to have been
displeased with the prospect ; for, as
one of his adversaries relates, he
told a gentleman who found him
employed in composing it, that ‘ he
was writing a book which would
make the Clergy mad.’—Agree-
ably to this declaration, his Treatise
no sooner saw the light, than the
Clergy in general were in an uproar
against it ; and whilst it was extreme-
ly well received by other classes of
readers, it met with a furious oppo-
sition from the Priesthood. ‘ The
cry was up,’ says the Author, ‘ pro-
aris et focus, and the book was ar-
aigned of sedition, rebellion,
blasphemy, and what not ? though
nothing is plainer, than that the
design of it was not to deprive the
Clergy of any just powers which
belong to them, but only to make
them sensible by what title they
hold.’—The pulpits resounded
on every side, and from the multi-
tude of sermons preached against
this detested performance, it was
not long before one was committed
to the press, under the title of “ The
“ Rights of the Clergy in the
“ Christian Church asserted.” This
Discourse was the production of the
learned Dr. Wotton, and as it was
generally extolled by the Clergy, as
having destroyed the principles, and
subverted the foundation, upon
which our Author’s work was built,
it gave occasion to “ A Defence of
“ the Rights of the Christian
“ Church,” which produced a
controversy that was carried on
with great warmth, ’till the year
1709, when the noise about the
“ Rights” was drowned in the much
greater

§ Epistle prefixed to Mr. Le Clerc’s Extract, &c.

" terland ; containing some Remarks on his *Vindication of Scripture*, in Answer to a book, intituled, *Christianity as old as the Creation* ; together with the Sketch or Plan of another Answer " to the said Book."

Two things contributed to render this performance extremely obnoxious to the indignation and resentment of the Clergy ; and these

greater cry of High Church, occasioned by Dr. Sacheverell's sermons.

In the mean time, recourse had been had to the secular power, by some of the more zealous and less enlightened of Dr. Tindal's adversaries; and the Grand Jury of Middlesex thought fit to present the Author, Printer, and Publisher of this celebrated Treatise. These proceedings induced the Doctor to publish "A Second Defence" of his work, which being reprinted in 1709, the two Defences, together with the Book itself, were ordered by a vote of the House of Commons to be burnt in the same flames with Sacheverell's Discourses.—This sentence, however, gave no check to the Doctor's pen ; for he printed, without delay, several pamphlets, in which he exposed the principles and conduct of the High Church Clergy with the utmost freedom.

But whilst this Publication was creating such disturbance at home, and inflaming the sons of the Church against the Author, the Protestants abroad had judged very differently of its merit, and the celebrated Le Clerc had given such an account of it in his "Bibliotheque Choise,"[†] as could not fail to recommend it, and to suggest the most favourable notions of the principles upon which it was founded. Dr. Tindal therefore had readily embraced the first opportunity of preparing a translation of the Extract from his book, which this learned and ingenious foreigner had published in his Literary Journal; together with the Judgment he had passed on the whole performance ; and he had taken care to

have this translation annexed to the second edition of his "Defence."—This was a new source of vexation to his adversaries ; and the measure was severely censured in the "Representation of the present State of Religion," &c. which, in pursuance of a letter from the Queen to the Convocation, was in the following year drawn up by that Assembly.

From this time, our Author continued to signalize himself as a political writer, with various success, till the year 1728 ; when, upon the appearance of Mr. Collins's "Scheme of Literal Prophecy considered," the Bishop of London [Dr. Gibson] having thought it expedient to print "A Pastoral Letter to the People of his Diocese, occasioned by some late Writings in Favour of Infidelity;" Dr. Tindal published, in return, "An Addres to the Inhabitants of the two great Cities of London and Westminster," "in Relation to a Pastoral Letter," &c. : and upon the Bishop's printing a second "Pastoral Letter," our Author published "A Second Address."—Soon after this, (in 1730) came out his famous book, entitled, "Christianity as old as the Creation : or the Gospel a Re-publication of the Religion of Nature ;" which being immediately attacked by Dr. Waterland, in a Treatise entitled, "Scripture Vindicated," our Author, the same year, reprinted his "Second Address to the Inhabitants of London, &c." with Remarks on the Doctor's performance, and on some other publications.

Under pretence of advancing the antiquity

these were, the severity, not to say contempt, with which he had treated Dr. Waterland, who was generally reverenced as the great champion of Orthodoxy ; and the very free things that he himself had asserted, and which he had rendered still more exceptionable, by his manner of saying them. Accordingly it was not long before one of that order drew his pen in defence of their insulted leader

antiquity of Christianity, Dr. Tindal had laboured to undermine its original ; by endeavouring to set aside all external supernatural revelation as needless and useless, and all pretences to it as vain and groundless ; and by decrying, in particular, the revelation contained in the Old and New Testament. In short, his design was nothing less than to shew, that the Christian Religion, as it is now practised amongst us, is not only useless, but mischievous ; that the Light of Reason, or Religion of Nature, is the only guide we have to trust to ; being a perfect and complete rule of duty in all cases, both towards God and man ; and consequently, that Christianity ought to be abolished, and Reason advanced in its place as the Publick and National Religion †.

A work of this sort could not fail to spread a general alarm ; and the encomiums which were so liberally bestowed upon it, by the friends and favourers of the Author and his cause, increased its fame to such a degree, that it was considered by many as a very formidable attack upon Christianity. It was not long, therefore, before several eminent Divines appeared in defence of their common faith ; and the controversy was opened with great zeal.— Amongst the writers who distinguished themselves upon this occasion, Dr. Middleton (as we have observed, in his Life) sketched out a Plan or rough Draft of an Answer ; and such an one as would, in his judgment, be the most effectual to confute and overthrow Dr. Tindal's whole hypothesis, and to destroy his credit with all who pretend to reason ; by shewing that his whole scheme, even

upon his own principles, was both irrational and immoral : irrational, because impossible to be reduced to practice ; immoral, because, if possible, yet pernicious and hurtful to the Publick.—This was evidently the sketch of a master ; and its merit was so conspicuous, that the author was allowed even by some of his adversaries, to have argued against the infidel plan in a manner strictly conclusive.

Dr. Tindal was far advanced in years, when he published this celebrated work ; but the faculties of his mind were so little impaired by the bodily infirmities which now began to oppress him, that he proceeded to compose a second volume, by way of general reply to all his answerers. He did not, however, live to finish it to the press ; and the publication of it was prevented by Bishop Gibson.—He died at London, in the year 1732 ; being then Senior Fellow of All-Souls Coll. ge. As he had been long afflicted with the stone, his body was opened according to his own request ; when there was found in the gall bladder, a stone of the size of a chestnut, and in the *Ductus Choledochus* another stone, big enough to prevent the passage of any gall, which thereby became the immediate cause of his dissolution. After the opening, his body was wrapt in a sheet of fine lead, and preserved for a week, during which time, two moulds were taken from his face by Mr. Riesbrach, the Statuary, for the purpose of making his bust. His remains were interred in the parish church of St. James's, Clerkenwell, according to his desire, near those of Dr. Burnet, Bishop of Salisbury,

† Middleton's Miscellaneous Works, Vol. III. P. 49.

leader, who himself was too closely engaged in the prosecution of his undertaking to pay a proper regard to his antagonist. This advocate was the learned Dr. Pearce (afterwards Bishop of Rochester); whose "Reply" to Dr. Middleton's "Letter" involved him in a controversy of a short duration, but which was managed with great heat.—As nothing else that deserved the least attention had appeared on the occasion, but this "Reply," which by the solemn gravity of its style, and the air of authority it breathed, our Author thought might pass with some for a learned and judicious performance, he determined to give it a particular examination; especially as it afforded him an opportunity of explaining himself more clearly in some points, where, contrary to his intention, he might perhaps have given offence; and of opening by the way some questions of great importance toward settling Christianity on its true and natural foundation. With this view, he published "A Defence of the Letter to Dr. Waterland, " against the false and frivolous Cavils of the Author of the "Reply."

Dr. Pearce, as our Author observes, had raised a clamour against him for "attempting to weaken the Authority of Moses;" and the title page of his work had, like an alarm bell, given warning through the nation of an enemy gone out to lay waste and destroy revelation, and propagate infidelity. This groundless charge he treated with contempt, declaring himself a true friend to Christianity; (which he was also able, he thought, to defend by principles much more rational and consistent than those his adversaries seemed possessed of) and professing that it was not his design to destroy or weaken any thing but those senseless systems and prejudices, which some Divines will needs fasten to the body of religion, as necessary and essential to its support (*u*).

To this "Defence" Dr. Pearce published a "Reply;" in which he continued to treat the Author as an infidel, or enemy to Christianity in disguise; who, under the pretext of defending it in a better manner, meant all the while to subvert it. This repetition of the charge of infidelity was not without effect: For although the names of these controversialists had not appeared, yet Dr. Middleton was now known to be the Author of the "Letter to Dr. Waterland;" for which offence he was in danger of being deprived of his Degrees, and of all his connexions with the University. But this punishment was deferred, upon his promising to make all reasonable satisfaction, by explaining himself in such a way, as should, if possible, remove all grounds of

History.—*Biograph. Britan.* First III. V. 305. Note. *Warburton Edit.*—*New and Gen. Biog. Dict.* Edition.
—*Leland's View of Deistical Writers*. (*u*) *Middleton's Miscellaneous Works*, Vol. III. P. 70.
—*Pope's Essay on Man*, Ep.

complaint (*w*). This he accordingly attempted, in a piece entitled, “ Some Remarks on a Reply to the Defence of the Letter to Dr. Waterland : Wherein the Author’s Sentiments, as to all the principal Points in Dispute, are fully and clearly explained in the Manner that has been promised.”—In this piece, our Author reviewed the whole debate, with great spirit and ability ; obviating the objections of his antagonist, and concluding with a state of the questions affirmed by him ; in any of which, after all that had been said, he did not find the least reason to change his opinion (*w*). This explanation of his sentiments was so far effectual, that the University permitted him to continue in the quiet possession of his Academical honours and preferment, but he was ever after looked upon with a suspicious eye, and was even reproached by some of the flaming bigotted Clergy, by one Venn in particular, with dowlright Apostacy (*x*).

Thus the controversy seemed to be quite over ; but after some time, an attempt was made to revive it, by the publication of an anonymous pamphlet, entitled, “ Observations addressed to the Author of the Letter to Dr. Waterland ;” which was written by the Publick Orator of the University of Cambridge (*y*). If there appeared to be very little prudence in reviving a debate that had been carried on with such warmth, it was reasonable, at least, after so long an interval, to expect a calm and disinterested inquiry into the state of it. But instead of this, our Author was surprised

to

(*v*) New and Gen. Biog. Dict.

(*w*) The heads to which the controversy was thus reduced, were these four : 1. That the Jews borrowed some of their ceremonies and customs from Egypt. 2. That the Egyptians were in possession of Arts and Learning in Moses’s time. 3. That the Primitive Writers, in order to vindicate Scripture, thought it necessary in some cases to recur to Allegory. 4. That the Scriptures are not of absolute and universal Inspiration.—“ These,” says he, “ are the chief if not the only facts, that I have in any manner declared for in my Two Pieces : and they all stand in the end of the controversy, as firm as they did in the beginning.—I must observe likewise,” (he continues) “ that, after all this clamour and senseless charge of Infidelity, I have shewn my sentiments to be entirely agreeable to what the zealous and learned advocates of Christianity have clearly asserted in all ages, as necessary to a rational defence of

it.—If religion indeed (he further remarks) “ consists in what our modern apologists seem to place in it, the deprecating moral duties, and the depressing natural reason ; if the duty of it be, what their practice seems to intimate, to hate and persecute for a different way of thinking in points, where the best and wisest have never agreed ; then I declare myself an Infidel, and to have no share in that religion. But if to live strictly and think freely ; to practise what is moral, and to believe what is rational, be consistent with the sincere profession of Christianity, then I shall always acquit myself like one of its true Professors.”—Middleton’s Miscellaneous Works Vol. III. P. 246.

(*x*) See Dr. Middleton’s admirable letter upon this occasion, in the First Volume of his Miscellaneous Works, 8vo. edit.

(*y*) Dr. Williams.—New and Gen. Biog. Dict.

to find no argument of learning, no point of religion treated in these "Observations;" nothing by which the publick could either be entertained or edified; nothing but a virulent, malicious invective; to prove the purpose of his writings, and even "his heart to be entirely infidel;" and to shew that his book ought to be burnt, and himself banished. As to the merit of the performance, therefore, it was much below the notice of Dr. Middleton; nor would he have taken the trouble of animadverting upon it, but for the occasion of opening his mind more clearly in some points wherein he found himself misrepresented; as well as to expose more distinctly to publick view, that genuine spirit of Modern Orthodoxy and its Advocates, which he had declared against so freely, as pernicious to publick peace and liberty. And this he did in such a masterly manner, that the performance of the Publick Orator, which was a very poor one, sunk before him instantaneously into the most deserved contempt.

This fierce conflict with his Clerical Brethren did not prevent others from discerning and encouraging our Author's uncontested merit as a polite scholar. Soon after his arrival from Italy, he became acquainted with Dr. Woodward, Professor of Physick at Gresham College, who had then formed the design of founding his new Physiological Professorship at Cambridge; and as he did not fail to encourage so advantageous and honourable a benefaction to the University; so, in the several interviews which he had with the benefactor, as well as his executors, he was very serviceable in settling the plan of that donation (*a*). In return for this assistance, Dr. Woodward's executors appointed him the first Professor, in the year 1731; and the Oration which he delivered at his entrance upon the office did credit to their nomination (*a*). But we may easily suppose, that the reading of lectures upon fossils was not an employment suited to his taste, or to the turn of his studies; and accordingly he resigned his Professorship, in the year 1734; soon after which resignation, he married a daughter of the Reverend Mr. Conyers Place, of Dorchester, in Yorkshire (*b*).

In the following year, our Author published "A Dissertation concerning the Origin of Printing in England: Shewing that it was first introduced and practised by our Countryman, William Caxton, at Westminster; and not, as is commonly believed, by a Foreign Printer at Oxford."—His only view in this performance (he tells us) was "to set right some little points of history, that had been falsely or negligently treated by our writers, to which the course of his studies and employment engaged him to pay some attention; and above all, to do a piece

(*a*) See the Life of Dr. Woodward, in the Eighth Volume of this work, P. 164.

(*a*) It is preserved in his Miscellaneous Works, Vol. IV. 8vo.

(*b*) Advertisement prefixed to his Miscellaneous Works.

"piece of justice to the memory of our worthy countryman
"William Caxton; nor suffer him to be robbed of the glory so
"clearly due to him, of having first imported into this kingdom
"an art of great use and benefit to mankind: a kind of merit,
"that in the sense of all nations, gives the best title to true praise,
"and the best claim to be commemorated with honour to posterity." (c).

About this time, Dr. Middleton, by the advice and encouragement of the celebrated Lord Hervey, undertook to write "The Life of Cicero;" a work for which he was extremely well qualified, and in the execution of which he employed so much time and care, that the publick was not favoured with it, till the year 1741.—At the instance of his friends, he printed it by subscription; and his proposals were so well received, and so powerfully supported by many great persons, and particularly by Lord Hervey, that it proved a very advantageous publication (d).

As to the nature of this great work, though the title of it carries nothing more than the *History of Cicero's Life*, yet it might properly enough be called, the *History of Cicero's Times*: since from his first advancement to the publick magistracies, there was not any thing of moment transacted in the state, in which he did not bear an eminent part: so that, to make the whole work of a piece, the Author has given a summary account of the Roman affairs, during the time even of his minority; and agreeably to what he promised in his proposals, has carried on a series of history, through a period of above sixty years, which for the importance of the events, and the dignity of the persons concerned in them, is by far the most interesting of any in the Annals of Rome (e).

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In

(c) *Miscellaneous Works*, Vol. V.

(d) In one of his Letters to Mr. (afterwards Bishop) Warburton, our Author intimates the use to which

the profits of his work would be applied. 'My friends,' says he,

'advise a subscription, to which I seem now determined, especially

'as I have got an additional charge upon me since I saw you; two small girls, about eight years old,

'who are now in the house with me, left by an unfortunate brother,

'who had nothing else to leave; but they are fine children, and

'have gained already so much upon

'our affections, that instead of being

'a burthen, we begin to think them a blessing to us; my subscription therefore is like to be of the charitable kind, and Tully to be their portion.—As far as I can guess at present,' (he adds) 'the work will make a large volume, in quarto, which, being handsomely printed, may demand a guinea for the subscription price.' — *Miscellaneous Works*, Vol. I. P. 397.

The number of subscribers was upwards of three thousand.—*Biograph. Britan.*

(e) *Preface*, P. 19. 4to. Edit. 1757.

In the execution of this design, he pursued, as closely as he could, that very plan, which Cicero himself had sketched out, for the model of a complete history, when he was meditating *A general History of his Country*; and as he borrowed his plan, so he drew his materials also from Cicero; whose works (he observes) "are the most authentic monuments that remain to us, of all the great transactions of that age; being the original accounts of one, who himself was not only a spectator, but a principal actor in them."

Dr. Middleton's chief motive in undertaking this work was (as he himself assures us) "not to serve any particular cause, but to do a general good, by offering to the public the example of a character, which, of all that he was acquainted with in antiquity, appeared to him to be the most accomplished with every talent, that can adorn civil life; and the best fraught with lessons of prudence and duty, for all conditions of men, from the prince to the private scholar."—Actuated by this noble motive, he entered upon his task with singular delight, and executed it with such elegance and correctness, that his work will, in all probability, continue to be read with pleasure and admiration, so long as a taste for polite literature shall subsist among us (*f*). It has been printed several times in octavo, and once in quarto, since the first edition.

Whilst he was engaged in this work, our Author had an unexpected interruption, by a sudden call to London, to look after the Mastership of the Charter-House; having been mentioned for it, without his application, by Sir Robert Walpole, and some other great persons; but on his arrival in town he presently perceived, that the Duke of Newcastle had been beforehand with them, in securing

(f) It is an observation of our Author, that there is one great fault, which is commonly observed in the writers of particular lives; that they are apt to be partial and prejudiced in favour of their subject, and to give us a panegyric instead of a history. They work up their characters,' says he, 'as painters do their portraits; taking the praise of their art to consist, not in copying, but in adorning nature; not in drawing a just resemblance, but giving a fine picture; or exalting the man into the hero.—I am sensible,' (he adds) 'that this is the common prejudice of Biographers, and have endeavoured therefore to divest myself of it, as far as I was able; yet dare not take upon me to affirm, that I have kept myself wholly clear from it; but shall leave the

decision of that point to the judgment of the reader.'—Accordingly it has been the opinion of many of his readers, that this common prejudice did indeed adhere to him; and that, as, by his own ingenuous confession, when he formed the plan of this work, he was previously possessed with a very favourable opinion of Cicero, and therefore sat down to his history with the disposition of a friend, so it was natural for him to cast a shade over his failings; to give the strongest colouring to his virtues; and out of a good character to endeavour to draw a perfect one.—This, however, is but a slight blemish to his work; and the learned reader especially has it always in power to correct it as he goes along.—Preface to the *Life of Cicero*. New and Gen. Biog. Dict.

curing it for Mr. Mann, an old friend and companion of Lord Godolphin : " So that I returned," says he, " as I have been forced to do before, with a few good words from those, who can as easily give good things." (g). He had, however, experienced the generosity of the Great, in that substantial benefit which he derived from their zeal in promoting the subscription for his " Life of Cicero ;" by which he was enabled to purchase a small estate at Hilderham, about six miles from Cambridge, where he had an opportunity of gratifying his refined taste, by improving a rude farm into an elegant habitation, and where, from that time, he commonly passed the summer season.

In the Life of his favourite Roman, Dr. Middleton had made great use of the " Letters of Cicero to Brutus, and of Brutus to Cicero," without intimating the least scruple, or indeed without conceiving any about them ; having always looked upon these Letters, not only as originals, but the most valuable of that kind, which are preserved to us from Old Rome ; written in the very crisis and last struggle of its liberty, by the greatest men who then lived in it, and who soon after died for it. This being his settled persuasion, it was with some surprise that he saw the authority of these Letters called in question by the learned Mr. Tunstall, Fellow of St. John's College, and Orator of the University of Cambridge, who, in a Latin Epistle addressed to our Author, had attempted to prove them to be the forgery of some Sophist, and on the merit of that proof, had rejected them as spurious. It seemed particularly incumbent, therefore, upon Dr. Middleton, to vindicate their credit, and assert their real antiquity ; which he accordingly did in the Preface to a Translation of them, which he published, in the year 1742, with the Latin Text on the opposite page, and English Notes to each Epistle (h).

In 1745, our Author published a Treatise, entitled, " Germana quædam Antiquitatis eruditæ Monumenta, quibus Romanorum veterum ritus varii tam facri quam profani, tum Græcorum atque Ægyptiorum nonnulli illustrantur, Romæ olim maxima ex parte collecta, ac dissertationibus jam singulis instructa ;" 4to.—These figures

(g) *Miscellaneous Works*, Vol. I. Letter to Warburton, P. 390.

(h) " In this work," says the Author of Dr. Middleton's Article, in the *Biographia Britannica*, he gave such a specimen of a translation of the contested epistles between Brutus and Cicero, as made it much to be wished he had gone through the whole collection of the uncontested Epistles of that renowned Orator.—It may not be improper to add, in this place, the remark of a very late ingenious

writer, who has observed, that the Letters of Cicero are thought not to appear to the best advantage in the specimens which Dr. Middleton has inserted in his Life of Cicero. ' No one,' (says he) ' was better able to do them justice, than that great Biographer; but it is said he committed the task of translation to some inferior hand.'—*Essays Moral and Literary*. By the Rev. Mr. Knox. Vol. II. Essay 5.—1779.

figures of those antique rarities which he had purchased at Rome, with a proper dissertation to each, were followed, in 1747, by the publication of “A Treatise on the Roman Senate, in two parts : “ the first part containing the substance of several Letters, formerly “ written to Lord Hervey, concerning the manner of creating Se-“ nators, and filling up the vacancies of that body in Old “ Rome (i) : the second part containing a distinct Account, “ 1. Of the Power and Jurisdiction of the Senate. 2. Of the “ Right and Manner of convoking it. 3. Of the Places, in “ which it was usually assembled. 4. Of the legal Times of “ holding their Assemblies. 5. Of the different Ranks and Or-“ ders of Men in the Senate, and of the Forms observed in their “ Deliberations. 6. Of the Nature and Force of their Decrees. “ 7. Of the peculiar Dignity, Honours, and Ornaments of a Ro-“ man Senator.”

Dr. Middleton having thus committed to the press such papers as he chose to complete on classical subjects, immediately proceeded to the publication of a Treatise, entitled, “ An Introductory Dis-“ course to a larger Work, designed hereafter to be published, “ concerning the Miraculous Powers, which are supposed to have “ subsisted in the Christian Church from the earliest Ages, through “ several successive Centuries ; tending to shew, that we have no “ sufficient reason to believe, upon the Authority of the primi-“ tive Fathers, that any such Powers were continued to the Church “ after the Days of the Apostles. With a Postscript, containing “ some Remarks on an Archidiaconal Charge, delivered by the “ Rev. Dr. Chapman,” &c.—This performance made its ap-“ pearance, in 1747 ; and it laid the foundation of another fierce controversy with the Clergy (k).

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(i) The Letters which passed be-“tween Lord Hervey and Dr. Mid-“leton on this subject have been “ lately published, from the original “ Manuscripts, by Thomas Knowles, “ D. D. Rector of Ickworth, in Suffolk, “ in one volume, quarto : and the “ Editor informs us in his preface, “ that, though Lord Hervey was averse “ to the proposal of printing his Let-“ters in his life-time, he had prepared “ them for the press, and that they “ were often transcribed, revised, and “ corrected, till every part had receiv-“ed the finishing stroke from his own “ pen.

(k) It was an opinion commonly received among Christians, and above all, it prevails among those of the

Romish Communion, that after the days of the Apostles, there resided still in the Primitive Church, through several successive ages, a Divine and extraordinary power of working Miracles, which was frequently and openly exerted, in confirmation of the truth of the Gospel, and for the conviction of unbelievers. This was generally alledged by the Divines of all Churches, in their disputes with the Scepticks, as a subsidiary proof of the Divinity of the Christian Doctrine ; and as it is managed by the Church of Rome, it is rendered more persuasive and affecting to the multitude, than what the Gospel itself affords, by deducing the succession of those Apostolical gifts down

When he first sent it abroad, the larger work, which he then promised, and afterwards offered to the Publick, under the title of "A free Inquiry into the Miraculous Powers which are supposed to have subsisted in the Christian Church, from the earliest Ages through several successive Centuries," was actually prepared, and intended to have been published at the same time, with that Discourse

to our own times, and offering the testimony of the same miracles to the lenses even of the present age.

This then being universally adopted by the Papists, as an indisputable fact, or an article rather of the Christian Faith; and espoused likewise in part by the Protestants, as subservient in some degree to the Christian cause, our Author thought it his duty to inquire into the grounds of it. For as it is the part of every Christian, to inform himself, as far as he is able, of every thing which his religion requires him either to believe or to practise, so he esteemed it more especially the part of those, whom Providence has blessed with a capacity, and leisure, and the opportunities of inquiring; nor yet merely for their own information, but for the instruction likewise of others, who want the same advantages.

'It was this,' says he, 'which gave rise to the present inquiry, and what indeed induced me also, to publish the result of it. I was not led to the one, by an idle curiosity; nor to the other, by the vanity of combating established opinions, but the duty of declaring my own: which, by the most impartial judgement, that I am able to form, I take not only to be true, but useful also, and even necessary to the defence of Christianity, as it is generally received, and ought always to be defended, in Protestant Churches.'

But besides that general obligation, which was common to our Author with all other Christians, of searching into the origin and evidences of our religion, he found himself particularly excited to the

task, by what he had occasionally observed and heard, of the growth of Popery in this kingdom, and the great number of Popish books, which had been printed and dispersed, about that time; in which the most powerful of all the arguments made use of, and what gains them the most proselytes, is, their confident attestation of miracles, as subsisting still in their Church, and the clear succession of them which they deduce through all history. 'This,' says our Author, 'their Apologists never fail to display, with all the force of their rhetoric; and with good reason; since it is a proof, of all others, the most striking to vulgar minds, and the most decisive indeed to all minds, as far as it is believed to be true.—Thus one of their principal champions (he observes further) with whom I have been engaged, demonstrates the orthodoxy of their faith, and their true descent from that Church, to which our Lord has promised his presence to the end of the world. And in a second piece, which the same writer has since published, he promises to give us an *History of the Christian Miracles*, in a particular Treatise, deduced, I suppose, from the earliest ages, down to the present.

'Now these pious cheats of the Romish Church, as Mr. Leslie says, are the sorest disgraces of Christianity, and bid the fairest of any one contrivance to overturn the certainty of the miracles of Christ, and the whole truth of the Gospel, by putting them all upon the same foot.—This History therefore of Miracles, which is promised by that writer, induced me, more particularly at this time, to inquire

§ See the Prefatory Discourse to his Letter from Rome.

Discourse prefixed to it. But when he recollects the great importance of the subject, which had never been professedly examined; and that the part especially, which he had undertaken to defend, was not only new, but contradictory to the general opinion which prevails among Christians; and above all, that he had nothing to trust to in the management of it, but his own private judgment; he began to think it a duty which candour and prudence prescribed, not to alarm the publick at once with an argument so strange and so little understood; nor to hazard an experiment so big with consequences, till he had first given out some sketch or general plan of what he was projecting; so that all, who were disposed to examine it, might have notice and leisure to inquire into the grounds of it, and qualify themselves to form a proper judgment of that evidence, which he might afterwards produce in its defence. He was in hopes also, by this method, of reaping some benefit to himself, from the opportunity which it would give, not only of drawing out other people's sentiments, but, if any just cause should be offered, of changing even his own; while he kept it still in his power, either to drop the pursuit of his scheme, or to reform it, in such a manner, as any new light or better information might happen to direct him.

This was his view, in publishing a separate edition of the "Introductory Discourse;" which, as he easily foresaw, was sure to encounter all the opposition, that prejudice, bigotry, and superstition are ever prepared to give to all free inquiries into opinions, which depend on the prevalence of their power. Accordingly, it no sooner made its appearance, than a multitude of adversaries rose up against it; and some of them by writing, others by noise and clamour, tried to raise a popular odium upon it. But notwithstanding all that was published against it, from the Press (¹), the Pulpit,

"inquire into the genuine state and succession of them, through all the several ages of the Christian Church, from the time of the Apostles; in order to discover the precise period and duration of them; and to settle some rule of discerning the true from the false; so as to be able to give a proper reason, for admitting the miracles of one age, and rejecting those of another."

Such was the occasion and design of this celebrated performance.—Introductory Discourse. *Miscell. Works*, Vol. I.

(¹) Of the several writers who attacked and decried the "Introductory Discourse," the most eminent were the Doctors Stebbing and

Chapman.—The former of these, so celebrated for his Polemic writings, and so distinguished by his zeal and orthodox principles, published some Observations upon our Author's work, in which he perpetually insinuated, that this attempt to overthrow the reputed Miracles of the Primitive Church was dangerous to the authority of the Gospel; though the argument of the "Introduction" "Discourse" is formed upon a supposition of the Truth of the Miracles of Christ and the Apostles, as they stand recorded in the New Testament, and sets forth the proper distinction between them, and the miracles of the succeeding ages, in order to shew, that whatever be the success of that work, the credit

Polpit, and the Theological Schools, the favourable reception it met with, both among the Clergy and the Laity, from those, whose authority the Author chiefly valued, gave him the utmost encouragement to persevere in the prosecution of his argument, as being of the greatest importance to the Protestant religion, and the sole expedient which can effectually secure it, from being gradually undermined, and finally subverted by the efforts of Rome.

He therefore proceeded, according to his promise, to a more precise and accurate discussion of the argument of the "Introductory Discourse," and his "Free Inquiry into the Miraculous Powers," &c; wherein he opens all the particular proofs, which induced him finally to embrace this general conclusion, That there is no sufficient reason to believe, from the testimony of antiquity, that any miraculous powers did ever actually subsist in any age of the church, after the times of the Apostles; and endeavours to evince, by particular facts and testimonies, that the pretended miracles of the Primitive Church were all mere fictions; which the pious and zealous fathers, partly from a weak credulity, and partly from reasons of policy, believing some perhaps to be true, and knowing all of them to be useful, were induced to espouse and propagate, for the support of a righteous cause.

It was easy to foresee, that the publication of the "Free Inquiry" would presently raise up against the Author, as his "Introductory Discourse" had done before, many fierce adversaries, with Answers and Confutations of it, charging him with desperate designs, and pernicious consequences; with calumniating the Holy Fathers; misrepresenting their testimonies, and straining them to senses quite different from their own. For this was no more, than what he had reason to expect, from the very nature of his work;

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the Gospel cannot be affected by it; and though likewise, in this, the Observer himself perfectly agrees with Dr. Middleton, and expressly declares, in different parts of his book, 'that if not so much as one true miracle could be found after the days of the Apostles, the foundations of Christianity would be equally secure.'—This representing of his work as ruinous to Christianity was nothing new to a man who remembered what clamours and injurious suspicions the freedom of his writings had formerly drawn upon him from the bigotted, the interested, and the ambitious part of the Clergy; who had treated him as an enemy, not only to the establishment of the Church of England, but to religion itself. He was

therefore prepared to reply in a proper manner to a charge of this nature; which he accordingly did, in some "Remarks on the Observations" of his antagonist, published in 1748.—The chief design of Dr. Chapman's Publication was to vindicate the character and authority of the ancient Fathers from the exceptions of Dr. Middleton. This learned Archdeacon had fallen, once before, under the chaffement of our Author; who, in his Reply, on the present occasion, did not scruple to hold him up to his readers, as 'a dull, conceited, bigotted adversary, who had petulantly attacked him, and who was destitute of every talent, which could recommend his works to the public.'—Middleton's Miscellaneous Works, Vol. II. P. 74.

the purpose of which was, to extirpate an inveterate opinion, which had ever been held up by the authority of the Clergy, and which obtained credit at that day, in every Church, and sect of Christians whatsoever. All those, therefore, who had ever preached it from the pulpit, or maintained it from the press; all, who thought it true, or found it useful to their ease, their authority, or their fortunes, would naturally give the alarm, and excite a clamour against the Inquirer into an opinion, possessed of the publick belief, and thought to be connected with the publick religion.

Accordingly a numerous band of writers entered the lists without delay; and though the truth, or at least the high probability of our Author's argument was loudly acknowledged by all disinterested readers, yet these strenuous antagonists opposed it with the utmost vehemence.—The champions, the most applauded and relied upon, were the two Divines, Dodwell and Church; who signalized themselves with so much zeal, that they were complimented by the University of Oxford with the Degree of Doctor in Divinity (*m*). Our Free Inquirer, therefore, determined to make

(*m*) Dr. Middleton's reflections, on this occasion, are equally just and instructive:—‘ I must own,’ says he, ‘ these Doctors have received an honor, which I can never hope to obtain, from the public testimonial of a great and famous University, to whose judgment I have ever been disposed to pay the highest regard. On this, indeed, they have great reason to plume themselves; but would have had much greater, if that Learned Body could stamp the Truth of Opinions by the same seal, with which it stamps Diplomas, and confers honors on the authors of them. For in the present case, it has fallen out very unluckily both to those, who conferred these honours, and to those who now wear them; that even before the collation of them, one

of the very books, on the account of which they were given, was effectually confuted, and, in every article relating to the main question, shewn to be wholly trifling and impertinent; and incapable of adding the least advantage to the cause which it defends, or of doing the least hurt to that which it had undertaken to overthrow. And the confutation of either of the two Doctors may be applied very justly to them both: for in the more bulky volume of the Second, we find nothing more than some little enlargement of the same arguments and objections, the same cavils and evasions, which we meet with in the First. Now these, I say, are substantially confuted by Mr. Toll^t, a Clergyman of Hampshire, bred, I suppose,

^t In a Piece, entitled, ‘ A Defence of Dr. Middleton's Free Inquiry against Mr. Dodwell's Free Answer. By Frederick Toll, M. A. Rector of Dogmersfield, Hampshire.

Mr. Toll did not take upon himself peremptorily to decide upon the question, whether miraculous powers did, or did not, subsist in the Christian Church, after the days of the Apostles. The only intent of his pamphlet was, to shew, that Dr. Middleton's hypothesis might be true, for any thing Mr. Dodwell had said to disprove it.—Nor was he the only person who took the pains to shew, by a strong and masterly force of reasoning, that the argument both of the “Introductory Discourse,” and of the “Free Inquiry,” remained unhurt and unshaken, by all

make it his chief busines, to examine the merit of their performances, not omitting, at the same time, to pay due respect to the rest, wherever he should find them applying either the same argument with any new force, or a different one, which might afford any opportunity either of instruction or entertainment to the reader. This was the design of that "Answer to all the Objections" made against the Free Inquiry," which he resolved to compose; and wherein he did not intend to enter into a minute discussion of the objections which might be found in all, or in any, indeed, of the several replies to his "Free Inquiry," but to select such only as seemed to be worthy of any notice, or to carry any weight with them. This, however, was an undertaking which he did not live to finish; though he was engaged in it, more or less, till within a few days of his death (n).

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suppose, in the same University, and who would have been a credit to any, though not yet honoured with any Diploma, nor likely to reap any other reward for his pains, than what an honest mind and honest fame will be sure to give to his disinterested defence of what he takes to be true, in an Inquiry of no small importance to the Christian Church.—I should have been glad, therefore, for the sake of the University, which will ever engage my good wishes, that the zeal, which it has expressed on this occasion, for the primitive Fathers and their Miracles, had been a little more patient, and not hurried it on, to crown its champions before the victory; and by giving its sanction to opinions still in dispute, to make itself a party in a controversy, which may possibly end, as many have done, to the mortification of those, who had ventured to give judgment in it, before both sides have been heard.—*Miscellaneous Works, Vol. II.* P. 134.

(n) A few months after his deceas, a considerable part of this intended Answer was published, under the title of "A Vindication of the Free Inquiry into the Miraculous Powers, which are supposed to have subsisted in the Christian Church, &c. from the objections of Dr. Dodwell and Dr. Church." The piece, as we have observed, is unfinished; but it is very correct and pertinent as far as it goes.

We shall beg leave to close the account of this famous controversy with the following remark of a learned and judicious writer:—"There appears to be no sufficient reason for allowing the truth of any Miracles beyond those of the Apostolic age. The scheme of Dr. Middleton, though it occasioned much alarm at first, and was written against by many learned men, hath silently and gradually spread, 'till it seems to have become the system of the greater part of rational and moderate Divines; and the productions of his antagonists are sunk into oblivion.—The only true distinction

the studied cavils and subtle objections, which the most expert and zealous of Dr. Middleton's adversaries had been able to alledge against him. The generous labours of one or two other Divines were employed in the same cause; persons, who were utter strangers to our Author, and who could not be supposed therefore to have written out of any partial or personal regard to him; nor from any other motive indeed, but a sincere love of truth; since nothing else could have force enough to engage Clergymen in the defence of an opinion, which was then openly decried and disgraced by those Superiors through whose hands the rewards and honours of their Profession are chiefly distributed.—*Monthly Review Vol. I.* P. 396.—*Middleton's Miscell. Works, Vol. II.* P. 244.

The progress of his work, indeed, was interrupted by the composition of another Treatise, with which he surprised the publick, and which was entitled, “ An Examination of the Lord Bishop of London’s *Discourses concerning the Use and Intent of Prophecy*; with some cursory Animadversions on his late *Appendix*, or *Additional Dissertation*, containing a further Inquiry into the *Mosaic Account of the Fall.*”

We have related elsewhere the nature and design of these celebrated Discourses of Bishop Sherlock (*o*) ; who, having an eye to some publications of Mr. Anthony Collins, maintained, that “ they who consider the Prophecies under the Old Testament, as so many predictions only, independent of each other, can never form a right judgment of the argument for the truth of Christianity, drawn from this topick; nor be able to satisfy themselves, when they are confronted with the objections of un-believers;” in consequence of which assertion, his Lordship has taken great pains to shew, that there is a manifest Connexion between the Prophecies of every age, from the beginning of the world to the commencement of the Gospel of Jesus Christ; which chain of prophecies, delivered at different times, and reaching through several thousand years, is yet manifestly subservient to one and the same administration of Providence (*p*).—This is the notion of Prophecy, which the Bishop laboured to inculcate, as the only notion of it, which could supply any satisfactory argument for the Truth of Christianity.

But the principle, on which his Lordship’s Discourses were grounded, afforded so little satisfaction to Dr. Middleton, that he controverted it with great spirit; declaring this way of considering Prophecy to be an imaginary scheme, of which he had not discovered the least trace in any of the four Gospels; and in which, as far as he was able to judge, his Lordship seemed to have rejected

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tion is that which is laid down and supported by Dr. Douglas, in his excellent Work, entitled, *The Criterion*:—All the miracles pretended to have been wrought, excepting those of the Jewish and Christian Revelations, will be found, when accurately examined, either not to have been miraculous in their nature, or to be void of proper and satisfactory evidence: whereas the nature of the extraordinary facts recorded in the Old

New Testament is such, that they must have been miraculous; and the testimony in favour of them is so strong and decisive, that they must have been true. Thus they stand upon a distinct and an unmoveable foundation.—*Biograph. Britan.* Edit. 1778. [Article, *Alban.*]

(*o*) See P. 295, of this Volume. Note (*f*).

(*p*) Preface to the Discourses.

§ The Title, at length, is: “ The Criterion : or, Miracles examined with a view to expose the pretensions of Pagans and Papists; to compare the Miraculous Powers recorded in the New Testament with those said to subsist in later Times; and to shew the great and material Difference between them in Point of Evidence : from whence it will appear that the Former must be True, and the Latter may be False.”—8vo. London: 1754.

the whole evidence of Prophecy, as it was understood and applied by the Apostles and Evangelists; and to have substituted in its place a romantick system, or fanciful chain of Antediluvian predictions, as the sole ground, on which any solid argument of the prophetick kind could be urged in favour of Christianity.

Since, however, the Use which was made of Prophecy in the New Testament is the sole Rule, by which we can form a just notion of it, or determine the propriety either of his Lordship's scheme, or of our Author's animadversions upon it, it was necessary for Dr. Middleton, in the first place, to draw out a distinct account of what the Evangelists and Apostles have delivered concerning it; which he accordingly did; and from this account he concludes, in direct opposition to the Bishop, that the authority of the Gospel, as far as it is grounded on Prophecy, rests on those single and independent predictions, which are delivered occasionally here and there, in the Law and the Prophets; and not on any scheme of prophecy, deduced from Adam, and the Antediluvian world; which he again pronounces to be a vain and impertinent fancy, that has no sort of relation to the evidence of the Gospel (*q*).

Dr. Middleton published this Piece, in January 1749-50 (*r*); and, within a few months from that time, his constitution began to

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break

(*q*) After our Author had drawn up his "Examination," and was preparing it for the press, the Bishop thought proper to publish an "Appendix, or Additional Dissertation, containing a farther Inquiry into the Mosaic Account of the Fall;" upon which Dr. Middleton added some "Curious Observations," tending to confirm his own opinion of that Account, which he had declared very freely before, and which was this; "That by considering it as a Moral Fable, we get rid of every difficulty, and render it clear and consistent, as well as adequate to every use, which Christianity can require from it: and, on the contrary, that the Historical Sense cannot be defended, but by a series of suppositions, wholly arbitrary and precarious, void of all support from the text, and evidently condemned by our reason. — This opinion struck at the very foundation of his Lordship's Scheme concerning the Rise and Progress of Prophecy; which, as Dr. Middle-

ton observes, was entirely grounded on the Mosaic Account of the Fall, considered as an Historical Narrative of facts, supposed to have been transacted, in the manner as they are described; a sense of this passage of scripture which our Author, as often as he had occasion to consider it, found himself persuaded still more and more was so far from being the sense of the writer, or in any degree probable, that it was utterly absurd and contradictory to reason; so that (says he) 'Men who inquire into things will meet with many incredibilities, which faith must digest, before they can admit the authority of this Prophecy, upon the evidence of this Historical Narration.' — *Miscellaneous Works, Vol. V. P 57.*

(*r*) As there was an interval of more than twenty years between the first publication of the Bishop's Discourses and this Examination of them, our Author, to take off the surprise of his readers at this circumstance, thought fit to explain the reason of his late attention to so celebrated

break very remarkably; a slow hectic fever and a disorder in his liver producing evident symptoms of his approaching dissolution. In these circumstances, he went to London, where his friend and physician Dr. Heberden had been settled for some time; in whose skill he had the greatest confidence, from a long experience of its success

lebrated a performance. — ‘The truth is,’ says he, ‘I had never read these discourses till very lately; or otherwise these animadversions might have made their appearance probably much earlier. My omission, however, to read them did not flow from any contempt either of the subject, or of the author’s capacity to adorn it. I knew the subject to be important; and, for that reason, did not chuse to take my notion of it upon trust: I knew his Lordship also to be eminently qualified, to dress up any subject into any form, which would best serve his own views, and was jealous of warping my judgement by some bias, which his authority might be apt to imprint: for, as far as my experience has reached, I have ever found Authority a treacherous guide to a searcher after Truth; and theories in all sciences, the chief obstacles of real knowledge.

In questions therefore relating to the evidences of the Christian Religion, instead of paying any regard to the confident assertions of angry disputants, who generally come determined to support the particular systems which are embraced by their own party, it has been my custom, to recur directly to the Scriptures, as the common source of all religious opinions to Christians, and the sole standard, by which the truth of them can be tried. Thus when the Nature of Prophecy, considered as an evidence of the Gospel, was made the subject of a controversy, which gave birth to these same Discourses, I endeavoured to inform myself, what sort of character was given to it in the New Testament, and what use was actually made of it by Christ himself and his Apostles, towards illustrating the Divi-

nity of his Mission; and having settled in my mind a notion of it, agreeable to the testimonies of the sacred writers, I thought it an idle curiosity and waste of time, to inquire, what any modern Divine had preached or written about it; because the whole that can be known authentically concerning its relation to Christianity, must be learnt from those, who first planted Christianity, and were instructed by the Author of it, on what foundation it rested, and how far the argument of Prophecy was useful to its propagation and support.

These Discourses therefore might have passed still unregarded by me, if they had not been accidentally recommended to my perusal, by a late conversation, in which they were urged in contradiction to something advanced on the subject of Prophecy, which I took to be both reasonable and important. This gave me an inclination to review the whole question, for the sake either of confirming or correcting my own notion of it, and to take these Discourses at the same time into consideration; especially, as it would free me from the reproach of slighting that information, which I might possibly receive from them. Upon this talk I soon after entered, and found this capital work of his Lordship to be just such as I expected; exhibiting a species of reasoning peculiar to himself, ever subtle and refined, yet never convincing, and proper rather to perplex, than to illustrate the notion of Prophecy, and to amuse rather than instruct an inquisitive reader.’

But notwithstanding this clear and explicit account of the circumstances which prevented his attending sooner

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success at Cambridge. He continued several days at the Doctor's house, to see if there were any hopes of relief from physick ; but finding his case desperate, he retired to his villa at Hilderham, where he died, on the 28th of July, 1750, in the 67th year of his age. He was buried, in the parish of St. Michael, in Cambridge ; and as he died without issue, he left his widow (*s*) in possession of his estate, which was not inconsiderable.

Dr. MIDDLETON is allowed, on all hands, to have been a very learned and ingenious Divine ; and he himself assures us, that as he had no kind of interest to serve by the belief or establishment of any opinion, besides his private share in the good it might do the publick, so it was the study and busines of his life, in every Inquiry, whether Civil, Natural, or Religious, to search for and embrace the Truth ; or, where that is not certainly to be had, what

to these famous Discourses, our Author was severely censured, by several writers, for thus commencing hostilities against an old and intimate acquaintance[§], in whom, however roughly he might treat him upon the present occasion, he had formerly gloried, as “the principal champion and ornament of the Church and the University.” His publication was even thought, by some, to have proceeded from the most unworthy motives. ‘There is great reason to suppose,’ says one of his Biographers, ‘that this Examination was drawn from Dr. Middleton by nothing but spleen and personal enmity.’ And another anonymous writer has gone so far as to assign the particular occasion of his disgust :—‘Dr. Middleton’s rude attack on Bishop Sherlock,’ says he, ‘was merely owing to resentment, as he thought his Lordship had opposed his being made Master of the Charter-Houle, when Mr. Maan was appointed against his interest. The Bishop told me it was not true, for he did not oppose him ; nor was he then a governor, or interfered in it farther than being pressed hard by Sir Robert Walpole to give him his advice, whether it would be relieved by the Clergy or not ; the

‘Bishop told him it would not. Archbishop Potter and Dr. Gibson strongly opposed Dr. Middleton in it, who, in his controversy with Dr. Pearce, had said some things very objectionable to the truth of Scripture in some points.’—He adds, that ‘Bishop Sherlock used to declare he presented Dr. Middleton with a copy of his Discourses, in 1725, when he first published them ; and soon after, the Doctor thanked him for it, and expressed his pleasure in the perusal.’||

The impartiality which we wish, above all things, to observe, has induced us to record these particulars ; but the reader will easily perceive, that the evidence on which they are founded is of so precarious a nature, that it can hardly be set in competition with the express declaration of Dr. Middleton himself.

(*s*) This was his third wife. He married her about the year 1747. She was the relish of one Mr. Wilkins, a Bristol merchant, but her maiden name was Powell ; and her father was a gentleman of the county of Radnor, in North Wales.—His second wife had brought him a child, which died in its infancy.

§ They were of the same university, and nearly of the same standing ; and there they lived in friendship ; But different principles and different interests separated them afterwards.—Biograph. Dict.

|| Gentleman's Magazine, for the Year 1773, P. 385-387.

what comes the next to it, Probability (*i*). In this pursuit, he was little affected by those interested considerations which too often check the efforts of an enlightened understanding (*ii*) ; and whilst he laboured to expose the vanity of those popular systems and prejudices, of a religious kind, which being derived originally from error, fraud, or superstition, are craftily imposed upon the many, to serve the interests of a few, he was prepared, upon the detection of any of these, to meet the utmost rage of fierce Bigots, hypocritical Zealots, and interested Politicians ; of all whose credit or fortunes in any manner depended on the establishment of error and ignorance among men (*iii*).

Every one's experience will furnish instances of the wretched effects of a perverse zeal, in the bigoted and ignorant part, both of the Clergy and Laity ; who puffed with the pride of an imaginary Orthodoxy, and detesting all Free Inquiry (*x*), as dangerous to their

(*i*) *Miscellaneous Works*, Vol. III. P. 47.

(*ii*) 'My nature,' says he, 'is frank and open, and warmly disposed, not only to seek, but to speak what I take to be true; which disposition has been greatly confirmed by the situation, into which Providence has thrown me. For I was never trained to pace in the trammels of the Church, nor tempted by the sweets of its pre-ferments, to sacrifice the philosophic freedom of a studious, to the servile restraints of an ambitious life : and from this very circumstance, as often as I reflect upon it, I feel that comfort in my own breast, which no external honours can bestow. I persuade myself, that the life and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably, than in the search of knowledge ; and especially of that sort, which relates to our duty, and conduces to our happiness. In my inquiries, therefore, wherever I perceive any glimmering of truth before me, I readily pursue, and endeavour to trace it to its source ; without any reserve or caution of pushing the discovery too far, or opening too great a glare of it to the public. I look upon the discovery of any thing which is true, as a valuable acquisition to society ; which cannot

possibly hurt, or obstruct the good effect of any other truth whatsoever : for they all partake of one common essence, and necessarily coincide with each other ; and like the drops of rain, which fall separately into the river, mix themselves at once with the stream, and strengthen the general current.—*Miscellaneous Works*, Vol. I. Preface P. 8.

(*iii*) *Ibid.*

(*x*) 'It is the greatest weakness and absurdity,' (lays our judicious and liberal Divine, addressing himself to one of his most virulent opponents) 'to think, that Truth can ever be hurt by any examination whatsoever. Truth is naturally so amiable, that wherever 'tis exposed to view, it necessarily draws all to admire it ; and the more 'tis expos'd, the more strongly it attracts. Where artifice indeed and fraud prevail in the stead of it, there all Inquiry must industriously be discourag'd, as a dangerous and fatal enemy ; sure to detect and expose the cheat : and wherever 'tis discouraged, there's always reason to suspect some latent imposture. But as far as my experience has reached, either in ancient or modern History, there's not an instance on record, where a fair examination has ever done harm to a good cause.' 'Tis then my firm principle and persuasion, that a

free Inquiry is a trial ; and be punished the minders of reasonableness, easy to be as little opinionplexion of the rest, the importance, that of big enthusiasm, can moderate

their ease, and sure to expose their ignorance, take pleasure in defaming and insulting men of learning, candour, and probity, who happen to be touched with any scruples, or charged with any opinions, which they think fit to call Heretical (*y*) ; and therefore it could hardly be expected, that Dr. Middleton should escape the fury of such as these. But even the more reputable of his opponents, likewise, did not always consider what they owed to themselves, as the professed advocates of a religion, which (as our Author expresses it) “ prohibits so severely all rash censure ; prescribes ‘the utmost candour and charity towards all men, and will not ‘bear a railing accusation even against the Devil himself (*z*) ;” so that, upon the whole, our Divine afforded a memorable example of the truth of his own remark, That, through the clamour and rage of a few zealots, the best members of the Church are often treated as the worst (*a*).

Though he had expressly and repeatedly declared himself a sincere Christian, and had also manifested his attachment to the Religion of *Jesus*, not only by disarming one of its most artful and desperate assailants, and at the same time pointing out the true way of defending it against all attacks (*b*), but by devoting many of his learned inquiries to its service, yet his brethren of the Clergy, in general, and his Reverend Adversaries, in particular, were not ashamed to persist in pronouncing him a confirmed Deist.—This clamour and senseless charge of Infidelity he constantly despised and derided, as a mere calumny, and the effect of pure malice ; comforting himself with the reflection, that, under all the attempts to depress his character, and all the suspicions of those, who were strangers to it, they who knew him best, and whose esteem he most valued, continued still to treat him with all the usual marks of their friendship, as believing him incapable of harbouring any thought, or pursuing any design, which could be injurious to virtue, and true religion (*c*). His Faith, indeed, was not of that kind which can easily digest incredibilities, but only a principle

free Inquiry into all points of religion is always useful and beneficial; and for that reason never to be punish'd or prohibited. It opens the minds and reforms the manners of the people; makes them reasonable, sociable, governable; easy to such as differ from them, and as little scandalized at the different opinion, as the different complexion of their neighbour: whereas the restraint of this liberty, and the Imposition of *Systems* and *Articles*, that must not be call'd in question, nourishes a churlish spirit of bigotry, uncharitable lenels, enthusiasm, which no Civil Power can moderate; a spirit that has so

oft involv'd mankind in wars and bloodshed; and by turns endanger'd the ruin of every Christian Country in the world.' — *Miscellaneous Works*, Vol. III. P. 273.

(*y*) See Middleton's *Miscellaneous Works*, Vol. II. P. 432.

(*z*) *Miscellaneous Works*, Vol. III. P. 9.

(*a*) Vol. II. P. 432.

(*b*) See his Letter to Dr. Waterland; and the Defence of it. *Misc. Works*, Vol. III.

(*c*) See the Dedication of his Letter from Rome. P. 5. *Miscellaneous Works*, Vol. V.

principle grounded on the perception of truth, and (as he observes) claiming no other merit, than of being a slave to his reason; to whose dictates it paid an absolute submission (*d*). Confined within these just limits, however, it produced the noblest fruits, in a life spent in temperance, study, and the search of truth; and which, in other respects, likewise, was as exemplary and agreeable to the rules of the Gospel, as that of the most zealous of all his orthodox opponents (*e*).—But the excellence of his character could not atone for his deviation from established opinions; and he became so extremely obnoxious, that although he was acquainted with many of the Clergy, whom he highly esteemed, and whose advice might have been useful to him upon many occasions, we find him complaining, that the subjects, which he had chosen to defend, forbade him to seek their assistance; lest the suspicion of any communication with him might hurt their fame or fortunes, and expose them to the same envy, which he himself had incurred (*f*).

As a Writer, Dr. Middleton has been very generally, and most justly, admired; few, if any, having exceeded him in spirit, perspicuity, correctness, and elegance. He tells his Patron Lord Hervey, in the Dedication of “*The Life of Cicero*,” that it was his favourite Roman who had instructed him to write; and the Scholar by no means disgraces the Master (*g*).—But whilst his talents, a

(*d*) ‘ Whatever my Reason declares to be true,’ says he, ‘ I cannot help believing; whatever it declares to be otherwise, ’tis not in my power to believe, though all the rewards in the world were offered me.’—*Miscellaneous Works*, Vol. III. P. 257.

(*e*) See his Defence of the Letter to Dr. Waterland; *Miscell. Works*, Vol. III. P. 71, and his Letter to Mr. Venn. Vol. I. P. 422.

(*f*) *Miscellaneous Works*, Vol. II. P. 234.

(*g*) The late Mr. Gray, whose superior taste and judgment will be readily allowed, has borne his testimony to Dr. Middleton’s merit, as a writer; and the encomium is introduced with a remark, which sets him, as a man, in a most amiable

point of view:—‘ You have doubtless heard,’ says he, ‘ of the loss I have had in Dr. Middleton, whose house was the only easy place one could find to converse in at Cambridge: For my part, I find a friend so uncommon a thing, that I can not help regretting even an old acquaintance, which is an indifferer likeness of it; and though I do not approve the spirit of his books methinks ’tis pity the world should lose so rare a thing as a good writer.’—Mr. Gray to Dr. Wharton Lett. 13.—See his *Works*, Vol. II 8vo edit. 1778.

In the early part of his life, the Author is said to have been more addicted to Music than to learning. But Dr. Bentley calling him a Fitter, it excited him to a close application

§ Dr. Middleton himself has taken occasion to observe, that in his early days, this learned Professor felt a particular pleasure in shewing his contempt him. ‘ He has long made it his business,’ says he, ‘ to represent me every where as a worthless insignificant mortal, the Musical CONVERS, &c.—*Miscellaneous Works*, Vol. III; P. 327.

An Appeal
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an Author, were universally acknowledged, the strain of his writings was sometimes censured, as favouring too much of an ungovernable resentment, and a contemptuous arrogance : The charge, however, was greatly aggravated ; and if we may believe his solemn assurances, it never was his custom, to shew a contempt of any man, who had not justly deserved it of him by some unprovoked and contemptible attack upon himself (b).

As to his person, we are told, that Dr. Middleton was " of a proper middle stature, and a thin habit ; his eye was very lively, but small : He was of a manly complexion ; and, to use the Painter's phrase, there was a very expressive motion in every feature, though his whole deportment was composed to gravity (i)." — In the latter part of his life, Sir John Frederick presented him to a small Living in Surrey, which he held 'till his death (k), as he did likewise the office of Principal Librarian to the University.

In the year 1752, a Collection of our Author's Posthumous Works was printed in Quarto, under the Title of " Miscellanea Vol. IX. 8.

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lication to study, and he soon shewed the Doctor, that he could write as well as fiddle.—*Gent. Mag.* 1773. P. 387.

(b) *Miscellaneous Works*, Vol. II. P. 149.

(i) *Biograph. Britan.*

(k) His accepting of this preferment was severely animadverted upon, in a Piece published after his decease, by his old opponent, Dr. Church, who scrupled not to affirm, that although our Divine had " testified his Assent to the Articles of the Church of England, by a solemn subscription, and by reading them publicly, in order to qualify himself for his benefice, he yet persisted to the last in disbelieving the most essential, the most determinate doctrines contained in these articles, and in labouring to subvert the belief of them in others." — A charge of this nature was no more than one might have expected from an enraged advocate for the established faith ; but it is altogether just and well founded, is by no means evident.

At the same time, Dr. Middleton

himself has given us sufficient reason to conclude, that his conduct in this respect (like that of too many of his brethren) was not entirely blameless. For he has not only acknowledged, in express terms, (what few indeed will deny) that the Articles, which are publicly professed and imposed by our Church, are justly liable to exception, but it appears from his private epistolary correspondence with Lord Hervey, that he was induced to comply with the terms, on which alone he could take possession of his preferment, by motives of convenience, and that his subscription was purely political ; for thus he declares his sentiments, in a letter to his Lordship : " Though there are many things in the Church which I wholly dislike, yet while I am content to acquiesce in the *III.*, I should be glad to taste a little of the *Good*, and to have some amends for that *ugly Assent* and *Consent* which no man of sense can approve." — Letter to Lord Hervey, quoted by Dr. Harris, in the *Life of Charles the Second*, from a MS. in his possession.

An Appeal to the Serious and Unprejudiced : Or, A Second Vindication of Miraculous Powers, &c. By Thomas Church, D. D. 1751.

|| *Miscellaneous Works*, Vol. II. P. 258.

"neous Tracts;" to which were added some scarce Pieces, that had been printed in his life-time.—The Tracts which now made their first appearance were, 1. "Some Cursory Reflections on the Dispute or Dissension, which happened at Antioch, between the Apostles Peter and Paul." 2. "Reflections on the Variations, or Inconsistencies, which are found among the Four Evangelists, in their different Accounts of the same Facts." 3. An Essay on the Gift of Tongues; tending to explain the proper Notion and Nature of it, as it is described and delivered to us in the Sacred Scriptures (1)." 4. "Some short Re-

" marks

(1) The Author's design, in the first and second of these Tracts, was to correct the mistakes which commonly prevail on the article of the Divine Inspiration of the Apostles and Evangelists, and to inquire how far they appear to have been favoured with it, and to have acted under the immediate direction of an infallible Spirit; in the illustration of which, he does not insist so much on Texts of Scripture, which, by refined and forced constructions, may frequently admit a variety of senses, and leave room for endless wrangling, as on the facts there recorded, which seemed to him decisive and demonstrative of the point, into which he was inquiring. His conclusion is, that the Apostles and Evangelists were not under the continual direction of an unerring Spirit, but left still on ordinary occasions to the condition of ordinary men.

'This,' says he, 'is what I have particularly set forth in these two Inquiries, by the evidence of facts and instances, which clearly demonstrate it, when stripped of the glosses and forced interpretations, which Commentators had fastened upon them in favour of their several systems and prejudices. And by the same method I have endeavoured also to explain, in a particular Essay, the genuine state of the Gift of Tongues, and all the other Miraculous Gifts, from the original history and effects of them, as they are described in the New Testa-

ment: from which it appears, that they were not permanent or lasting, but temporary only, and adapted to special occasions, and when these were served, suspended presently, or withdrawn from the persons who had been endued with them.' Such was the information which our Author received from the inquiries which he had made into these subjects, many years before his death, on the occasion of certain controversies, then warmly agitated, concerning the *Grounds and Reasons* of the Christian Religion*, and especially on the Prophecies of the Old Testament, which are cited in the New, and applied to the particular acts and circumstances of our Saviour's Life. For when (as he observes) the enemies of Revelation attempted to discredit those citations, as being neither fairly made, nor rightly applied; and our Divines, on the other hand, had nothing to offer in the defence of them, in which a man of sense could reasonably acquiesce; he was willing to try, whether from his own examination of the case, he might not be able to draw out something more satisfactory; and if no solution of the difficulty could be found in the citations themselves, whether it might not be drawn from the characters of the Evangelists, who made and applied them.—This was the motive which first induced him to make these inquiries; and the result of his researches appeared so convincing to him, that he determined

* *Miscell. Works, Vol. II. P. 266.*
See the Life of Mr. Collins, in this Volume.

" marks on a Story told by the Ancients, concerning St. John the Evangelist, and Cerinthus the Heretic; and on the use which is made of it by the Moderns, to enforce the duty of shunning Heretics." 5. " An Essay on the Allegorical and Literal Interpretation of the Creation and Fall of Man (*m.*)" 6. " De Latinarum Literarum Pronunciatione Dissertatio."

Some time before his Death, Dr. Middleton had formed a design of composing an exact History of his Works, with the Occasions and Circumstances of them; but he did not live to complete it. There were also found among his papers some materials for a Life of Demosthenes, correspondent to that of Cicero (*n.*).

to prepare it for the publick eye; from a perfuasion, that it might be of no small service to prevent, or to shorten at least many of our disputes; as well by admonishing the advocates of our religion not to build their defence of it on a foundation that will certainly fail them, as by letting its adversaries alfo fee, that though we grant them the greatest part of what

their objections seem to aim at, the genuine *Grounds and Reasons of Christianity* will yet remain firm and unihaken.—*Miscell. Works, Vol. II. P. 267.*

(*m.*) A second edition of all Dr. Middleton's Miscellaneous Works, was published, in 1755, in Five Volumes, Octavo.

(*n.*) Biograph. Britan.



The Life of EDMUND SMITH.

EDMUND SMITH, the only son of Mr. Neale, an eminent merchant, by a daughter of Baron Lechmere, was born at Handley, the seat of the Lechmeres, in Worcester-shire; but the year of his birth is uncertain. Some misfortunes of his father, which were soon after followed by his death, were the occasion of his being left very young in the hands of Mr. Smith, a gentleman who had married his father's sister, and who treated him with so much tenderness, that, out of gratitude, he assumed the name of this generous Guardian; by which name he removed from Westminster-School, where he had been placed by his uncle, to Christ Church College, in Oxford, where he was handsomely supported by his aunt Smith, till her death (*a*).

Under the tuition of Dr. Busby, Mr. Smith had made a very extraordinary proficiency in classical learning (*b*); and soon after his admission at Christ-Church (*c*), he gave sufficient evidence of literary merit, by his excellent Ode on the Death of the great Orientalist, Dr. Pococke, who died in the year 1691 (*d*). But whilst

(*a*) See the Life and Character of Mr. Smith, by Mr. Oldisworth, prefixed to his Works. Edit. 1719.—Cibber's Lives of the Poets. Vol. IV.—Prefaces Biographical and Critical to the Works of the English Poets. By Samuel Johnson. Vol. IV.

(*b*) 'It is to be remembered for our Author's honour,' says Mr. Oldisworth, 'that, when at Westminster election he stood a candidate for one of the universities, he so大大ly distinguished himself by his conspicuous performances, that there arose no small contention between the representative electors of Trinity College in Cambridge, and Christ-Church in Oxford, which of these two Royal Societies should adopt him as their own. But the electors of Trini-

ty-College having the preference of choice that year, they resolutely elected him; who yet, being invited at the same time to Christ-Church, chose to accept of a studentship there.'—Life and Character, &c.

(*c*) 'It is known to have been the practice of Dr. Busby,' says Johnson, 'to detain those youths long at school, of whom he had formed the highest expectations. Smith took his Master's degree on the 8th of July 1696: He therefore was probably admitted into the University in 1699, when we may suppose him twenty years old.—Preface Biographical and Critical.'

(*d*) 'This Ode, which closed the second volume of the *Male Anglicanæ*, though perhaps some ob-

* jection

whilst his reputation for literature was increasing, the indecency and licentiousness of his behaviour drew upon him a publick admonition, entered upon record, in order to his expulsion (*e*).

In 1696, he took the degree of Master of Arts, and as his years advanced, he advanced in literary fame; for he continued to cultivate his mind; but he did not amend his irregularities, by which he gave so much offence, that, on the 24th of April, 1700, the Dean and Chapter declared the place of Mr. Smith void, he having been convicted of riotous misbehaviour in the house of Mr. Cole, an Apothecary: but it was referred to the Dean when and upon what occasion the sentence should be put in execution.

Some time after this, he assumed an appearance of decency; in his own phrase, he *whitened* himself, being desirous of obtaining the Censorship, an office of honour, and of some profit, in the College; but when the day of election came, the preference was given to a gentleman, who was his junior. This was a severe mortification; and from this hour he exerted his malice and his wit against the Dean, [Dr. Aldrich], whom he considered as the opponent of his pretensions. But as he was still a genius and a scholar, he was endured, with all his pranks and his vices, till the year 1705, when, at the instance of all the Canons, the sentence declared against him was executed (*f*).

He was now driven to London, where he associated himself with the Whigs: He was, however, cared for by men of great abilities, whatever were their party, and was supported by the liberality of those who delighted in his conversation. For notwithstanding his total disuse of all that ceremonial attendance, and those external recommendations (*g*) which are commonly thought necessary to introduce a man into the great world, Mr. Smith was still so happy as to please; and his character grew so much upon his friends by intimacy, that it exceeded the strongest prepossessions in his favour.

—He had an uncommon quickness of apprehension; his memory

lections may be made to its Latinity, is by far the best Lyric composition in that collection; nor do I know where to find it equalled among the modern writers. It exprestes with great felicity, images not clasical, in clasical diction: Its digressions and returns have been deservedly recommended by Trapp as models for imitation.—Dr. Johnson's Preface.

(*e*) It was dated, the 24th of December, 1694.

(*f*) Johnson's Preface.

(*g*) His dress, in particular, was so extremely deficient, that for his carelessness in this article he was distinguished by the title of Captain Rag. His person, however, says Mr. Oldisworth, 'was so well formed, that no negligence of dress could render it disagreeable; insomuch that the fair sex used at once to commend and reprove him, by the name of the Hand-some Sloven.'

ry was tenacious ; his wit prompt and flowing ; his taste delicate, and his manner of expressing his sentiments perspicuous and engaging. He was perfectly acquainted with all the Greek and Latin classics ; and with these he had carefully compared whatever was worth perusing in the French, Spanish, and Italian authors, and in all the most celebrated writers of his own country (*b*).

When he came to London, his way of life connected him with the licentious and dissolute ; but in the midst of his jovial excesses, he found time to distinguish himself as a dramatick writer, by bringing a Tragedy on the stage, called “*Phædra and Hippo-*“ *lytus*,“ which was acted at the Theatre-Royal, in the year 1707. Upon this occasion, Mr. Smith experienced the generosity of his numerous and respectable friends ; and no man was ever better introduced to the theatre than he, who, in that violent conflict of parties, had a Prologue and Epilogue from the first wits on either side. His play was dressed and decorated at an extraordinary expence, and inimitably performed in all its parts ; yet it brought but slender audiences. It pleased the criticks, and the criticks only. It was, as Mr. Addison has recorded, hardly heard the third night (*i*). The play, however, was bought by Lintot, who advanced the price from fifty guineas, the current rate, to sixty ; and Lord Halifax, the general patron, accepted the dedication. But our Poet's indolence kept him from writing this dedication, till Lintot, after fruitless importunity, gave him notice that he would publish the play without it. He then delayed it no longer ; and his Lordship expected the Author with his book, and had prepared to reward him with a place of three hundred pounds a year. But Mr. Smith neglecting to attend him, missed his reward by not going to solicit it (*k*).

In 1709, a year after the exhibition of “*Phædra and Hippo-*“ *lytus*,“ our Author wrote an Elegy on the Death of his friend

(*h*) *Life and Character of Mr. Smith.* By Mr. Oldisworth.

(*i*) ‘Smith,’ says Dr. Johnson, ‘had trusted entirely to his merit ;’ ‘had ensured no band of applauders, nor used any artifice to force success, and found that naked excellence was not sufficient for its own support.’—The same judicious critick, however, affixes other reasons for the neglect of this Tragedy. ‘The Fable,’ says he, ‘is Mythological, a story which we are accustomed to reject as false ; and the manners are so distant from our own, that we know them not

‘by sympathy but by study. The sentiments thus remote from life are removed yet further by the diction, which is too luxuriant and splendid for dialogue, and envelopes the thoughts rather than displays them. It is a Scholar’s play such as may please the Reader rather than the Spectator ; the work of a vigorous and elegant mind accustomed to please itself with its own conceptions, but of little acquaintance with the course of life.’—Preface, &c.

(*k*) *Johnson’s Preface, &c.*

and fellow collegian *John Philips* (1), which it was the mode among his friends to purchase for a guinea; so that, as his acquaintance were numerous, it was a very profitable poem: And, according to his Critical Biographer, it deserved to be so; for "Justice," says he, "must place it among the best elegies which our language can shew: an elegant mixture of fondness and admiration, of dignity and softness. There are some passages too ludicrous; but every human performance has its faults."

Our

(1) JOHN PHILIPS was born in the year 1676, at Bampton in Oxfordshire; of which place his father Dr. Stephen Philips, Archdeacon of Salop, was Minister. As he was of a tender constitution, the first part of his education was domeslick; but when he had been properly instructed in the rudiments of learning, he was sent to Winchester-school, where he soon discovered the turn of his genius; his exercises being particularly distinguished by a happy imitation of the Classics.

But whilst he thus cultivated an intimate acquaintance with the best writers of antiquity, he did not neglect the moderns: He was charmed with the exquisite beauties of Homer and Virgil; but he fixed his attention particularly on Milton, for whose productions he conceived the most ardent passion.

Thus accomplished he left Winchester, in the year 1694, and entered himself at Christ-Church in Oxford; a college at that time in the highest reputation.—Here, the muse of Milton continued to engage his fond attention; and in particular he studied *Paradise Lost* with the most intense application, diligently tracing the steps by which the Poet rose to such perfection. The works of Chaucer and Spenser, likewise, were frequently in his hands; but he did not indulge his love of poetry to

the exclusion of other branches of literature. The profession for which his friends designed him was that of phisick; and though the very infirm state of his health would not allow him to pursue the plan they had laid out for him, yet his inclinations were strongly turned that way. He took much delight in natural history, of which Botany was his favourite part; and indeed, next to Poetry, this was what he most excelled in. At the same time the study of History and Antiquities came in for no small share of his regard, particularly those of his own country; and with what success he prosecuted his inquiries was seen in the judicious application that he afterwards made of his attainments.

During his residence at Oxford, Mr. Philips was honoured with the acquaintance of many of the most eminent persons in that seat of learning; and he contracted a friendship particularly intimate with his fellow-collegian Mr. Edmund Smith. In this select society he found that satisfaction and enjoyment for which he was formed by nature; and his literary reputation was confined to his friends and to the University, 'till about the year 1703, when he extended it to a wider circle by the "Splendid Shilling," a Poem which struck the publick attention with a mode of writing new and unexpected, and was received

§ It is related, that, when he was at school, he seldom mingled in play with the other boys, but retired to his chamber, where he procured a person to attend him, and comb his hair, which was fine and flowing, hour after hour; and this singular recreation was his sovereign pleasure.—Biograph. Britan.

Our Author now engaged in several more considerable undertakings ; but he either could not, or would not finish all that he began ; which may be imputed (says Mr. Oldisworth) either to the briskness of his fancy, still hunting after new matter, or to an occasional indolence, which spleen and lassitude brought upon him.

ed with universal approbation †. He wrote it merely for his own diversion, without any design of publication, and it was communicated only to his friend Smith ; but it soon spread, and falling into the hands of pirates was published, in a very mangled condition, though impudently said to be corrected by the Author. This piracy, however, contributed very much to the advantage of Mr. Philips, as, by inducing him to give a genuine edition of his Poem, it helped him to a reputation, which he neither desired nor expected, and to the honour of being put upon a work, from which some of the first characters in the kingdom promised themselves the highest pleasure.

At this time, Europe resounded with the victory of Blenheim ; and as it was not unreasonable to hope, that he who could raise mean subjects so high, would still be more elevated on greater themes ; that he, who could draw such noble ideas from a Shilling, could not fail upon such a subject as the Duke of Marlborough ; our Author (probably with an occult

opposition to Addison, who had been employed for the same purpose, by Godolphin and Halifax) was engaged by the Earl of Oxford and Lord Bellingbroke to compose a Poem upon the occasion. It is said that he would willingly have declined the task, but that his friends urged it upon him ; and it appears that he wrote the poem at the house of St. John.

Blenheim was published in 1705 ; but, whether the task was really too great, or the subject not suited to his genius, it is generally allowed to be inferior to his other compositions‡. It is, however, by no means destitute of merit ; and though, upon its first appearance, it was violently censured by some, yet it was much admired by others ; and the Author's ingenious friend, Mr. Smith, in a Prefatory Discourse to his Poem on Mr. Philips*, stigmatizes as false and empty criticks all those who were blind to its beauties, imputing their dislike to a mixture of ignorance and party-prejudice.

The next year produced his greatest work, entitled, "Cyder. A Poem,

‡ ' The SPLENDID SHILLING,' says Dr. Johnson, ' has the uncommon merit of an original design, unless it may be thought precluded by the ancient CENTOS. But the merit of such performances begins and ends with the first author. He that should again adapt Milton's phrase to the gross incidents of common life, and even adapt it with more art, which would not be difficult, must yet except but a small part of the praise which Philips has obtained ; he can only hope to be considered as the repeater of a jest.' —Preface Biographical, &c.

|| ' It is,' says Dr. Johnson, ' the poem of a scholar, ALL INEXPERT OF WAR ; of a man who writes books from books, and studies the world in a college. He seems to have formed his ideas of the field of Blenheim from the battles of heroic ages, or the tales of chivalry, with very little comprehension of the qualities necessary to the composition of a modern hero, which Addison has displayed with so much propriety. — He imitates Milton's numbers indeed, but imitates them very injudiciously. Deformity is easily copied ; and whatever there is in Milton which the reader wishes away, all that is obsolete, peculiar, or licentious, is accumulated with great care by Philips. But those alerteries that are venerable in the PARADISE LOST are contemptible in the BLENHEIM.' —Preface, &c.

* This Fragment written by Edmund Smith, upon the works of Philips, has been transcribed from the Bodleian Manuscripts, and is inserted in Dr. Johnson's Preface.

him. "I have seen" (continues this Biographer) "Sketches and rough drafts of some poems he designed, set out analytically; wherein the fable, structure, and connexion, the images, incidents, moral episodes, and a great variety of ornaments, VOL. IX. 8. 2 X " were

"Poem, in two Books," which was received with loud praises, as an imitation of Virgil's *Georgicks*, which needed not shun the preface of the Original †.— It was in the same year, that he addressed a Latin Ode to his patron St. John, in return for a present of wine and tobacco, which has been much admired for its sprightliness and elegance.

Having given these various specimens of his abilities, our Author now raised his thoughts to sublimer subjects, and began to meditate a Poem upon the Resurrection, and the Day of Judgment: But he did not live to execute his design. He had long laboured under a slow consumption, attended with an asthma; and his diseases increasing upon him, he went to Bath, by the advice of his Physicians, in the summer of the year 1707; where he obtained some present ease, though attended with small hopes of recovery. Upon his removal from Bath, he went to Hereford, where his mother was still living, and where a return of the asthma, in the winter, put an end to his life, on the 15th of February, 1708, at the beginning of his thirty-third year. He was buried in the Cathedral of Hereford; where his mother caused a Latin inscription to be placed over his grave. A monument was likewise erected to his memory, in Westminster-Abbey, in the place called Poets Corner, by

Sir Simon Harcourt, afterwards Lord Chancellor, with an elegant epitaph in Latin, written, as some say, by Dr. Atterbury, though commonly given to Dr. Freind.

Mr. Philips was one of those few Poets, whose muse and manners are equally amiable. Through his whole life, which was altogether private, he was distinguished by the native goodness of his heart, by modest virtue, unaffected piety, and the warmest benevolence. In conversation, he is said to have been somewhat reserved and silent among strangers, but free, familiar, and easy with his friends §. Perhaps he was not formed for a wide circle; but within that narrow sphere in which he moved, he was universally treated with the most affectionate regard. And as his general conduct was thus blameless and engaging, so he was particularly distinguished by his pious acquiescence in the dispensations of Providence. He bore a narrow fortune without discontent, and tedious and painful maladies without impatience; his conscious integrity supporting the cheerfulness of his spirits to the last. Thus he lived beloved by all who knew him, and died honoured and lamented.—The Life of Mr. Philips, prefixed to his Poems. 12mo edit. 1762.—Biograph. Britan.—Johnson's Preface Biographical and Critical.

† To the Poem on CIDER, says Dr. Johnson, "written in imitation of the GEORGICKS, may be given this peculiar praise, that it is grounded in truth; that the precepts which it contains are exact and just; and that it is therefore, at once a book of entertainment and of science. This I was told by Miller, the great Gardener and Botanist, whose expression was, that there were many books written on the same subject in Prose, which do not contain so much truth as that Poem."—Preface, &c.

§ His conversation, says Dr. Johnson, "is commended for its innocent gaiety, which seems to have flowed only among his intimates; for I have been told, that he was in company silent and barren, and employed only upon the pleasures of his Pipe. His addiction to Tobacco is mentioned by one of his Biographers, who remarks, that in all his writings, except BLENHEIM, he has found an opportunity of celebrating the fragrant fume."—Preface, &c.

" were so finely laid out, so well fitted to the rules of art, and squared so exactly to the precedents of the antients, that I have often looked on these poetical elements with the same concern, with which curious men are affected at the sight of the most entertaining remains and ruins of an antique figure or building; and I cannot help thinking, that, if some of them were to come abroad, they would be as highly valued by the Poets, as the sketches of *Julio* and *Titian* are by the Painters; though there is nothing in them but a few out-lines, as to the design and proportion."

Mr. Smith had likewise begun a translation of *Pindar*; about ten sheets of which Mr. Oldisworth tells us he had seen; and he observes, that the performance exceeded any thing of the kind he could ever have hoped for in our language. But his greatest undertaking, in this way, was *Longinus*. He had finished an entire translation of the "Sublime," which he communicated to a learned friend, from whom it came into the hands of his panegyrist Oldisworth, who affirms, that the French Version of Mr. Boileau, though truly valuable, is far short of it. To this work he proposed a large addition of notes and observations of his own, with an entire system of the Art of Poetry, in three books, under the titles of *I'bought*, *Diction*, and *Figure* (m); and, under each head and chapter, he intended to make remarks upon the most celebrated Greek, Latin, English, French, Spanish, and Italian Poets, and to note their several beauties and defects: he had also collected instances of the false *Sublime* from the works of Blackmore.

Our Author, moreover, resolved to try again the fortune of the Stage, with the story of Lady *Jane Grey*; and having formed his plan, and collected materials, he declared that a few months would complete his design; whereupon, that he might pursue his work with fewer avocations, he was, in June 1710, invited by Mr. George Ducket to his seat at Gartham in Wiltshire. But here he unfortunately found such opportunities of indulgence as not only retarded his studies, but led him into a degree of intemperance which ended fatally. "He eat and drank," (it is said) "till he found himself plethorick; and then, resolving to ease himself by evacuation, he wrote to an apothecary in the neighbourhood a prescription of a purge so forcible, that the apothecary thought it his duty to delay it till he had given notice of its danger.

" Smith

(m) "I saw the last of these perfects," says Mr. Oldisworth, "and in a fair copy, in which he shewed prodigious judgment and reading; and particularly he had reformed the Art of Rhetorick, by reducing that vast and confused heap of

terms, with which a long succession of pedants had encumbered the world, to a very narrow compass, comprehending all that was useful and ornamental in poetry."—Character of Mr. Smith, &c.

The
Library,
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Information

" Smith, not pleased with the contradiction of a shopman, and
" boastful of his own knowledge, treated the notice with
" rude contempt, and swallowed his own medicine, which,
" in July 1710, brought him to the grave." He was buried at
Gartham (n).

Mr. SMITH was endowed by Nature with many of her choicest gifts; and as his parts were extraordinary, so he well knew how to improve them.—But, as Dr. Johnson observes, he is one of those lucky writers who have, without much labour, attained high reputation, and who are mentioned with reverence rather for the possession than the exertion of uncommon abilities (o).—“ He was a “ man of such estimation among his companions,” (continues this excellent Biographer) “ that the casual censures or praises which “ he dropped in conversation were considered, like those of *Sca-*“ *liger*, as worthy of preservation. — He had great readiness “ and exactness of criticism, and by a cursory glance over a new

z X z " composition

(n) Johnson's Preface, &c.

Many years afterwards this Colonel Duckett communicated to Oldmixon the Historian an account, pretended to have been received from Smith, that Clarendon's History was, in its publication, corrupted by Aldrich, Smalridge, and Atterbury; and that Smith was employed to forge and insert the alterations. ‘ This story,’ says Dr. Johnson, ‘ was published triumphantly by Oldmixon, and may be supposed to have been eagerly received : But its progress was soon checked ; for finding its way into the Journal of Trevoux, it fell under the eye of Atterbury, then an exile in France †, who immediately denied the charge, with this remarkable particular, that he never in his whole life had once spoken to Smith.—The charge was afterwards very diligently refuted by Dr. Burton of Eton ; and the testimonies which he has collected have convinced mankind that either Smith or Duckett were guilty of wilful and malicious falsehood.’ —The Doctor adds, that his friend Gilbert Walmley, late Register of the

Ecclesiastical Court of Litchfield, to whom he was indebted for the power of communicating his memoirs of Edmund Smith, and who was acquainted both with Smith and Duckett, declared that if the tale concerning Clarendon was forged, he should suspect Duckett of the falsehood ; for Rag was a man of great veracity. — Johnson's Preface, &c.

(o) There was once a design hinted at by Oldisworth to have made him useful. One evening, as he was sitting with a friend at a tavern, he was called down by the waiter ; and, having staid some time below, came up thoughtful. After a pause, said he to his friend, ‘ He that wanted me below was Addison, whose business was to tell me that a History of the Revolution was intended, and to propose that I should undertake it. I said, what shall I do with the character of Lord Sunderland ? and Addison immediately returned, When, Rag, were you drunk last ? and went away.’ — Johnson's Preface, &c.

† See the Life of this Prelate, in Vol. VIII. of this Work.

‡ The pages said to be corrupted were afterwards lodged in the Bodleian Library, in Clarendon's own hand-writing, and shewn to strangers.—From private information.

" composition would exactly tell all its faults and beauties.—
 " He was remarkable for the power of reading with great rapidity, and of retaining with great fidelity what he so easily collected (*p*). He therefore always knew what the present question required; and when his friends expressed their wonder at his acquisitions, made in a state of apparent negligence and drunkenness, he never discovered his hours of reading or method of study, but involved himself in affected silence, and fed his vanity with their admiration and conjectures (*q*).—He had an high opinion of his own merit (*r*), and something contemptuous in his treatment of those whom he considered as not qualified to oppose or contradict him. He had many frailties; yet it cannot but be supposed that He had great merit, who could obtain to the same play a Prologue from Addison, and an Epilogue from Prior; and who could have at once the patronage of Halifax, and the praise of Oldisworth (*s*)."

His few finished writings, consisting only of his "Phædra" and "Hippolytus," "A Poem to the Memory of Mr. John Phillips," three or four "Odes," and a "Latin Oration" delivered publickly at Oxford, were collected and printed, in the year 1719, under the name of his "Works," by his friend Mr. Oldisworth, who prefixed to them a Character of the Author. His "Translation of Longinus," and what remained besides of his writings, came into the hands of men of worth and judgment, who loved him: And, says Mr. Oldisworth, "It cannot be supposed they would suppress any thing that was his, but out of respect to his memory, and for want of proper hands to finish what so great a genius had begun (*t*)."

THE

(*p*) In his course of reading it was particular, that he had diligently perused, and accurately remembered, the old romances of knight errantry.—Johnson's Preface, &c.

(*q*) One practice he had, which was easily observed; if any thought or image was presented to his mind, that he could use or improve, he did not suffer it to be lost; but, amidst the jollity of a tavern, or in the warmth of conversation, very diligently committed it to paper. Thus it was that he had gathered two quires of hints for his new tragedy; of which Rowe,

when they were put into his hands, could make, as he says, very little use, but which the collector considered as a valuable stock of materials.—Ibid.

(*r*) With all his carelessness, and all his vices, he was one of the murmurers at Fortune; and wondered why He was suffered to be poor, when Addison was enriched and preferred: nor would a very little have contented him; for he estimated his wants at six hundred pounds a year.—Ibid.

(*s*) Johnson's Preface, &c.

(*t*) Character of Mr. Smith, &c.

The Life of Dr. LARDNER.

NATHANIEL LARDNER, a most learned and judicious Divine, was the eldest son of the Reverend Mr. Richard Lardner, an eminent Minister of the Gospel amongst the Protestant Dissenters, and was born at Hawkhurst, a large village in the county of Kent, in the year 1684. Having made a proper proficiency in grammatical learning, at School, he was placed, for a short time, at an Academy in London, whence he was removed in the year 1699, and sent to Utrecht, to pursue his studies under several eminent professors. He continued in this city till the latter end of the year 1702, or the beginning of the following year, when he went to Leyden, where he studied about half a year, and then returned to England (*a*).

From this time to the year 1709, we have no account of the manner in which he employed himself; but his studies, it is most probable, were preparatory to the exercise of his ministry in the pulpit; upon which service he entered, that year, preaching his first sermon, for a friend, at Stoke-Newington.

In the year 1713, he was received into the family of Lady Treby, relict of Sir George Treby, one of the Judges of his Majesty's Court of Common Pleas, as a domestick chaplain and tutor to her youngest son; with whom he travelled, in the year 1716, into the United Provinces, France, and the Austrian Netherlands, making exact and judicious observations on the inhabitants, manners, customs, edifices, and curiosities of the countries through which they passed; as appears by his journal of this excursion, which took them up four months.

He continued in this family till the death of Lady Treby, which happened in the year 1721; an event which not only removed him from a very agreeable situation, but left him at a loss how to dispose of himself. For though (as he observes upon the occasion) he was so desirous of being useful in the world, that without this, no external advantages could make him happy, yet he had no prospect of being serviceable in the work of the Ministry, having preached for many years without being favoured with the approbation

(a) Memoirs of the Life and Writings of the late Reverend Nathaniel Lardner, D. D.—Octavo. London. 1769.

approbation and choice of any one congregation (*b*). About this time, likewise, he began to be afflicted with a deafness, which soon increased to a great degree ; and in these disagreeable circumstances, he had the additional misfortune to lose his friend and pupil Mr. Treby, for whom he had, with reason, contracted the most affectionate esteem, and who was unexpectedly cut off in the flower of his age.

This melancholy event, which happened in the year 1723, affected him in the severest degree ; and, at the same time, his deafness increased so fast upon him, that it distressed him, in many respects (*c*) ; and so far did this malady proceed, that for the last fifteen or sixteen years of his life, the only method of conversing with him was by writing.

In the beginning of the year 1724 (*d*), he was engaged, with several other ministers, in preaching a Lecture, on Tuesday evenings, at the Old Jewry ; and in some of the Discourses which he there delivered, he laid the foundation of his great work, “*The Credibility of the Gospel History* ;” the first two volumes of which being published in 1727, were particularly well received at home, by the learned in general, both of the Established Church, and amongst the Protestant Dissenters ; and were so much approved abroad, as to be translated by two learned foreigners ; by Mr. Westerbaen of Utrecht into Low Dutch, and by Mr. I. Christopher Wolff of Hamburg into Latin (*e*).

In

(*b*) Memoirs, &c. P. 4.

(*c*) He himself thus describes the state of his disorder, at this time : ‘ Mr. Cornish preached ; but I was not able to hear any thing he said, nor so much as the sound of his voice. I am indeed at present so deaf, that when I sit in the pulpit, and the congregation is singing, I can hardly tell whether they are singing or not.’—Memoirs, &c. P. 5.

(*d*) At this time, and for some years before, Mr. Lardner belonged to a select society which met on Monday evenings at a Coffee-House in Bow Lane, where, for mutual improvement, two questions were proposed every meeting by the chairman, for free and candid debate ; and every member in his turn was obliged to produce an essay on some learned or entertaining subject.—The winter before this, another Club was established at the same

place, to which he also belonged, consisting of Ministers, who met on Thursdays ; and at this time they formed a design of composing a Concordance of Things to the Bible, and began to methodize the Book of Proverbs, having before-hand drawn up a scheme for the whole design in general. This design however does not appear to have been brought to perfection.—Memoirs, &c. P. 7.

(*e*) The peculiar design of this work is to enable persons of ordinary capacities, who, for want of a learned education, or of sufficient leisure, are deprived of the advantages of reading over ancient writings, to judge for themselves concerning the external evidence of the facts related in the New Testament, or that evidence which consists of the concurrence of other ancient writers of good credit, who lived at, or near, the time in which any things are said to have happened ; and who bear

In the latter end of the following year, our Author was seized with a long and dangerous fever, which filled his relations and friends with great apprehensions for his life; but Dr. (afterwards Sir

bear testimony to the books themselves, and their authors, or the facts contained in them.

The subject, therefore, is evidently of very great importance to the Christian World: For, as the judicious Author observes, whatever argument is insisted on, in behalf of Christianity, whether the purity of its doctrine, the fulfilment of ancient prophecies, the predictions and miracles of our Saviour and his Apostles, or the peculiar circumstance of its propagation; it is necessary, that we be apprized of the truth of the things related in the New Testament.—Now the evidence of the truth of any history is either internal or external; and though the History of the New Testament hath, in an eminent degree, all the *internal* marks and characters of credibility; (such as the probability of the things related, the confidence of the several parts, and the plainness and simplicity of the narration;) yet it must be an additional satisfaction, to find that these writers are supported, in their narration, by other approved authors, of different characters, who lived at or near the time, in which the facts, related by the Evangelists, are supposed to have happened.

It is plainly the design of the Historians of the New Testament to write of the actions of *Jesus Christ*, chiefly those of his publick ministry; and to give an account of his death and resurrection, and of some of the first steps, by which the doctrine he had taught made its way in the world. But though this was their main design, and they have not undertaken to give us the political state or history of the countries in which these things were done; yet in the course of their narration, they have been unavoidably led to mention many persons of note; and to make allusions and references to the customs and tenets of the people, whom *Jesus Christ* and his Apostles were concerned with.

Here are therefore two kinds of Facts, *principal* and *occasional*; the latter of which only fall under the Author's consideration in the first part of his work; wherein he gives a long enumeration of particulars, occasionally mentioned by the Writers of the New Testament, in which they are supported by Authors of the best note; and then, in answer to divers objections, endeavours to shew, that they are not contradicted in the rest.—To this attempt he was the more encouraged, because he thought, that if he succeeded in it, here would be a good argument for the genuineness of the writings of the New Testament, and for the truth of the *principal* Facts contained in them; distinct from the express and positive testimonies of Christian writers, and the concessions of many others: For whereas, if it appears from other writers, that our Sacred Historians have mistaken the people and affairs of the time, in which, according to their own account, the things they relate happened, it will be an argument that they did not write, 'till some considerable time afterwards; so, if upon inquiry there be found an agreement between them and other writers of undoubted authority, not in a few, but in many, in all the particulars of this kind which they have mentioned, it will be a very strong presumption that they writ at or very near the time, in which the things they relate are said to have happened. And this will necessarily give credit to the other, the main parts of their narration; which is the great point he intended to make out; justly concluding, that if the Gospel-History be credible, the Truth of the Christian Religion cannot be contested.—See the Preface and Introduction to the First Part of the *Credibility* of the *Gospel-History*; and the *Introduction to the Second Part*.

Sir Edward Hulse being called in to consult with the other Physicians, he was, by his prescriptions, happily recovered, contrary to their expectation, and restored to his studies (f).

In the year 1729, having preached for his friend Dr. William Harris, at *Crutched Friars*, he received an unexpected invitation to become Assistant-Preacher there, which he the more readily accepted, as he had, from his early youth, entertained a high esteem for the worthy Pastor of that congregation. A few months after this, he published "A Vindication of Three of our Blessed Saviour's Miracles; viz. The raising of Jairus's Daughter, the Widow of Nain's Son, and Lazarus: In Answer to the Objections of Mr. Woolston's fifth Discourse on the Miracles of our Saviour." — This Treatise also met with a very favourable reception from the publick, and soon passed through a second edition; but his learned and noble friend, the Lord Viscount Barrington (g), being

not

(f) Upon this event, our pious Divine makes the following remark; "I think GOD put it into my mind to send for Dr. Hulse; for from that time forward I mended." — And, after his recovery, he writes; — "I thankfully acknowledge the great goodness of GOD, who raised me up again, and desire that this great mercy may be had in perpetual remembrance by me; may I serve him the remainder of my time in this world with inviolable integrity, unshaken in my steadfastness by all the snares of a vain and uncertain world!" — *Memoirs, P. 11.*

(g) JOHN SHUTE BARRINGTON, Lord Viscount Barrington, was the youngest son of Benjamin Shute, a Merchant, of London, who was the youngest son of Francis Shute, of Upton, in the County of Leicester, Esq. He was born at Theobald's, in Hertfordshire, in the year 1678; and he received part of his education at Utrecht, as appears from a Latin Oration which he delivered at that University, and published there, under the following title: "Oratio, de Studio Philo-

"phæ conjugendo cum Studio Ju-
"ris Romani; habita in inclita
"Academia Trajectina Kalendis
"Junii, 1698, a Johanne Shute, An-
"glo, Ph. D. & L. A. M."

After his return to England, he applied himself to the study of the Law in the Inner Temple; and, in 1701, he published, but without his name, "An Essay upon the Interest of England, in respect to Protestant dissenters dissenting from the established Church;" a Piece in which he endeavoured to make it appear, that it would be unjust and impolitic to pass any new laws unfavourable to the Dissenters, and, in particular, to prevent Occasional Conformity. It was reprinted, two years after, with considerable alterations and enlargements; and the title, likewise, was somewhat varied. — Having thus drawn his pen, in a good cause, and acquitted himself with great reputation, he proceeded to publish another Piece, in quarto, entitled, "The Rights of Protestant Dissenters, in two Parts;" a second edition of which was printed, in 1705, and dedicated to Queen Anne §.

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† It was then called "The Interest of England considered, in Respect to Protestants dissenting from the established Church, with some Thoughts about Occasional Conformity."

§ In the First Part of this Performance, the Author treated of the Reasons of Dissent from the Established Church; of the Occasional Conformity of the Dis-

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not entirely satisfied with one part of the performance, communicated to him some remarks upon it, in a letter which unfortunately was not to be found amongst our Author's papers; but the Answer which he sent to his Lordship is inserted in the " Mémoirs of his Life and Writings," as a proper addition to the
VOL. IX. 8. 2 Y " Vindication."

During the prosecution of his studies, at the Temple, he was applied to by Queen Anne's Whig Ministry, on the recommendation of Lord Somers, to engage the Presbyterians in Scotland to favour the important measure, then in agitation, of an Union of the two Kingdoms. An application of this nature, as it shewed the high opinion entertained of his abilities and influence by the greatest Lawyer and Statesman of the age, was, no doubt, extremely flattering, at his time of life; and he readily undertook the arduous employment. His endeavours were successful; and the happy execution of the undertaking was rewarded, in 1708*, by the place of Commissioner of the Customs; from which, however, he was removed by the Queen's Tory Administration, in 1711, for his avowed opposition to their principles and conduct.

It was in this reign that John Wildman, of Becket, in the county of Berks, Esq; adopted him for his son, after the Roman custom, and settled his large estate upon him, though he was no relation, and is said to have been but slightly ac-

quainted with him. Some years after, he had another considerable estate left him by Francis Barrington, of Tofts, Esq; who had married his first cousin, and died without issue; upon which occasion, pursuant to the deed of settlement, he procured an act of parliament to assume the name, and bear the arms of Barrington.

On the accession of King George the first, he was chosen member of parliament for the town of Berwick upon Tweed ‡; and in the year 1717, he had a reversionary grant of the office of Master of the Rolls in Ireland, which he surrendered in 1731. His Majesty was also pleased to create him, in the year 1720, Baron Barrington of Newcastle, and Viscount Barrington of Ardglaſs.—In 1722, he was again returned to Parliament, as Member for the town of Berwick; but in the following year, the House of Commons taking into consideration the affair of the Harburgh Lottery, a very severe and unmerited censure of expulsion was passed upon his Lordship, as Sub-Governor of the Harburgh Company, under the Prince of Wales||.

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senters; of the Right they have to a Toleration, and the Interest the Government has to maintain it. The Second Part was a Vindication of the Right of the Dissenters to an absolute Toleration, from the Objections of Sir H. Mackworth, in his Treatise, entitled, " Peace at Home," &c.

* How high Mr. Shute's character stood at this time, in the estimation even of those who differed most widely from him in religious and political sentiments, appears from the testimony borne to it by the celebrated Deau Swift, who writes thus to Archbiſhop King, in a Letter, dated London, Nov. 3, 1768:— One Mr. Shute is named for Secretary to Lord Wharton. He is a young man, but reckoned the shrewdest head in England; and the person in whom the Presbyterians chiefly confide. As to his principles, he is a moderate man, frequenting the Church and the Meeting indifferently.—Swift's Works, small 12mo. edit. 1768. Vol. XIV.

† He caused it to be inscribed on his Monument, in Scriverham church, that he was elected " without a Bribe."—Supplement to the New and Gen. Biog. Dict.

|| The account given by Mr. Tindal, in his Continuation of Rapin, of the affair of the Harburgh Lottery is not very favourable to Lord Barrington. But a paper on this subject, written by Sir Michael Folter, and which was never before published, may be seen in the Second Edition of the *BIOGRAPHIA BRITANNICA*; and, as the judicious

"Vindication."—Lord Barrington replied; and here the controversy seems to have ended. It was cloed by his Lordship, in the warmest language of friendship, and with acknowledgments of the satisfaction and instruction which he had received from the great learning and judgment, the patience, candour, openness, and obliging

In the year 1725, Lord Barrington published, in two volumes, octavo, his "Miscellanea Sacra; or a New Method of considering so much of the History of the Apostles, as is contained in Scripture: with four Critical Essays: 1. On the Witness of the Holy Spirit. 2. On the Distinction between the Apostles, Elders, and Brethren. 3. On the Time when Paul and Barnabas became Apostles. 4. On the Apostolical Decree." In this work §, the noble

Author has, with great accuracy and judgment, traced the methods taken by the Apostles and first Preachers of the Gospel, for propagating Christianity, and explained with great distinctness the several *Gifts of the Spirit*, by which they were enabled to discharge that office. These, in particular, he has improved into an Argument for the Truth of the Christian Religion, which is said to have staggered the infidelity of Mr. Anthony Collins †.—His Lordship was also Author of several other

judicious Editor observes, it will greatly contribute to extenuate, if not to justify, the conduct of his Lordship in this transaction. — Upon the whole, Judge Foster concludes, that "this matter was made an Occasion of bringing this severe censure on Lord Barrington, who was suspected to have formerly taken some steps very disagreeable to the reigning Minister, Sir Robert Walpole. His Lordship was firmly attached to the Administration during the time of Lord Sunderland's Ministry, and employed all his credit and influence with the Dissenters, which was then very great, to keep that body in the same interest: But upon the death of Lord Sunderland, Sir Robert Walpole, who, for many years during Lord Sunderland's Administration, had opposed every public measure, succeeded him, as Prime Minister, and could not forget the part which Lord Barrington had acted against him."—*Biograph. Britan.* Vol. I. Edit. 1778.

§ A second edition of this work, with large additions and corrections, was published by his Lordship's youngest son, the present Bishop of Landaff, in the year 1770, in three volumes, 8vo. — In an advertisement prefixed to this edition, it is observed, that his Lordship had employed the interval between the publication of his work, in 1725, and his death in 1751, in reviewing, correcting and enlarging it; and that it had received such improvements from his care as add new force to his arguments, and elucidation to his criticisms. "These additions" (the Editor further observes) "which bear no small proportion to the original work, are now faithfully given to the world, from an interleaved copy written in the Author's own hand. — To this edition is also added A Dissertation on Heb. xii. 22—25, which had not been before published; and An Essay on the several Dispensations of God to Mankind, in the Order in which they lie in the Bible; which was first printed, in a separate pamphlet, in 1725.

† Mr. Collins, who lived in Essex, often visited Lord Barrington at Totis, his seat in that county, where the learned Dr. Jeremiah Hunt also sometimes visited his Lordship. Heretofore they occasionally met; and it is said to have been their custom, after dinner, to have a Greek Testament laid upon the table, as they were all men of letters, and had a taste for Scripture Criticism.—In one of their conversations, Mr. Collins observed that he had a very great respect for the memory of St. PAUL, and added, "I think so well of H.m., who was both a man of sense and a gentleman, that if he had affected he had worked Miracles himself, I would have believed him."—Lord Barrington immediately produced a passage in which that Apostle asserts his having wrought Miracles: Mr. Collins seemed somewhat disconcerted, and soon after took his hat, and quitted the company.—*Biograph. Britan.*

ing manners of our Author; who, from this time, proceeded, for some years, in an uninterrupted course of preaching, and in carrying on his great work, the Credibility of the Gospel History.

In the year 1733, he published the First Volume of the "Second Part" of this work; the design of which was to confirm

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other Tracts, chiefly political, which he published, at different times, and upon various occasions.—He died at his seat at Becket, in Berkshire, after an illness of seven hours only, on the 14th of December 1734, in the fifty-sixth year of his age.

This learned and distinguished Nobleman was a disciple and friend of Mr. Locke; and as he had the highest regard for the Holy Scriptures, in which he was eminently skilled, so, as a theological writer, he contributed greatly to the diffusing of that Spirit of free Scriptural criticism, which has since obtained among all denominations of Christians. As his attention was much turned to the study of Divinity, he had a strong sense of the importance of free inquiry in matters of religion; and in this, as well as in other instances, he was a most assiduous and able patron of the just and natural rights of mankind. He owned no Master but Christ in his Church and Kingdom; and he had the utmost abhorrence of all kinds of persecution, as being absolutely Anti-christian. For these and the like sentiments he was calumniated by the crafty, the ignorant, the envious, and the bigoted; but his patience and fortitude surmounted every obstacle of this kind. At the same time, his exemplary candour toward those who differed from him, in regard to religious opinions, and his steady attachment to the principles of liberty, both in Church and State, carried with them their own encomium; and such is the nature and the merit of his writings, that whilst they render his name immortal, they will not fail to convince posterity of the soundness of his head, and the integrity of his heart.—In private life, his Lordship was a shining example

of sobriety, regularity, and justice; he was religious without enthusiasm, and zealous without bigotry. He was also remarkable for the politeness of his manners, and the gracefulness of his address; and he enjoyed the constant friendship and esteem of many of the greatest and best men this nation ever knew*.—He generally attended Divine Worship among the Dissenters, and, for many years, received the sacrament at Pinners-Hall, when Dr. Jeremiah Huut was Pastor of the Congregation that assembled there.

His Lordship married Anne, eldest daughter of Sir William Daines, by whom he left six sons, and three daughters. William, his eldest son, succeeded to his father's honours; was elected, soon after he came of age, member for the town of Berwick; and in the late and present reigns, has passed through the successive offices of Lord of the Admiralty, Master of the Wardrobe, Secretary at War, Chancellor of the Exchequer, and Treasurer of the Navy. Francis, the second, died young. John, the third, was a Major-General in the army, commanded the land-forces at the reduction of the island of Guadaloupe in 1758, and died in 1764. Daines, the fourth, King's Counsel, and one of the Welch Judges, is author of "Observations upon the ancient Statutes," a work which has gone through four editions; and of several curious and valuable papers in the Philosophical Transactions, and in the Archaeologia of the Antiquarian Society. Samuel the fifth, is a Vice-Admiral; and he greatly distinguished himself in the wars of 1741 and 1756. Shute, the sixth, was educated at Eton school, and at Oxford: he took orders in 1756, the degree

* Somers, King, Cowper, Nevil, Locke, Clarke, Newton, &c.

the principal facts of the New Testament by passages of ancient authors, who were contemporary with our Saviour, or his Apostles, or who lived near their time, in the same manner as he had before taken a view of those facts, which are occasionally mentioned in the New Testament, and had inquired into the external evidences of their truth.—It was not his intention to have published a part of the evidence for the Principal Facts of the New Testament, until the whole work should have been completed; but the notice he gave of this in the preface to the former part brought upon him some importunities, with which he so far complied, as to publish this volume by itself.—In 1735, he published the “Second Volume of the Second Part;” still increasing in esteem and reputation amongst the learned, of all denominations; and even the enemies of revelation acknowledged the abilities, the candour, and the impartiality of their opponent.—This volume completed the evidence of the two first centuries of Christianity for the genuineness and authority of the books of the New Testament.

In 1737, our Author published an admired pamphlet, entitled, “Councils of Prudence for the use of young persons: A Discourse “on the Wisdom of the Serpent, and Innocence of the Dove; “in which are recommended general Rules of Prudence, with “particular Directions relating to Business, Conversation, Friendship and Usefulness;” and in the following year, he published the “Third Volume of the Second Part of the Credibility (b).”—In 1739, he published another valuable pamphlet, entitled, “A Caution against Conformity to this World: Two Discourses “on Romans xii. 2;” which was soon followed by the “Fourth “Volume of the Second Part of the Credibility.”

In the beginning of this year, he lost his worthy and pious father, with whom he had constantly resided from the time of his leaving Lady Treby’s family; and who had attained to the age of eighty seven. This event affected his spirits in a very great degree; and before he was recovered from his affliction, he had the additional misfortune to lose his friend and colleague, Dr. William Harris,

degree of Doctor of Laws in 1762, and was promoted to the Bishopric of Landaff, in 1769. Of the three daughters, who survived their father, Sarah married Robert Price, Esq; of Foxley in Herefordshire; Anne, Thomas Clarges, Esq; only son of Sir Thomas Clarges, Baronet; and Mary died unmarried.—Biograph. Britan. Edit. 1778.—Supplement to the New and Gen. Biog. Dict.—Monthly Review, Vol. XLVII. P. 441.

(b) About this time, our Author drew up a few excellent “Remarks “upon some Difficulties concerning

“the Christian Doctrine,” in a Letter to a Friend, who had consulted him upon the subject; wherein he not only vindicates the excellence and usefulness of the Rules of Christianity from several objections, but shews that our Religion is reasonable throughout; and that true religion could not be discovered or recommended to men in a wiser and more effectual manner, than it is, or has been, in the Gospel of Jesus Christ—These Remarks were not printed, at that time; but they are preserved in the “Memoirs of Dr. Lardner,”

Harris, who died, a few months after; on which occasion he preached, and published, "A Funeral Sermon," wherein he did justice to the character of that learned and pious Minister of the Gospel.

Upon the death of Dr. Harris, the Congregation unanimously invited him to undertake the Pastoral Charge, in conjunction with some other Minister whom they should choose; but he could not be persuaded to accept the invitation, and therefore the Rev. Mr. (afterwards Dr.) George Benson, was chosen sole Pastor, and Mr. Lardner continued Assistant-Preacher.

In 1743, the "Fifth Volume of the Second Part of the Credibility" appeared; and about the same time he published a Pamphlet, entitled, "The Circumstances of the Jewish People, an Argument for the Truth of the Christian Religion: Three Discourses on *Romans*, Chap. xi. 11."

In the following year, he published a Sermon which he had preached on occasion of the death of his intimate friend, Dr. Jeremiah Hunt; including some brief Memoirs of the Life and Character of that eminent and learned Divine (*i*); and in 1745, he favoured

(*i*) JEREMIAH HUNT was born in London, in the year 1678. His mother dying, whilst he was yet an infant, he was left to the care of his mother; who, when he grew up, intended to put him to a trade: But his inclination leading him to continue his studies, with a view to the ministry, she complied with his earnest request, and, with the assistance of her relations, gave him a truly liberal education.

When he had been sufficiently instructed in grammar learning, he began his Academical studies, under the care of Mr. Thomas Rowe, an eminent Dissenting Minister in London; whence he removed to Edinburgh, and thence, in the year 1699, to Leyden in Holland; where he prosecuted his studies, with great diligence and success, under several very eminent professors. Here he likewise an opportunity of attending the instructions of a Rabbi in Lithuania, who was reckoned a man of virtue, and very knowing in his profession, and who having tried his pupils through the Hebrew Grammar, proceeded to read

and explain to them the Misna, which is the great repository of the ancient Jewish learning \ddagger . These studies soon disheartened several of the class; but Mr. Hunt, with a few others, determined to persevere; and though his time and diligence were thought by some to be very ill employed in a pursuit of this nature, yet he would not desist from his purpose; and he was afterwards often heard to declare, that the pleasure and improvement which he had received from these lectures were an ample recompence for all his labour.

During Mr. Hunt's residence in Holland, the English Congregation at Amsterdam being destitute of a Pastor, he consented, in conjunction with two other Candidates for the Ministry, at Leyden, to supply the deficiency for a time; and thus he made his first appearance, as a Preacher.—It being the universal custom abroad to preach without notes, our young Student adopted a practice, to which he afterwards generally adhered. But though he seldom committed his sermons to writing,

In the summer following this Rabbi publicly renounced Judaism, and was baptised in St. Peter's Church, at Leyden.

favoured the publick with the “ Sixth Volume of the Second Part of the Credibility.” The same year, by the unanimous signature of the Marischal College of Aberdeen, he was honoured with the Degree of Doctor in Divinity ; and some time after this,

writing, they were not extempora-neous effusions, but the fruit of serious study, and a diligent attention to propriety and perspicuity of expression.

Upon his return to England, Mr. Hunt preached three years as Assistant to a congregation at Tunstead, near Norwich; where he was earnestly importuned to settle : But some important reasons preventing him from complying with this request, he removed to London, where, about the year 1709, he accepted the Pastoral office in the congregation of Protestant Dissenters, at Pinners-Hall ; which he discharged, with great reputation, for about five and thirty years.

In 1729, the University of Edinburgh, from a regard to his distinguished merit, complimented him with the Degree of Doctor in Divinity ; an honour which well became him ; for his abilities were great, and his attainments such as might have been expected from an uncommonly diligent exertion of his talents. In early life he was celebrated for his skill in the Hebrew language and in Rabbinical learning ; and in his mature years he was not only very intimately acquainted with the more obvious parts of literature, but was no stranger to those which are most curious and recondite.—At the same time, however, the Bible was his principal study ; and the knowledge in which he most excelled, was the knowledge of the Scriptures ; insomuch that, in the opinion of the best judges, few men can be named in any age, who have equalled him therein.

This knowledge, and all his other acquisitions, Dr. Hunt applied to the edification of his people, more from the Pulpit, than the Press ; for he did not publish much : But what he did publish was sufficient to justify the character here given of him.

Besides some excellent Occasional Discourses, he printed, in the year 1734, “ An Essay towards explaining the History and Revelations of Scripture, in their several periods. Part I. To which is added “ A Dissertation on the Fall of Man.”—The design of this work is to explain the Revelations which God has made to men, in the order wherein they lie in the Sacred Writings, and in their several Periods ; during the State of Innocence ; and after the Fall to the Flood ; and from the Flood to Abraham.—These Periods this Essay includes. A Second Part was to have been employed, in considering the Laws of Moses, and offering the reasons of that institution ; after which, the Author intended to attempt an explanation of the succeeding Dispensations of Divine Providence towards the Jewish nation, in the same historical method : But he did not complete his design.

In the latter part of his life, Dr. Hunt was frequently afflicted with severe fits of the stone and gravel ; the inexpressible torments of which disease he bore with exemplary patience and resignation. At length his constitution began to give way, and for about a year before he died, he was visibly decaying ; of which he himself appeared truly sensible for his prayers and conversation turned much upon his approaching change. His great fear was, that he should outlive his usefulness ; and he would sometimes lament that he could be useful no longer : But when he spoke of death, it was with remarkable calmness and composure of mind. Whilst he was in this declining state, he happened to fall, in walking, and bruise his leg ; the consequence of which accident was a mortification that brought on a fatal lethargy. All proper means were used for his recovery ; but in vain.

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this, he was appointed one of the correspondent Members at London, of the Society in Scotland, for propagating Christian knowledge.

The "Seventh Volume of the Second Part of the Credibility" did not appear till the year 1748; and this was followed, in 1750, by the Eighth; about which time, likewise, he published the first Volume of his "Sermons on various Subjects (k)."

In 1751, Dr. Lardner resigned the Place of Morning Preacher at Crutched Friars, on account of the increase of his deafness, the smallness of the morning audience, and the importance of gaining time for the prosecution of his great work; the credit and usefulness of which depended on its being finished, or at least brought down lower, and which required a very close application. Accordingly, having now more leisure than before, he proceeded with as much expedition as the nature of the work would admit; publishing, from time to time, till the year 1755, when the "Twelfth and last Volume" appeared.

Previously to the publication of this Volume, however, he had printed (in 1753) "A Dissertation upon the two Epistles ascribed to Clement of Rome, lately published by Mr. Wetstein, with large Extracts out of them, and an Argument shewing them not to be genuine." 8vo.—The same year, likewise, he published, but without his name, "An Essay on the Mosaic Account of the Creation and Fall of Man;" but the bookseller, for whom it was printed, meeting with misfortunes, almost the whole Edition was lost.

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friends roused him, he answered very sensibly; but he soon fell into his dozing again, and on the 5th of September, 1744, in the 67th year of his age, without either sigh, or groan, or the least struggle, he breathed his last. Thus as his life had been a constant course of laborious service in the Church of God, and an example of uniform, stedfast, growing virtue, so his end was peace.

After his death, Four Volumes of his Sermons, on the principal subjects of natural and revealed Religion, collected from his Manuscripts, and from Notes taken by his friends, as he preached, were published by Dr. Benson.—See A Sermon preached at Pinners-Hall, on occasion of the death of Jeremiah Hunt, D. D. By Nathaniel Lardner. London : 1744.

(k) These are grave and serious Discourses, composed with the

greatest plainness and simplicity, on the following important subjects:—

- ' The Duty of Consideration ;
- ' The Unreasonablenes of Delays in
- ' Things of Religion ; The Nature, Excellence, and Importance of
- ' Moral Righteousnes ; Wisdom attainable by those who seek it ;
- ' Little Children brought to Christ ; The Happiness of having Religious Parents ; The Virtue and Benefit of early Piety ; A future State proveable by Reason ; The Gospel the true Way to Salvation ; The good Exercise of Faith ; The Power of Christ's Doctrine ; A Recommendation of Things virtuous, lovely, and of good Report ;
- ' The Importance of our Words ; The Difficulty of governing the Tongue ; The Benefit of fearing always.'

The “Twelfth Volume of the Second Part of the Credibility” of the Gospel History contained a general Review of the work, and a Recapitulation of the Eleven preceding Volumes, designed to shew the evidence arising from the testimonies which had been alledged; some new remarks being here and there inserted; and the whole was closed with additional observations upon the Spurious and Apocryphal Books, which were composed in the early days of Christianity. The Author intended likewise to have added some Observations upon the Canon of the New Testament; but finding that he had not room for these, he reserved them for “A Supplement to the Second Part of his Work;” the “First and Second Volumes” of which were published in 1756; and the “Third” appeared in the following year (1).—Thus, at the distance of thirty-three years from its commencement, he concluded this part (m) of his most useful and excellent work; a work which whilst it reflects the highest honour upon himself, is admirably calculated to produce a firm persuasion of the truth of those Historical Facts which form the foundation of the Christian Institution (n).

In 1758, our learned and judicious Divine published “The Case of the Demoniacs mentioned in the New Testament; Four Discourses upon Mark V. 19. With an Appendix, for farther illustrating the Subject (o);” and in the same year, he published,

(1) This “Supplement” contains general Observations upon the Canon, and a History of the Eight Writers of the New Testament, with the Evidences of the Genuineness of their several Books, or Epistles, an Account of the Time when they were written, and Remarks upon them.

(m) The Author’s original design was not yet completed. All the Volumes of this *Second Part* of his Work contained only Testimonies to the Antiquity, Genuineness, and Authority of the *Books* of the New Testament; and therefore he considered them as constituting no more than the First Book, or Section of this *Part*, in the Introduction to which he proposed to alledge the Testimonies of Christian Writers not only to the *Books*, but also to the principal *Facts* of the New Testament; the Birth, Miracles, Death, and Resurrection of Jesus Christ, the Mission of his Apostles, and the Miracles wrought by them; adding also some Considerations which might

give weight to those Testimonies, and confirm their Credibility: This then should have been the Second Book; and he supposed, that it might have been comprised in One Octavo Volume.—However, what he did execute was a large and important part of his design; and some other things, not immediately relating to it, were unavoidably, and not unprofitably, brought into these Volumes.—See the Preface to the Twelfth Volume.

(n) See A short Account of Theological Lectures, &c. By the Rev. John Jebb, M. A.—Printed at Cambridge: 1770.

(o) The subject treated of in these Discourses has often employed the pens of Divines and Commentators. Dr. Lardner has considered it with great freedom, candour, and modesty.—There are two different opinions, he observes, concerning those unhappy persons, who are spoken of in the New Testament as *possessed of Devils*: the one opinion general and common, the other less general and

published, (but without his name), “ A Letter to *Jonas Hanway, Esq;* in which some Reasons are assigned, why Houses for the Reception of Penitent Women, who have been disorderly in their Lives, ought not to be called Magdalen Houses (*p.*).—

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and somewhat uncommon. The most common opinion is, that these persons were possessed and inhabited, governed and influenced, by some evil spirit or spirits ; there having been in some of them one, in others many of these evil spirits. The other opinion is, that these cases were distempers only, which the human frame is subject to, in this state of mortality.—It was the prevailing opinion, the Doctor tells us, in the days of our Saviour and his Apostles, that these bodily disorders were caused by evil spirits ; and as the unhappy persons themselves, and their friends, attributed these disorders to Satan, and Demons under him, our Saviour often adapts his expressions to that opinion, without countenancing or approving it. The more just and probable account of the matter, our Author thinks, is, that the afflictions which those persons laboured under, who among the Jews were said to have a demon, or unclean spirit, were mere bodily distempers. This opinion he first endeavours to support by various considerations, and then proceeds to examine the objections to it, or the arguments in favour of real possessions.—In the Appendix, he makes remarks upon two passages of Josephus concerning Demoniacs, and explains several texts of the New Testament in relation to them.

(*p.*) The denomination given to the Charity set on foot by several worthy gentlemen of the city of London, a little before the appearance of this pamphlet, had been often objected to, as improper. Mary Magdalene's name, it was observed, had been unjustly made use of, as it calls a reflection on her memory, which her life by no means deserved ; because she was a woman of an unblemished character, and not an harlot, as some have erroneously supposed.—Agreeably to this observation, Dr. Lardner first shews, by a variety of

learned remarks, and quotations both from the Scriptures, and from the best Commentators, That Mary Magdalene was not the *Sinner* spoken of by LUKE, Ch. vii. V. 37. but, on the contrary, that she was a woman of distinction, and very easy in her worldly circumstances, who for a while had laboured under some bodily indisposition, which our Lord miraculously healed ; and that, so far as we know, her conduct was always regular, and free from censure.—He also observes, that the denomination, *A Magdalen-House for penitent Prostitutes*, is a great abuse of the name of a truly honourable and excellent woman. ‘If Mary's shame,’ says he, ‘had been manifest, and upon record, she could not have been worse stigmatized : whereas the disadvantageous opinion concerning the former part of her life is founded only in an uncertain and conjectural deduction. And if the notion, that she was the woman in LUKE vii. be no more than a vulgar error, it ought to be abandoned by wise men, and not propagated and perpetuated.—It is not my intention,’ (he adds) ‘to disparage your institution. I hope, that many of your patients may be recovered to wisdom and virtue : though I cannot see the reason, why they should be called *Magdalens*.—It may not be proper for me to recommend another inscription. But I apprehend, that a variety might be thought of, all of them decent and inoffensive. I shall propose one, which is very plain : *A Charity House for penitent Women*. This, I think, sufficiently indicates their fault : and yet is, at the same time, expressive of tenderness, by avoiding a word of offensive sound and meaning, denoting the lowest disgrace that human nature can fall into, and which few modest men and women can think of without pain and uneasiness.’

In the following year he likewise published, without his name, "A Letter writ in the year 1730, concerning the Question, Whether the *Logos* supplied the Place of a Human Soul in the Person of *Jesus Christ*? To which are added two Postscripts : the First containing an Explication of those Words, the Spirit, the Holy Spirit, the Spirit of God, as used in the Scriptures ; the Second containing Remarks upon the Third Part of the late Bishop of Clogher's Vindication of the Histories of the Old and New Testament." 8vo. (q).

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(q) This letter is written in the name of Philalethes to Papinian. But though the names are fictitious, it is a part of a real correspondence between Dr. Lardner and one of his learned friends ; a man of great eminence, and a diligent reader of the Sacred Scriptures, who desired to know our Author's opinion upon a Question, concerning the Arian Hypothesis, that had been the subject of an epistolary correspondence between two learned persons, of their acquaintance. Though written almost thirty years before, it had hitherto lain concealed in the writer's cabinet ; nor has the Author particularly informed us why it was now brought forth : But we have been lately told, from good authority, that the Doctor's motive at last, for the publication, was to give some check to a temper which he perceived to be rising, among those Christians called *Arians*, who in their zeal for an opinion, which, through Dr. Clarke's great name, and his arguments for it, was becoming fashionable, forgot that charity which their Divine Master made the badge of his disciples, and would hardly allow their *Socinian* brethren the name of Christians.

It was the opinion of *Arius*, and his followers, (as we are assured by divers ancient writers) 'that our Saviour took Flesh of Mary, but not a Soul ; and that the Word in him was the same as the Soul in us ; and that the Word, or the Deity in Christ, was liable to sufferings in the body.' — This was also the opinion of Mr. Whiston, and some other eminent modern Divines ; and against this opinion it is, that our Author argues in his ce-

lebrated Letter ; though once, he tells us, he was, for some time, much inclined to it. However, whilst he was favourable to the Supposition, that the *Logos* was the Soul of our Saviour, he was embarrassed with a very considerable difficulty ; and he now entirely disliked that scheme, and thought it all amazing throughout, and irreconcilable to reason. But that he might not take up any prejudices from apprehensions which his own reason might afford, he suspends all inquiries of that sort, and immediately enters upon the consideration of what the Scriptures say of the Person of our Saviour : He then sets down those observations upon this scheme, which Reason might suggest, and which were passed over before ; and proceeding from this point to the Introduction to St. John's Gospel, which he examines at large, (adding some remarks on various other passages of Scripture,) he concludes, that we must now be able to perceive the true character of our blessed Saviour, and the great propriety with which the Apostles and Evangelists speak of him ; and that, from all which has been said, it appears, 'That Jesus is a Man, appointed, anointed, beloved, honoured, and exalted by God, above all other beings.—Now if Jesus Christ be a Man, (says he) he consists of a human Soul and Body. For what else is a Man?' — He then goes on to answer some objections to this notion of our Saviour's Person, and to illustrate his scheme, by various observations.

'Thus far,' says our Author, 'I have pursued my own thoughts, without consulting any other writer at all, or very slightly, except

In 1760, Dr. Lardner published a Second Volume of "Sermons, upon various subjects;" which cannot but be very acceptable to readers of a serious and inquisitive turn of mind. The Subjects are these:—"Our Saviour's Thirst upon the Cross. The Great-

cept in those places, where I have expressly said so. But I all along intended, before I finished, to observe a part of what is said by Dr. Clarke in his *Scripture-Doctrine of the Trinity*: which I have now done. And I cannot forbear saying, that his interpretations of Texts are generally false, arising, as from some other causes, so particularly, from an aversion to *Sabellian* or *Socinian* senses: some of which may be absurd, and unnatural. But I much prefer *Grotius's* interpretations, upon the comparison, above Dr. Clarke's.—He then observes, in particular, that many of the Texts in Dr. Clarke's *Scripture-Doctrine* P. i. Ch. ii. Sect. 3. concerning the highest titles given to Christ, instead of proving the Doctor's opinion, are inconsistent with it, and confirm that for which he himself argues: 'Yea they prove it,' says he, 'and agree with no other.'—Having animadverted upon some other passages in the same work, and explained many difficult texts, Dr. Lardner concludes his "Letter" with observing, That the Unity of God is an important article of natural Religion; and that after it has been so strongly asserted in the Jewish Revelation, and has been as clearly taught in the New Testament, it ought not be given up by Christians.

When Dr. Lardner wrote this "Letter," he had no occasion to proceed any farther than he did: But afterwards he thought, that if he could rightly explain those words *the Spirit*, and the *Holy Spirit*, and the like, he should do a real service to Religion, and contribute to the understanding of the Scriptures. He therefore added a "Postscript" consisting of Three Sections; in the First of which is an Argument, shewing the several acceptations of the words, *the Spirit*, and *the Holy Spirit*; in the

Second Section such Texts are considered, as may be supposed to afford objections; and in the Third, divers other texts are explained.—The Argument begins with a passage of the learned and judicious *Maimonides*, who, having taken notice of the several senses, in which the word *Spirit* is used, declares it to be evident, that when this word is spoken of God, it is to be always understood, either in that acceptation wherein it signifies *the Divine Influence*, inspiring the Prophets, by virtue of which they prophesied; or in that, wherein it signifies *Design, Will, or Purpose*. Our Author accordingly proceeds to consider those Texts of the Old and New Testament, where the word *Spirit* is spoken of God, and such other as may tend to explain those Texts. And, first, he shews, that in many places the *Spirit*, or *the Spirit of God*, or *the Holy Ghost*, is equivalent to God himself; secondly, that by these words is often meant the *Power*, or *Wisdom* of God, or his *Will and Command*; and thirdly, that hereby is oftentimes meant an *extraordinary gift*, from God, of *power, wisdom, knowledge, and understanding*.—This is the substance of the first Section. In the second, he answers those, who may object, that *the Spirit*, or *the Holy Ghost*, is oftentimes spoken of as a *Person*, and especially in St. John's Gofpel. In the third Section, other Texts are considered, from which Objections might be raised; and the whole concludes with a pathetick exhortation to Freedom of Inquiry in matters of Religion, and a diligent study of the Scriptures; the advantages of which are largely represented.—The "Second Postscript," which is not very long, is properly a Supplement to the "Letter."

The whole Treatise is written in the way of reason and argument, with meekness and candour, without acrimony

" ness of Jesus in his last Sufferings. Divine Testimonials given to Jesus during his last Sufferings. The Roman Soldiers, and the Jewish Rulers. The Apostle Thomas. Jesus the Son of Man. Jesus the Son of God. Christ's Poverty our Riches. Christ's farewell Wish of Peace to his Disciples. The Apostolical Benediction. Of praying in the Name of Christ. The Woman that anointed Jesus with precious Ointment. The Kingdom of Heaven taken by Force. Virtue recommended under the Similitude of white Raiment. The great Mystery of Godliness."

In 1761, he published " Remarks upon the late Dr. Ward's Dissertations upon several Passages of the sacred Scriptures: Wherein are shewn, beside other Things, that St. John computed the Hours of the Day after the Jewish Manner: Who are the Greeks; John xii. Who the Grecians, *Acts* vi. The Design of the Apostolic Decree, *Acts* xv. That there was but one Sort of Jewish Proselytes. Wherein lay the fault of St. Peter, and how St. Paul may be vindicated." 8vo.—Dr. Ward's Dissertations are in number sixty-two. The Remarks are upon nine of them only, in so many chapters.—As the Dissertations are upon several passages of Scripture, the Remarks are a miscellany; in which many curious points are treated of, with great learning and judgment.

In 1764, our Author published, without his name, " Observations on Dr. Macknight's Harmony of the Four Gospels; so far as relates to the History of our Saviour's Resurrection. In a Letter to the Author." 4to. (r)—The same year, he likewise favoured the publick with " A large Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion, with Notes and Observations. Vol. I. Containing the Jewish Testimonies, and the Testimonies of Heathen Authors of the first Century." 4to. (s).—This Collection constituted

acrimony and abuse; though not without a just concern for such things, as appeared to the Author to be of importance.—It is said to have been much overlooked, at the time of its publication; perhaps, by the name of the Author not being prefixed to it. It has however been highly valued by those into whose hands it has fallen.—See the Preface to Mr. Lindsey's Sequel to the Apology on refuting the Vicarage of Catterick, P. 22. and his *Two Dissertations*, lately printed, P. 47.

(r) His Observations relate to the following particulars: 1. The Burial of our Saviour. 2. The Re-

quest of the Chief-Priests and Pharisees to Pilate, the Governor, to afford them a Guard for the Security of the Sepulchre. 3. A Visit to the Sepulchre, which Dr. Macknight supposes to have been intended, and attempted, by the Women from Galilee, but not performed by them. 4. The preparing the Spices by these Women to anoint the Body of our Lord. 5. Their Journey to the Sepulchre, and the Appearance of our Lord to them, and others, after his Resurrection.

(s) In his Preface to this Work, the Author gives a short account of the principal modern writers who have

a part of that extensive plan which our Author originally formed, for evincing the Credibility of the Gospel-History : But circumstances had hitherto prevented him from completing it. He now proceeded regularly with his undertaking, till he had brought it to a conclusion.—The “Second Volume,” containing the Testimonies of Heathen Writers of the Second Century, was published, in 1765 ; and the “Third Volume,” containing the Testimonies of Heathen Writers of the Third Century, and to the Conversion of Constantine, the first Christian Emperor, appeared in the following year.—The “Fourth and last Volume,” containing the Testimonies of Heathen Writers of the Fourth, Fifth, and Sixth Centuries, to which is added the State of Gentilism under Christian Emperors, was published in 1767.—Thus was this laborious work completed ; the utility and importance of which will be evident to every one, who considers, that it is the fullest, and consequently the most valuable Collection of Testimonies to the Truth of the Christian Religion, which can any where be found (*t*).

Our

have made Collections of this kind, and then observes, that as he aimed to be distinct and particular, he proposed to enlarge those things which have been already slightly touched upon by many, and to set them in a fuller light. With this view, he alleges passages of ancient Authors at length. He also settles their time ; distinguishes their works ; and endeavours to shew the value of their testimonies. He alleges likewise the judgments of divers learned Moderns, who had gone before him in this service : And as most of the Authors, whom he intended to quote, were men of great distinction in the Republick of Letters, some occasions, he observes, would offer for Critical remarks, which could not be all declined ; but nice and intricate questions he determined carefully to avoid, that the whole might be upon the level with the capacities of all who are inquisitive, and disposed to read with attention.

(*t*) Monthly Review, Vol. XXXII. P. 15.

Another necessary article of our Author's design, in his great work of the “Credibility,” was a *History of the Heretics* of the first two Centu-

ries, with an Account of their Opinions, and what Books of the New Testament were received by them : But when he began his work, he declined writing this part of it, because of the difficulty of the subject, and for some other reasons ; not intending to omit it entirely, but deferring it till another opportunity. Accordingly he continued to collect materials for it ; and though he did not live to complete his undertaking, yet he had made such a considerable progress in it, that whilst the “Mémoirs of his Life and Writings” were in the press, two of the Editor's learned friends undertook to peruse and fit it for publication ; and we are told, that, from the progress the Author himself had made in it, the Editor had great hopes they would succeed ; in which case, he should readily send it to the press, provided he could have any tolerable assurance it would be so far encouraged as to indemnify him for the expence of the publication.—It has not yet appeared.—See the Prefaces to the Twelfth and Fifth Volumes of the *Credibility* ; and the Advertisement prefixed to the Mémoirs, &c.

Our learned and venerable Divine did not long survive the publication of this volume ; for, on the 24th of July, 1768, in the eighty-fifth year of his age, after a speedy decline of but a few weeks, he died at Hawkhurst, the place of his nativity ; where he had a small parental estate, at which he intended to have spent some days, in hopes that change of air, and relaxation from study, might have been of service to him. His remains were deposited in the north-side of *Tindal's Burying-Ground* ; but, at his own particular request, no sermon was preached on occasion of his death. — He survived his only brother and sister, many years ; and he himself never married (*u*).

Dr. LARDNER was of a middle stature, rather thin than corpulent, of a cheerful disposition, and a healthy constitution ; polite in his behaviour, and attentive to every point of respect, civility, and decorum, towards all with whom he conversed. He resided, the greatest part of his life, in Hoxton-square ; and as he lived very retired, especially in his latter years, he engaged in few publick affairs ; but, as a private man, he was always ready to assist in every work of benevolence ; according to his ability (*v*). He was indeed of a very liberal and disinterested disposition, and desirous of being useful to mankind, without any view to temporal advantage. He willingly continued a Preacher at *Crutched Friars*, more than twenty years, though the salary raised for him was very inconsiderable ; and his Works, so justly esteemed and admired, were carried on at his own expence, and never to his gain. The only copy-right he parted with was that of the “ Credibility ;” for which, together with all the then remaining printed copies of that work, he received no more than One hundred and fifty pounds, a sum far less than what he had expended : But he hoped (as it appears by his letters) that the work would be rendered more extenitively useful, when it became immediately the interest of the Booksellers to promote the sale.

He maintained a large correspondence (*w*), not only in Great-Britain, but in foreign parts, particularly in America and Germany ;

(*u*) Memoirs, &c.

(*v*) ‘ He was particularly serviceable to the gentleman who came to London, in the year 1756, to solicit the contributions of the well-disposed towards building a Church for the Protestants of *Thorn*, both by his advice and recommendation ; on which account he afterwards received the thanks of the President and Fellows of the College, for managing that affair, in an elegant Latin letter. At the time

of his decease he was engaged in assisting and recommending the Rev. Mr. Finman, Minister of the Reformed Congregation at *Butzow*, in the Dutchy of *Mecklenburgh Schwerin*, who came over for a like purpose.’ — Memoirs, &c. P. 127.

(*w*) A small part of this correspondence is inserted in the “ Memoirs of his Life and Writings,” in which are some letters that he received from Dr. Waddington, Bishop

ny; and as several of his works were translated into the German language, he was well known by character there, and generally visited by learned men, who came from that country; in consequence of which, many letters were sent to him, expressive of the greatest thankfulness for the friendly reception, and kind assistance he gave such gentlemen during their residence here.

Being himself desirous of taking the opinion of those whom he esteemed the best judges, on such difficulties as occurred in his own works, he was ever ready to perform the same good office towards others; and accordingly many of his friends submitted their works to his judgment, before they sent them to the press; on which he always

Bishop of Chichester, to whom, in the year 1729, he had presented his "Vindication of Three of our blessed Saviour's Miracles;" together with his answers to that Prelate.—His Lordship being dissatisfied with a passage or two in the Preface to this "Vindication," was desirous of having his difficulties removed; and accordingly he addressed a letter to Dr. Lardner, who in his reply, sufficiently explained his meaning: But, in doing this, he advanced some sentiments which gave occasion to another letter from his Lordship.—The chief point upon which this correspondence turned was the propriety of calling in the Civil Magistrate to punish Mr. Woolston for his writings. They both agreed that a man ought not to be punished for being an Infidel, nor for writing against the Christian Religion; and the Bishop had remarked, in his first letter, that he knew no one person of character, who, in writing against Mr. Woolston, had invoked the aid of the Civil Magistrate, to inflict pains and penalties upon Mr. Woolston, for being an Infidel, or for writing against the Christian Religion; but only for writing against it in such a blasphemous, abusive, scandalous manner, as he thought might very justly raise the indignation and resentment of every honest man, whether Christian or not.—In answer to this, Dr. Lardner observed, that if men have an allowance to write against the Christian Religion, there must be also considerable indulgence as to

the manner.—⁴ The proper punishment of a low, mean, indecent, scurrilous way of writing, says he, seems to be neglect, contempt, scorn, and general indignation. Your Lordship has observed, (in my opinion) extremely well, that this way of writing is such as may justly raise the indignation and resentment of every honest man, whether Christian or not. This punishment Mr. Woolston has already had in part, and will probably have more and more, if he should go on in his rude and brutal way of writing. And if we leave all further punishment to Him, to whom vengeance belongs, I have thought it might be much for the honour of ourselves, and of our Religion.—It seems to me much better for us as Christians, to err somewhat (if it be an error) on the side of tenderness and meekness, rather than on the side of severity; nothing having done the Christian cause greater prejudice, than the severities practised by some who have borne the name of Christian. It has seemed to me (as I have said) to be a consequence of permitting men to write against Christianity, that we must also shew some indulgence toward the manner, in some measure. But no one is to be allowed to say any thing injurious to mens characters: This is properly a breach of the peace. And if any thing of this kind has been said, cognizable by the laws, no man can complain of a just punishment.—This pleading for a considerable indulgence

always gave a fair and candid opinion : Of several he undertook the correction ; and of some even the publication (*x*).

Every thing that he published of his own was well weighed, and carefully digested. An air of genuine integrity, and simplicity of design,

* indulgence as to the manner of writing against the Christian Religion, was what his Lordship could not clearly understand. He therefore addressed another letter to Dr. Lardner, who, in return, set forth his reasons for what he had said ; and here the controversy ended.

In these "Memoirs," we have also some Letters that passed between Archibishop Secker and our Author, upon various occasions ; and amongst these there is one, "which," as a celebrated writer observes §, "discovers to what extremity that eminent Prelate was embarrassed by the fine reflections of Dr. Lardner upon the proceedings of the Council of Nice[†]." — The Editor has likewise preferred a Letter, which our Author sent, about the year 1730, to Mr. La Roche, to be inserted in his Literary Journal, wherein he accounts for the omission of the history of our Saviour's Ascension, in the Gospels of St. Matthew and St. John, though related by St. Mark, and St. Luke. He has also given us a Letter from Dr. Morgan, the Author of the *Moral Philosopher*, concerning some difficulties in the historical and chronological account of Christ's birth and baptism, as related by the two Evangelists, Matthew and Luke ; which is followed by Dr. Lardner's answer.

(*x*) In 1745, he revised and published "A Volume of Sermons," composed by the Rev. Mr. Kirby Reyner, of Bristol. — In 1755, he was engaged, with some other learned Divines, in perusing and preparing for the press, the Posthumous Pieces of the Rev. Mr. Moses Lowman ; and the same year, in conjunction with the Rev. Mr. Caleb Fleming, he revised and prepared

for the press, a Posthumous Tract of Mr. Thomas Moore, entitled, "An Enquiry into the Nature of our Saviour's Agony in the Garden ;" to which he also added a Preface.—About the year 1760, at the request of the Rev. Mr. Fleming, he revised the manuscript of "A Criticism upon modern Notions of Sacrifices, being an Examination of Dr. Taylor's Scripture Doctrine of the Atonement examined ed." And about the same time he revised, at the Author's request, the Manuscript copy of "The true Doctrine of the New Testament concerning Jesus Christ."

The Author of this last-mentioned Work was PAUL CARDALE, a Protestant Dissenting Minister of Evesham, in Worcestershire : A Second Edition, corrected and enlarged, was published, in 1771 ; and the title, at length, runs thus : "The true Doctrine of the New Testament concerning Jesus Christ considered ; wherein the Misrepresentations that have been made of it, upon the Arian Hypothesis, and upon all Trinitarian and Athanasian Principles, are exposed ; and the Honour of our Saviour's Divine Character and Mission is maintained : To which are added, An Appendix, containing some Structures upon the First Chapter of St. John's Gospel ; and A Prefatory Discourse upon the Right of private Judgment in Matters of Religion." — The Scriptural evidence produced in this Treatise is said to have brought many both of the Clergy and Laity, to perceive and acknowledge the true nature and character of Jesus Christ, as a Man, in opposition to his being either God, or some exalted Spirit or

Angel.

§ See the Advertisement prefixed to the CONFESSORAL, P. 10. Edit. 1770.

† Credibility of the Gospel History. Part ii, Vol. VIII, P. 19—32.

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design, appears in all his writings ; and they are distinguished by a very uncommon degree of candour and impartiality. He seems to have nothing in view but the discovery of truth : He scorns

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Angel incarnate ; and his Prefatory Essay on the Right of Private Judgment discovers an excellent temper, and is written in a very judicious manner.

Mr. Cardale was indeed a person of a very enlarged and liberal way of thinking, a sincere inquirer after truth, and a friend to charity, moderation, and mutual forbearance among Christians.—He had a clear distinguishing head ; and his exemplary and unblemished life engaged the esteem of all who knew him. At the same time his modesty was so great, that he would not put his name to his Capital Work, [the "True Doctrine," &c.], nor to those subsequent Tracts, which he composed, upon the same principles. His devotional cast of mind is very conspicuous in his "Gospel-Sanctuary," published in 1740 ; wherein he has considered the consecration and holiness of places, as having no countenance at all in the Gospel Canon of Worship, and has shewn, that an acceptable homage must derive all its spirit and support from rational and divinely-moral principles.

Some time after the appearance of the Second Edition of his "True Doctrine," he published "A Comment on some remarkable Passages in Chrill's Prayer at the Close of his public Ministry : Being a Supplement to the True Doctrine of the New Testament." And this was followed by "A Treatise on the Application of certain Terms and Epithets to Jesus Christ, shewing that they have no Foundation either in the written Revelation, or in any Principles

" of found Reason and true Philosophy."—He likewise appeared to great advantage, in the *Theological Repository*, under the signature of *Phileleutherus Vigorniensis*.

By too close an attention to his studies he greatly injured his constitution, and brought upon himself a general debility, both of limbs and voice : But his intellectual faculties were so little impaired, that he continued to prosecute his useful inquiries till the day before his death, which happened on the first of March, 1775. He was seventy years of age, when he died ; and though his body had been long enfeebled, there was no observable difference in his mental powers, till the moment he closed his eyes when the person who was with him thought he had only dropped into a short sleep ; for he expired without either a groan or a sigh.

By his last will, he bequeathed all his manuscripts, written in long hand, chiefly in the devotional way, to the Rev. Dr. Fleming, of Hoxton-square, London ; — or, upon his decease, to some other of his brethren, desiring them to dispose, assort, or to select any of them (if they should think it advisable) for publication. In consequence of this bequest, his executors sent the Doctor a very considerable number of devotional manuscripts ; but as this venerable old man's infirmities obliged him to decline the labour of selecting and preparing them for the press, he sent them back to Mr. Cardale's executors, into whose hands they would have fallen, had he himself not been living. — These manuscripts, however, were accompanied

{ See his Critical Inquiry into the Meaning of the Phrase, THE FORM OF GOD, as it is applied by the Apostle to the Person of CHRIST. Vol. II. P. 251.—Had the excellent plan of the "Theological Repository," formed by Dr. Priestley, found publick virtue enough to have given it encouragement, he had engaged a reply to Bereanus ; a writer, in the same work.

the mean and contemptible arts of misrepresentation, or of concealing objections and difficulties, and he at all times gives his readers a fair and full view of his subject. Such a character is in itself truly amiable ; and every friend of Christianity, who considers the service in which these good qualities, added to his great learning and indefatigable industry, were constantly and zealously employed, will have reason to bless his memory. For, of the many able writers, that have appeared in the present age, as advocates for the truth of our holy Religion, there are none that can justly be preferred to Dr Lardner ; few, indeed, that can be compared with him (y).

To the "Memoirs of the Life and Writings of Dr. Lardner" the Editor has annexed "Eight Sermons" upon the following subjects :—“The right Improvement of Time,” “Jesus made a Curse for Us. The Promise annexed to “Godliness. Internal Marks of Credibility in the New Testament. The Moderation of Christians to be known to “all Men. On keeping the Heart.” These Discourses are written with our Author’s usual plainness and simplicity. He left many more behind him ; but the Editor observes, that he

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panied by another, entitled, “An Enquiry, whether we have any Scripture - Warrant for a direct Address of Supplication, Praise, or Thanksgiving, either to the Son or to the Holy Ghost;” a Tract which had, for some time, engaged his attention ; not only on account of the importance of the subject, but because he thought it would be a proper finishing of his argument against the *Athanasian Heresy*; which is so very detrimental and disgraceful to Christianity.—He had communicated the plan of this “Enquiry” to his friend Dr. Fleming, about a year before his death, and he was employed in it, the very evening before he died ; at which time he expressed the greatest satisfaction in having lived to finish his undertaking. It was evidently therefore Mr. Cardale’s desire, that this Treatise

should be made publick ; and as his learned friend was persuaded of its being well calculated to serve the cause of truth, and to promote the knowledge of genuine Christianity, by confronting opinion and removing prejudices, which do great dishonour to our holy Religion, he willingly undertook the care of the publication ; and it appeared in the year 1776.—The Editor has prefixed to it “A few Strictures relative to the Author,” and he has added, by way of Appendix, “A Letter upon the Person of the Spirit, written in the year 1762, by Dr. Lardner.” See “An Enquiry whether we have any Scripture - Warrant, &c. London : Printed for J. Johnson, 1776.

(y) Memoirs, &c.—Monthly Review, Vol. XXXII. P. 1.

§ In these “Strictures” Dr. Fleming has inserted the Epitaph drawn up by Mr. Cardale’s Monumental Stone, in the Church-Yard of Evesham, by his intimate friend and neighbour, the Rev. Mr. Rawlins; an Epitaph, which at once reflects honour on the respectable Clergyman who composed it, and on the worth person whose memory it is intended to preserve.—See Monthly Review. V. LVI. P. 402.

was "fearful of burthening the public with a larger collection, "until he could form a judgment from their opinion of "this small number, how far a greater might be agreeable to "them (z)."

(z) Advertisement prefixed to the Memoirs, &c. P. 4.



The Life of THOMAS CHUBB.

THOMAS CHUBB was born at East-Harnham, a small village near Salisbury, in the year 1679. His father, who was a maltster, died in 1688, and left a widow, with four children, of whom Thomas was the youngest ; and as his mother laboured hard, to get a maintenance for herself and family, so she obliged her children to perform their parts towards it : Accordingly, her son Thomas was very early required to perform such work and service as was suitable to his age and capacity ; so that he had neither time nor means for any other education than the circumstances of the family would allow ; which consisted only in his being taught to read, to write an ordinary hand, and to understand the common rules of Arithmetic.

Thus instructed, he was put apprentice, in the year 1694, to Mr. Thomas Rawlings, a glover, in Salisbury ; and when he had served his apprenticeship, as he had no other way to get his livelihood, he worked as a journey-man to his master, notwithstanding the business was improper for him, on account of his weakness of sight. In this situation he continued till about the year 1705, when he removed to Mr. John Lawrence's, a Tallow - Chandler, in Salisbury ; after which he partly worked at making gloves, as before, and partly assisted Mr. Lawrence in his business ; and thus he got an honest maintenance by his labour (*a*).

In the mean time, being a young man of uncommon abilities, and of a very studious turn of mind, he employed his leisure hours in the acquisition of such knowledge as could be obtained from English Authors, whose works alone he was capable of reading ; for he never understood any other language than his own mother-tongue (*b*). In this way he became pretty well acquainted with the mathematicks, with geography, and many other branches of science ; but, in pursuance of his natural inclination, he applied himself chiefly to the study of Divinity. Thus he led a very sober and exemplary life ; and, content in his humble station, he seems to have had no desire to emerge from the obscurity in which he was born and educated. It was not long, however, before an unexpected event drew upon him the notice of

(*a*) See Mr. Chubb's Account of Himself, prefixed to his Posthumous Works.

(*b*) See his Collection of Tracts, Vol. II. P. 177. 8vo. edit. 1754.

the world, and, at the same time, laid the foundation of his future eminence.

In the latter end of the year 1710, the learned and worthy Mr. Whiston published the “Historical Preface” to his “Primitive Christianity revived;” and soon after its publication, this performance happened to fall into the hands of Mr. Chubb, and some of his acquaintance, who were persons of reading, and who interested themselves in researches of this kind. The main point discussed in this “Preface” is the *Supremacy* of the One God and Father of All; and as some of Mr. Chubb’s friends took part with Mr. Whiston, so others were against him; which brought on a paper-controversy between them. The disputants being shy of expressing themselves plainly and fully upon the question, and choosing rather to oppose each other by interrogations, Mr. Chubb thought their method of conducting the debate altogether unlikely to bring it to an issue; and for this reason, he drew up his thoughts upon the subject in a way which appeared to him more proper for clearing the case, and closing the controversy. This he did, merely for his own satisfaction, and for the information and satisfaction of his friends in Salisbury, to whom at this time his acquaintance was confined; and without the least view, or even a thought, of his Productions being offered to publick consideration (c).—Having collected and arranged his sentiments on the subject, they were submitted to the examination of his acquaintance and others; of whom some thought the argument contained in this Performance to be conclusive for the point intended to be proved by it, and some were of a contrary opinion; whereupon a controversy in writing ensued between the Author and some of those who thought differently from him upon the subject, wherein several letters and papers were interchanged, the Treatise being then only in manuscript.

Whilst matters were in this situation, one of the Author’s friends intending to take a journey to London, dined with others in desiring that he might carry this Treatise thither, and put it into Mr. Whiston’s hands, in order to have his judgment upon it; he being esteemed a principal in the Trinitarian Controversy, which was at that time carried on, with great warmth, by several eminent Divines. This proposal being complied with, the Manuscript was delivered to Mr. Whiston, who thereupon sent a letter by the bearer to the Author, wherein he signified his approbation of the Performance, and the propriety of its being published; offering himself to undertake the care of the publication, provided the Author would permit him to make a few alterations, in expressing the

(c) Mr. Chubb tells us, that he had accustomed himself, from his youth, to put his thoughts into writing, upon such subjects as had closely engaged his attention; not with a design to expose them to publick

view, but only thereby to amuse and satisfy himself, and then commit them to the flames; which (says he) had been the case in many instances.—The Author’s Account of Himself, &c. P. 6.

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the sense of some texts of Scripture, which would not at all affect the grand point in question. This proposal being accepted, Mr. Whiston published the Treatise, without delay; and thus Mr. Chubb appeared in the world as a Writer (*d*).

His Performance was entitled “The Supremacy of the Father” asserted : Or, Eight Arguments from Scripture to prove, that “the Son is a Being inferior and subordinate to the Father; and that the Father alone is the Supreme God.” It was introduced with a Dedication “to the Reverend the Clergy, and in particular to the Right Reverend Gilbert Lord Bishop of Sarum;” wherein the Author observes, that what he had attempted in this work, was “to vindicate and restore the first great article of primitive Christian Faith, *viz.* that there is but One Supreme God; and that the God and Father of our Lord Jesus Christ, and *He only*, exclusive of all other Beings, Subsistences, Person, and Persons whatsoever, is this One Supreme God.—“This, and this only,” says he, “is what I have principally designed to make good; and therefore whatever else I may have happened to touch upon, is only occasionally, and as it has a relation to this important point.”—Such was the design of this Treatise; and as the Scriptures are so remarkably clear and explicit in this respect, it is no wonder that he succeeded in his attempt, and, as he says, “proved what he undertook to maintain, beyond all possible contradiction.” (*e*).

The sentiments, delivered in this pamphlet, being directly opposite to the notions commonly entertained, on the point in question, our Author’s Publication gave great offence to many angry bigots; and though he had treated the subject with the utmost decency, had manifested a sincere respect for the Sacred Writings, and had expressed himself in the very spirit and language of Christianity, yet he was not secure from the rage of reputed Orthodoxy. Many rude, insolent, and groundless aspersions were thrown upon him; and he soon found himself under a necessity of vindicating his work, and his character, from the grossest misrepresentation and abuse.—This he accordingly did, in a very effectual manner, in a Tract, entitled, “The Supremacy of the Father vindicated : Or, Observations on Mr. Clagget’s book, entitled, *Arianism anatomized*. Wherein is shewn, that what Mr. Clagget, and others, call Christ’s Divine Nature, is so far from being the real and very Son of God, that on the contrary, it is the very Father of God’s Son.” (*f*).

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(*d*) See the Author’s Account of Himself, P. 8.

(*e*) See the Introduction to this Tract. Vol. I. 8vo. edit.

(*f*) In this Defence of his former Treatise, our Author clearly shews,

that though Mr. Clagget had undertaken to confute his arguments, yet his performance fell so very short of his intention, that those arguments remained in their full strength, proving what they were produced notwithstanding

Productions of a literary nature, from a person of low birth and a mean education, when their merit is conspicuous, seldom fail to excite the attention and admiration of the publick ; and as these pieces of Mr. Chubb were composed with great strength of reason, and equal perspicuity of expression, they were read with the utmost avidity ; and the fame of the Author was soon spread far and wide. Thus encouraged, he continued to employ his thoughts and his pen upon a variety of subjects, with such diligence and success, that, in the year 1730, he published a large Collection of Tracts, in a very handsome quarto volume, which were received by the publick with equal pleasure and surprise.

In these Tracts, Mr. Chubb has treated many important points (*g*), in a very masterly manner ; and whilst his reflections discover a mind inquisitive after truth, and a heart devoted to the sacred cause of civil and religious liberty, his manner of writing displays a temper and moderation truly Christian.—Theological inquiries had always been the favourite object of his attention ; and his sentiments with regard to certain controverted questions in Divinity are, in many respects, the same with those of the most judicious Expositors of the Sacred Writings ; though, for want of rightly understanding the phraseology of Scripture, and from other causes, he sometimes deviates into error. His observations likewise on subjects of a different nature are, in general, such as do honour to his discernment ; and, upon the whole, his work

notwithstanding what he had urged against them. At the same time, he observes, that his Adversary had prosecuted his design, in a very unbecoming and unchristian manner ; but he did not choose to imitate this example. Though Mr. Clagget, says he, ‘ by base insinuations, falsehood, and flander, hath given occasion for the raising of men’s anger against me, yet I shall pursue him with no other revenge, than barely to remind him of his faults, and desire God to give him repentance, and a better mind.—And though he has been pleased to sit in judgment upon me, and condemn me, yet I can see no just ground for uneasiness upon this account ; because as He is not commanded, whom Men command, but whom the Lord commandeth, so neither is He condemned, whom Men condemn, but whom the Lord commandeth.’—The Supremacy of the Father vindicated, &c.

(*g*) Of these the principal are, The natural Right of private Judgment in Matters of Religion. The Unity of the Christian Church. The Terms of Church Communion. The sole Dominion of Christ in his own Kingdom. The Doctrine of Original Sin, of Justification, and of Christ’s Satisfaction for Sin. The Justice of God. The Nature, Object, and Ends of Prayer. The Origin and Foundation of true Religion. The Case of Abraham, with regard to his offering up Isaac in Sacrifice. A Vindication of God’s Moral Character, as to the Cause and Origin of Evil, both Natural and Moral : wherein the Case of Liberty and Necessity is considered, with Regard to Human Actions. The Moral Agency of Man. The Glory of Christ. Reflections on Virtue and Happiness.

work may well excite the admiration of every attentive and unprejudiced reader (*b*).

In several of his *Tracts*, Mr. Chubb had shewn himself exceedingly solicitous to vindicate Human Nature from the injurious aspersions of ignorance and superstition, and to give his readers right notions of the SUPREME BEING, considered in his Moral Capacity; the knowledge of which last point he justly esteemed the foundation of all true religion, and the most noble and most useful knowledge with which the mind of man can be furnished (*i*). But though the tendency of his writings was thus laudable and excellent, and notwithstanding he had conducted his arguments in the genuine spirit of philanthropy and peace, yet the freedom of his sentiments exposed him to the severest animadversions. He was not only charged with ascribing too much to Reason, or the natural capacities of men to know and do their duty, as well as too much to Virtue, Humanity, and Charity, in rendering men acceptable to God; and, at the same time, too little to Revelation, and Divine Assistance, in the knowledge and practice of our duty, as well as too little to Faith, to Gospel-Ordinances, and to the Sufferings and Death of *Christ*, with regard to God's favour and the Divine acceptance; but he was accused of favouring the cause of Infidelity. He thought it incumbent upon him therefore to take some notice of these complaints; and having justified himself in respect to the former articles alledged against him, he observes of the latter, that the charge was as groundless as it was unkind: And certain it is, that, at this time, he always spoke of the Christian Dispensation, and of our Saviour, in terms of gratitude and reverence (*k*).

Many of Mr. Chubb's Pieces were evidently occasioned either by such questions as were then warmly debated amongst Divines, or by such other recent publications as related to the general course of his reading; and, agreeably to this practice of offering his thoughts to publick consideration, we find him, soon after the appearance of his Quarto Volume, committing to the press, "A Discourse concerning Reason, with Regard to Religion and Divine Revelation: Wherein is shewn, that Reason either is, or else that it ought to be, a sufficient Guide in Matters of Religion. Occasioned by the Lord Bishop of London's Second Pastoral Letter. To which are added Some Reflections upon

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(*b*) The testimony of Mr. Pope to the merit of our Author is well-known:—"Have you," says he to Mr. Gay, "seen or conversed with Mr. Chubb, who is a wonderful phenomenon of Wiltshire? I have read through his whole volume with admiration of the writer; though not always with approbation of

'the Doctrine.'—Pope's Works, Vol. VIII. Letters to and from Mr. Gay, Lett. 22.

(*i*) Chubb's Works, Vol. I. Tract. XX. P. 66. 8vo. Edit.

(*k*) See Chubb's Works Vol. I. P. 386. Vol. II. P. 102. 105. 305. 315. 8vo. edit.

"the comparative Excellency and Usefulness of Moral and Positive Duties. Occasioned by the Controversy that has arisen " (with Respect to this Subject) upon the Publication of Dr. Clarke's Exposition of the Church Catechism."—In the Latter part of this Treatise, our Author observes, that as, in the Controversy which occasioned these Reflections, Moral and Positive Duties had been put in competition with respect to their excellency, and as it was a point in dispute, to which of these the preference ought to be given, so he was induced to offer his sentiments upon the subject, because he thought it was a matter which nearly concerned mankind. Accordingly, having first shewn what he understood by *moral* and what by *positive* duties, and what are the true grounds of our obligation to obedience in either case; and having also considered in what respects these may be compared, in order thereby to form a judgment to which of them the preference is due, upon that comparison; he concludes, that *moral* duties are highly preferable to *positive* duties, in all the ways in which they are capable of being compared; and that when they come in competition with respect to their excellency, then the difference is so great betwixt them, that they scarcely admit of a comparison. And as in this he thought he had the opinion of many of the writers of the Old and New Testament on his side, so he repeats his observation, that this is a point of no small importance to mankind; because our not carefully distinguishing here may be the cause of our final miscarriage (1).—The sentiments advanced

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(1) He explains himself thus:—"Positive Duties," says he, "by which I understand the performance of such actions, as, in reason, we are not obliged to perform, when considered abstractedly from, and antecedent to any promulgated law that requires our performance of them), are appointed as a means towards the attaining some wise and good end, and they are no farther valuable, than as they are subservient to that end, *viz.* to lead us to the practice of Moral Duties, which, in truth, is the perfection of our nature. Now if we ascribe to Positive Duties, which are the *means*; that valubleness which only belongeth to the *end*, then we are in danger of relying upon the bare external compliance with a positive law, without regarding the end to which that law was directed, and so to deceive ourselves to our undoing. This is that fatal rock upon which

many religious professions have split: for when men consider the *externals* of religion, (if I may so call them), as the principal and most valuable parts of it, then they are too apt to rely upon these, as what will render them most acceptable to God, and so to neglect to have that rectitude of mind and life, which alone will render them pleasing in the eyes of their Maker.

This was the case of the Jews of old; and this has been too much the case amongst Christians. They have raised the value of Positive Duties above what is meet; which has laid a foundation for a multitude of those superstitious practices that have prevailed in the Christian World, and which have eat out, as it were, the life and spirit of Christianity. So that in some parts of Christendom there is little else remaining, but a blind and ungoverned zeal for Positive Duties, and for

in the Former part of this Treatise could hardly be expected to pass unreproved, at the time of their publication ; and in reality they met with great opposition. Hereupon our Author, leaving it to the judgment of the reader to determine, whether he, or his opponents, were in the right, with respect to what he had therein maintained, proceeded to publish another Piece, entitled, "The Sufficienty of Reason in Matters of Religion farther consider'd : Wherein is shewn, that Reason when carefully used and followed, is to every Man, who is answerable to God for his Actions, under any or all the most disadvantageous Circumstances he can possibly fall into, whether he resides in *China*, or at the *Cape of Good Hope*, a sufficient Guide in Matters of Religion ; that is, it is sufficient to guide him to God's Favour and the Happiness of another World (*m*)."
This Tract was subjoined

for such superstitious practices, as education and custom have rendered sacred to them. And indeed this evil is apt to spread and take root in all places, and at all times. For when men are unwilling to part with their vices, then they are glad to lay hold of any principle which will render the practice of those vices easy to themselves. And nothing seems better to answer this purpose, than to raise up the value of Positive Duties to be equal, or perhaps superior to Moral Duties ; and then it is easy to suppose, that to abound in the former will supply the want of the latter ; and thus men deceive themselves to their own destruction.—The representing Positive Duties, therefore, as of equal or superior value with Moral Duties, is not only a false principle, but it has also a bad tendency to mislead mankind in a point of the utmost concern to them.—Chubb's Works, Vol. III.—Discourse concerning Reason, &c. P.55.

(*m*) When our Author first asserted the Sufficienty of Reason in Matters of Religion, he expressly declared, that he did not intend, by any thing he said, to injure Divine Revelation, or to leave the cause of Infidelity ; and he offered some considerations, to shew, that what he had advanced could not any way contri-

bute to such an end : But still an outcry was made, that this *exalting* of Reason (as it was called) was certainly designed to answer the purpose, which he had disavowed. He thought it expedient, therefore, to explain himself more particularly in his present Treatise ; and he begins with stating the point in debate.—"The Sufficienty of Reason in Matters of Religion," says he, "is now controverted ; and the question is, What it is, that Reason is sufficient for ; or what is meant by those who maintain the Sufficienty of Reason ; or that Reason is a sufficient guide in Matters of Religion. And the answser in short is this, *viz.* That Reason, (where Divine Revelation is not) when carefully used and followed, is sufficient to guide men to God's favour, and the happiness of another world : in opposition to that absolute necessity of a Divine Revelation, which supposes, that it is exceeding difficult and next to impossible, for a man to obtain God's favour, and the happiness of another world, who has only his reasoning faculty to guide him, and who has not the help of a Divine Revelation.—Whether Reason be sufficient to discover a complete system of morality, (*he continues*) or whether it be suffi-

joined to " An Enquiry concerning the Principles on which two
" of our Anniversary Solemnities are founded : viz. That on
" the Thirtieth of January, and That on the Fifth of November."

Mr. Chubb's next Publication appeared in the year 1734, and was entitled, " Four Tracts *Viz.* I. An Enquiry concerning the Books of the New Testament, Whether they were written by Divine Inspiration, according to the Vulgar Use of that Expression ; that is, Whether the Minds of the Writers were under such a Divine Direction, as that Almighty God immediately revealed to, and impressed upon them the Subject Matter therein contained (*n*). II. Remarks on Britannicus's Letters,

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published

fficient to any other purpose, is not the present question : if it be sufficient to guide men to God's favour, and the happiness of another world, then it answers the most valuable purposes to them ; and this is all that I am concerned to make good.—That Reason, (where Divine Revelation is not) when carefully used and followed, is sufficient to answer the purposes aforesaid, appeared to Mr. Chubb very plain and evident ; and That (he tells us) disposed him to endeavour to make it appear plain and evident to others ; and he declares that he did this with a kind intention, and a regard to truth.

In the prosecution of his design, having first shewn what those principles are from which he reasons, and (as he supposes) shewn them also to be well-grounded, he then shews what are the consequences which do naturally and necessarily follow from those principles ; from which he presumes it will appear, that Reason is sufficient to answer the purposes aforesaid.—*But*, says he, ' when I affirm, that Reason is a sufficient guide in Matters of Religion, I mean Reason called into use and exercise, and not Reason neglected or set aside in that respect. Nor do I intend by this to exclude the use of Divine Revelation : On the contrary, I observe, that such is the degeneracy, and such are the unhappy circumstances of a great part of our species, as renders it highly expedient, and therefore, greatly desirable, that a Divine Revelation should be given ; and

consequently, it is exceedingly kind and good in God, that he has given a Revelation to mankind. And if this is all that those who oppose the Sufficiency of Reason intend by that opposition, then I do not know that they have any opposers ; however, I assure them, they fight without an adversary, with respect to me. But, if those who argue against the Sufficiency of Reason in Matters of Religion, intend (as I think they must) that men who are destitute of a Divine Revelation, and who honestly and carefully exercise their reasoning faculties, and direct and govern their affections and actions accordingly, or who do this, as well as may reasonably be expected from them in their respective circumstances ; that then it is exceeding difficult, yea, next to impossible, for such men to render themselves pleasing and acceptable to God ; and consequently, it is exceeding difficult, and next to impossible, that Reason, when carefully used and followed, should be proximately and practically a sufficient guide in matters of religion ; this I disown, this I deny, upon the grounds before laid down.'—Chubb's Works, Vol. III.—Discourse on Reason, &c. P. 21, 29, 53, 57, 64.

(n) Concerning the Books of the New Testament, our Author was of opinion, ' That they were not written by Divine Inspiration, according to the vulgar use of that expression ; that is, the minds of the writers were not under such a

Divine

" published in the London Journals ; containing an Argument
" drawn from the single Fact of *Christ's* Resurrection, to prove
" the Divinity of his Mission. Wherein is shewn, that Britan-
" nicus's Argument does not answer the Purpose for which it was
" intended. And in which is likewise shewn, what was the great
" and main End that the Resurrection of *Christ* was intended to
" be subservient to, *viz.* not to prove the Divinity of his Mis-
" sion, for that was sufficiently done before; but to gather toge-
" ther his Disciples, to commission, and qualify, and send them
" forth to preach his Gospel to all Nations. III. The Case of
" Abraham with Respect to his being commanded by God to
" offer his Son *Iaac* in Sacrifice, farther considered. In
" Answer to Mr. Stone's Remarks. In a Letter to the Rev. Mr.
" Stone (o). IV. The Equity and Reasonableness of a future
" Judgment

Divine direction in the writing of
those Histories and Epistolary
Discourses †, as that God imme-
diately revealed to, and impressed
upon them the subject matter there-
in contained; but only that they
were under a firm belief and ex-
pectation of a future judgment and
retribution, and so were disposed
at their utmost peril to give (as
accordingly they did) to the best of
their ability an honest and faithful
account of matters of fact, which
in the main were strictly true, ac-
cording to what they themselves
had heard and seen, or upon the
best information they could re-
ceive from others, who were eye-
witnesses, and ministers or atten-
dants on the Messiah, allowing a
possibility of mistakes in lesser cir-
cumstances: That the doctrines
they delivered, and the duties
they required, were such as they
themselves had verbally received
from the mouth of *Christ*, or from
those who had thus received them
from him; or by a special reve-
lation from God; or by inferences
drawn from the writings of the
Old Testament; or from the rea-
son of things, and the like.—Such
was his opinion; and in this Tract,
he lays before his readers the grounds
and reasons upon which it was
founded.

(o) In his "Case of Abraham
re-examined," Mr. Chubb had ob-
served, that as *Abraham* stood to *Iaac*
in the relation of a Father; that is, as
he voluntarily became the instrument
of bringing *Iaac* into Being, so from
hence he became naturally obliged
to guard and protect that life which
he had, by a voluntary act, been
the instrument of introducing; or
it was right and fit, in the na-
ture of the thing, that *Abraham*
should guard and protect it.—This
obligation being thus founded in
nature; and it being also indepen-
dent of, and antecedent to any Di-
vine command, our Author thought
it would unavoidably follow, that no
subsequent Divine command could
possibly cancel or take off the afore-
said natural obligation: 'it being,'
says he, 'a manifest absurdity, and
a contradiction in terms, to say,
that a natural obligation arises
from, or is destroyed by a Divine
command; for if it depends upon
a Divine command, then it is not
a natural obligation, in the sense
in which I here use that term.
And, if the Divine command
could not make void the natural
obligation which *Abraham* was un-
der, then,' (he adds) 'I think it
will follow, that the giving such a
command, with an intent that it
should be obeyed, must be
wrong;

† He excepts the Revelation of St. John out of the case.

" Judgment and Retribution exemplified ; or, A Discourse on the Parable of the unmerciful Servant, as it is related in Matthew xviii. from Verse 23, to the End of the Chapter."

In the following year, our Author published a Piece, entitled, " Some Observations offered to Publick Consideration : Occasioned by the Opposition made to Dr. Rundle's Election to the See of Gloucester (*p.*) . In which the Credit of the History of

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" wrong ; and consequently, that obedience to such a command must be wrong also.' ' But,' (he concludes) ' God did not intend that the command given to Abraham should be obeyed, as is evident by his recalling it.—This I take to be the state of the case.'

These and other observations in this Tract had given occasion to a " Sermon and Remarks" on the subject, by the Rev. Mr. Stone, Fellow of Wadham College, in Oxford ; a copy of which he presented to Mr. Chubb, who, in return, addressed this Letter to his Reverend Adversary, with a view to restore the *Cafe of Abraham* (with respect to his being commanded by God to offer his son *Isaac* in sacrifice) to its native plainness and simplicity, by removing that cloud which he apprehended Mr. Stone had drawn over it.—The grand point in controversy between them was the Fitness or Unfitness of Abraham's taking away the life of his Son, in the circumstances under which the action was to be performed ; and the discussion of this point was the subject of the present Letter.

(*p.*) The opposition to Dr. Rundle's election (Mr. Chubb observes) was said to have taken its rise from the supposition of his not being a Christian, grounded on matter of fact, viz. that he did, in a private conversation, about fifteen years before, declare his Unbelief of that branch of history in which God is said to tempt *Abraham*, by requiring him to offer up his son *Isaac* for a burnt-offering. — Whether Dr. Rundle did believe this branch of history to be true, or not ; or whe-

ther he ever made such a declaration concerning it, or not ; these (our Author further remarks) are points, which he knew nothing at all about, but from common report, and with which his " Observations" were not in the least concerned ; and consequently Dr. Rundle was wholly out of the case. All that he intended was, supposing any man's election to the office of a Christian Bishop should be opposed on the Grounds before-mentioned, then to inquire, whether that opposition would be well-grounded or not ; and he endeavours to shew, that it would be very weak and unjustifiable.

THIS opposition to the election of DR. RUNDLE occasioned a strict scrutiny into that gentleman's Character and Conduct ; of both which the reader may be enabled to form some judgment from the following Anecdotes, related by Mr. Whiston, in the Memoirs of his own Life :— " Having had occasion lately to mention Dr. Rundle, as one vehemently opposed by the Bishop of London §, when the Lord Chancellor Talbot recommended him to the Court for a Bishoprick ; and his character and affairs having made a very great noise, it is fit (says this honest writer) ' that I, who knew him long and intimately, should enlarge upon him in this place.—I was acquainted with him first at Oxford, in the year 1712, when I came thither to search for records, relating to the Apostolical Constitutions ; and when I was endeavouring to form our Society for promoting Primitive Christianity. He was of Exeter College, and soon introduced himself and his

* Tutor

" the Old Testament is particularly considered. To which are
 " added Three Tracts, viz. I. An Answer to Mr. Stone's Second
 " Remarks on the Case of *Abraham*, with regard to his being
 " commanded by God to offer up his Son *Isaac* in Sacrifice : In a
 " Second

" Tutor into my acquaintance : They
 " both seemed very sensible of mo-
 " dern errors and corruptions, and
 " very ready to join with me for ref-
 " toring Primitive Christianity.

" When Mr. Rundle came after-
 " wards to London, he became an
 " hearty and zealous Member of our
 " Society ; and introduced into it
 " another excellent young man, Mr.
 " Talbot, the son of Bishop Talbot,
 " who afterwards took holy Orders,
 " but died very young ; though not
 " till he had recommended to his
 " father, who was then Bishop of
 " Oxford, but afterwards of Dur-
 " ham, not only Mr. Rundle, but se-
 " veral other of his intimate friends ;
 " who were greatly preferred by
 " him. Mr. Rundle in particular
 " was taken into the Bishop's bosom,
 " and family ; and thence came into
 " the great favour of another of that
 " Bishop's sons, the truly excellent
 " Lord Chancellor Talbot. — How-
 " ever, before this time, and before
 " Mr. Rundle entered into holy Or-
 " ders, he became so disgusted at
 " the corrupt state of the Church,
 " and at the tyranny of the Eccle-
 " siastical laws, that he sometimes de-
 " clared against obeying them, even
 " where they were in themselves
 " not unlawful ; which was farther
 " than I could go with him.

" Now at this time, when he had
 " no design to take Orders, but ra-
 " ther desired to proceed in my
 " downright upright way, and to ha-
 " zard all he had for promoting Pri-
 " mitive Christianity, he was recom-
 " mended to John Cater, of Kemp-
 " ston, near Bedford, Esq; to teach
 " his only son ; where I was once
 " with him, and where another time
 " my old friend Mr. John Lawrence
 " was with him : His character, at
 " that time of his life, take from the
 " same Mr. Lawrence's letter to me :
 " I found there the most agreeable con-
 " versation, especially in Mr. Rundle,

" I was surprised to find so young a
 " man so ready in the Fathers and
 " Ecclesiastical History ; and indeed
 " so learned in all sciences ; but what
 " gives a lustre to all, so strictly sober,
 " serious, conscientious, (what shall I
 " say ?) so daringly good and honest
 " in principle, that I thought myself
 " to live amongst the primitive Chris-
 " tians in the first century.

" Now although Mr. Rundle was
 " at first so zealous for religion, as a
 " Member of our Society, yet did
 " not he keep himself in so tempe-
 " rate and abstemious a way of living
 " as one that seemed disposed to be
 " a Confessor ought to use himself
 " to ; which made that real Confes-
 " sor, Mr. Emlyn, then say, that Mr.
 " Rundle did not seem cut out for
 " such sufferings as Confessors are to
 " expect.—Accordingly Mr. Rundle
 " once invited me to eat a cheese-
 " cake, as he termed it, with Mr.
 " Talbot, and himself ; to which in-
 " vitation I agreed, without suspi-
 " cion of any particular design. But
 " when I came, I found such a col-
 " lation of wine and sweet-meats
 " prepared, as little corresponded to
 " the terms of the invitation. After
 " some time the grand secret was
 " disclosed, and I was informed,
 " that they were both determined to
 " sign the Thirty-nine Articles, and
 " take holy Orders, and Preferment.
 " — This greatly surprized me, and
 " occasioned this short but sharp an-
 " swer from me ;—I understand you
 " well ; you are going to leave the
 " paths of uprightness to walk in the
 " ways of darkness, and I will have
 " nothing more to do with you.

" From this time an entire breach
 " was made between Mr. Rundle and
 " me for many years, inasmuch that
 " he was afraid to meet me, my re-
 " proofs were so sharp, and he was
 " so little able to bear them. How-
 " ever, when he had taken his Doc-
 " tor's degree, and great preferment

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“ Second Letter to the Rev. Mr. Stone, Fellow of the learned Society of Wadham College, in Oxford.—II. A Discourse on Sincerity: Wherein is shewn, That Sincerity affords just Ground for Peace and Satisfaction in a Man’s own Mind, and “ renders

at *Salisbury* and *Durham*, I was informed, that though he had appeared so zealous before for the genuine antiquity of the Apostolical Constitutions, he said now, they were not written till the *fourth Century*; I replied, severally, Make but Dr. *Rundle* Dean of *Durham*, and they will not be written till the *fifth Century*.—Nor did the Doctor’s great preferment succeed well with him; while by indulging himself in fine costly eating and drinking at *Durham*, he so spoiled the tone of his stomach there, that it never recovered its natural temper, even when he lived very abstemiously afterward. But then it must be observed farther, that after many years had cooled much of that vehemence which I long had used towards him, and when we were come into a kind of friendship again, (as I must do him the justice to say, he was always of a very kind, generous, friendly disposition, and afforded me in particular considerable assistance in the last years of his life, and even near the very time of his death, when he wrote me a kind letter to send for ten guineas, when he was hardly able to write,) when, I say, we came into a kind of friendship again, it happened that an unlucky imputation was laid upon him by Mr. *Venn*, Minister of St. *Antholin’s*, one that I was well acquainted with, and had a good opinion of also; as if Dr. *Rundle* had spo-

ken sceptically concerning *Abraham’s* offering up his son *Isaac*.—I never met with the words charged upon him, so I cannot give them my reader: the discourse was in the company of Dr. *Robert Cannon*, when Mr. *Venn* was by: This was so charged upon him by Mr. *Venn*, in a letter to the Bishop of London, and the charge so prosecuted, that it was likely to be urged publicly and legally against him, when Dr. *Rundle* was to be examined by Dr. *Paul*.

I, being, as I have already said, well acquainted with the accuser and the accused, went to them both; and upon hearing what Mr. *Venn* testified, and knowing that Mr. *Chubb* of *Sarum*, with whom Dr. *Rundle*, as Archdeacon there, was well acquainted, had taken particular offence at that part of the Sacred History, and had published a pamphlet against it, which I had seen; and thence began to be very sceptical: I suspected strongly that Dr. *Rundle* had been to blame, and had said more than became a believer of the *Bible* to say. Accordingly I went to him, and told him of my suspicion: Dr. *Rundle*, in his answer, utterly denied the charge; but still did not impute any wilful falsehood to Mr. *Venn*, but rather thought that the words might belong to Dr. *Cannon*, and by a mistake of the speaker, be ascribed to him †.—I charged Dr. *Rundle* farther, that there was rea-
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† This Dr. *Cannon*, Mr. *Whiston* tells us, was so thorough a Sceptick in religion, that had not Lord Townshend prevailed with him to the contrary, he was once resolved to have cast off his gown and cassock, and refused to have allowed himself to be a Clergyman any longer. Yet would he (continues this worthy man) join with the Church in signing the Thirty-nine Articles, without believing them, as legal qualifications for preferment only, and join with the Athanalian Creed itself in the Cathedral of Ely, at a time when I was there, and refused it. I asked him, How one that believed so very little could join in a thing so absurd? His answser was, ‘What is one man’s meat is another man’s poison.’—He also told Mr. *Jackson*, that if he were at Paris, he would declare himself a Roman Catholic; and if he were at Constantinople, he would declare himself a Mussulman.

" renders his Conduct justly approvable to every other intelligent Being. Occasioned by what Dr. Waterland has lately written on the Subject. In a Letter to a Gentleman.—III. A Supplement to the Tract intitled, *The Equity and Reasonableness of a future Judgment and Retribution exemplified*: In which the Doctrine of the Eternal Duration of Punishment to the Wicked is more particularly and fully considered (q.)."

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son to suspect he had learned that profaneness of Mr. Chubb's pamphlet, or his conversation upon it. He replied, that Mr. Chubb's pamphlet did not come out till a year or two after this conversation, whence arose the present imputation. In this I did not then believe him; but, upon my going home, I soon light upon the pamphlet itself, and found it was as Dr. Rundle said. Whereupon I went again to Mr. Venn, and told him, that since this suspicion of mine about Mr. Chubb proved groundless, I, who had known Dr. Rundle so many years, knew no reason for any suspicion upon him: which I also went and told my old and faithful advocate Dr. Paul; and assured him that there seemed to me no sufficient reason for Mr. Venn's accusation, or for Dr. Rundle's rejection upon that account'

In consequence, however, of the opposition that was made to the Doctor's appointment, the Lord Chancellor was at length induced to withdraw his recommendation; whereupon, Dr. Benson was promoted to the English Bishoprick, and Dr. Rundle to the Bishoprick of Derry, in Ireland.—Upon this occasion, Mr. Pulteney (afterwards Earl of Bath) thus expresses himself in a letter to Dean Swift:—"What do you say to the busie made here to

prevent the man from being an English Bishop, and afterwards allowing him to be a good Christian enough for an Irish one? Sure, the opposition, or acquiescence must have been most abominably scandalous."

Bishop Rundle died at Dublin, on the 14th of April, 1743, and left the bulk of his fortune, amounting to 25,000. to Mr. John Talbot, third son of the Lord Chancellor, afterwards one of the Welsh Judges, Member of Parliament for Ilchester, and a Lord of Trade.—The Bishop was a native of Exeter.—[See Whiston's Memoirs, P. 229—235; and The Notes* to two Letters from Dr. Rundle; the former to Mr. Duncombe, concerning this affair; the latter to another friend; in Letters by eminent Persons, &c.] Vol. II. Letters 97. and 111.

(q.) In his Discourse, entitled, "The Equity and Reasonableness of a future judgment exemplified," our Author had offered some Remarks on the Doctrine of "a perpetual and endless duration of punishment to the wicked;" which doctrine seemed to him to undermine, or at least to weaken the certainty of a future judgment and retribution: But as that was not the great point which he then had in view, he did not enter fully into the question; for which reason, as well as because the remarks which

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* fulman. He was ready to wonder at Mr. Jackson for believing St. Paul before himself, when they were of contrary sentiments: So great an opinion had he of his own sagacity. Yet when he came to write a small pamphlet about the Convocation, of which he was a member, it appeared to me to be a very contemptible performance: which opinion of mine when I plainly told him, he had little to say in his own justification.—Memoirs of the Life of Mr. Whiston, written by Himself. P. 98. Edit. 1755.
* In these Notes there are some testimonies to the merit of Dr. Rundle, by Swift and Pope.

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The next performance with which Mr. Chubb favoured the publick was entitled, "The Equity and Reasonableness of the Divine Conduct in pardoning Sinners upon their Repentance exemplified: Or A Discourse on the Parable of the Prodigal Son. In which those Doctrines, *viz.* that Men are rendered acceptable to God, and that Sinners are recommended to his Mercy, either by the perfect Obedience, or the meritorious Sufferings, or the prevailing Intercession of Christ, or by one, or other, or all of these, are particularly considered, and refuted. Occasioned by Dr. Butler's late Book, entitled, *The Analogy of Religion natural and revealed to the Constitution and Course of Nature.* Offered to the Consideration of the Clergy, among all Denominations of Christians (*r*). To which are added Two Dissertations, *viz.* I. Concerning the Sense and Meaning of St. Paul's words, *Titus iii. 10, 11.* *A Man that is an Heretic, after the first and second Admonition, reject: Knowing that He that is such, is subverted, and finned, being condemned of himself.*" II. Concerning the Time for keeping a Sabbath. Offered to the Consideration of the Sabbatarians. In a Letter to Mr. Elwall (*s*). To which is likewise added The Case of

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he did offer had not given general satisfaction, he now reaffirmed the subject; and having more particularly and fully examined it, he submitted his sentiments to publick consideration, by way of Supplement to that Tract.—His opinion, with respect to this important question, is, That as to the Eternal duration of punishment to the wicked, it plainly appears, that the grounds of punishment do not require it, and that the ends of punishment may as effectually be obtained without it; and therefore, such a distribution of it would not be a just, wise, nor good administration of government.—This opinion he gives fairly, freely, and fully; and having set forth the reasons on which it is grounded, he modestly submits the whole to the judgment of his readers.—Chubb's Works, Vol. III. 8vo. Edit.

(*r*) The Use that our Author makes of this Discourse is, to desire and entreat the Clergy among all the denominations of Christians, that they would take this matter into their most serious consideration; it being a point of the utmost concern. 'I have here shewn,' says he, 'what it is which Christ hath declared to

be the true and only ground upon which sinners will obtain God's mercy, *viz.* by repentance and reformation of their evil ways, or the being so changed, as to cease to be the objects of God's displeasure, and to become personally and in themselves the proper objects of his mercy and kindness. This is the only way declared by Jesus Christ, by which sinners can be saved. Whoever therefore points out to sinners any other way to God's mercy than this way declared by Jesus Christ, such an one in effect preaches another Gospel than what Christ hath preached, and points out to sinners another way to God's mercy and life eternal, than what Christ hath pointed out unto them; which as it must be greatly wrong in itself, so it may be greatly injurious to the souls of men.—Chubb's Works, Vol. III. 8vo. Edit.

(*s*) The Sabbatarians, or at least those of them who were in low circumstances, being exposed to a peculiar hardship, by their differing in judgment and practice from the rest of their fellow Christians, with regard to the time for keeping a Sabbath;

" Pecuniary Mulcts, with Regard to Dissenters, particularly considered. In a Second Letter to the Rev. Dr. Stebbing."

In the course of his various publications, Mr. Chubb had taken frequent occasion to return to what he calls " the delightful ful

bath, (their obligation, in point of conscience, to rest from their labour one day in seven, and their restraint by the laws of the land from labouring on another, breaking in too much upon the labour of those whose support, and that of their families, depended upon it;) Mr. Elwall had, in their behalf, humbly besought the Legislature to grant them an indulgence, by permitting them to work, without molestation, on all those six days on which, upon their own principles, they thought themselves obliged to labour.—This, our Author observes, seemed to be a just and reasonable request; but, though such indulgence should be granted, he feared it would not be a relief to some of those, whose circumstances obliged them to work with and for others, who were contrary-minded to them; because their working on the day commonly called Sunday might introduce such disorder and inconvenience in the trade and business of those they laboured with and for, as might render it very improper to employ them under such circumstances; which might effectually prevent their receiving any benefit from the desired indulgence. And as there was no great reason, at the time, to expect that such indulgence would be granted, so Mr. Chubb endeavoured to remove the hardship before-mentioned another way; by shewing the weakness of those grounds upon which the *Sabbatarians* rely, for keeping the *Seventh day* from the *Creation* as their *Sabbath*; and thereby convincing them, that they would pay full and true obedience to the *Fourth Commandment*, if they kept the same day for a Sabbath, which the rest of their Christian brethren did.

The reason of his addressing himself to Mr. Elwall was, because that worthy person had lately republished his opinion upon the subject, in

such a manner, as if he thought, that in point of argument nothing could be offered against it; in which respect Mr. Chubb was so far from agreeing with him, that he hoped what he had to offer would not only convince him of the contrary, but also be a just ground for him to alter his judgment and practice in this particular; provided that, with regard to these, he would be prevailed upon to make not his *Zeal*, but his *Reason*, his Guide and Director.

We shall subjoin a few Anecdotes of Mr. Elwall, whose unshaken fortitude and perseverance in asserting that fundamental principle of all Religion, the *UNITY OF GOD*, when exposed to a severe and scandalous prosecution on this account, entitles him to the esteem and veneration of every Christian.

Mr. EDWARD ELWALL was a native of Sedgeley, near Wolverhampton, in Staffordshire; and by profession a mercer and grocer. He was very honest and punctual in his dealings, and made an easy fortune; insomuch that he built a little town, consisting of eighteen brick-houses, about half a mile from Wolverhampton, which still bear the name of *Elwall's Buildings*.

Being a person of a serious and inquisitive turn of mind, he was never ashamed or afraid to own his opinions; and (as he was wont to observe) man being liable to error, whenever he was convinced of his mistakes, he had the courage to acknowledge and renounce them. Amongst other things, contrary to the common opinions, he thought the *Seventh Day* of the Week was to be observed for ever as the *Sabbath Day*: He therefore shut up his shop, and ceased from all business every Saturday, and opened it on the Sunday; which made the unthinking crowd, instigated by those who should have known better things,

"ful employment of vindicating the Moral Character of ALL
"MIGHTY GOD;" and at the same time, he had exerted himself in

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call him *a Jew*; and he is to this day remembered by no other name amongst the common people of Wolverhampton than that of *Jew Elwall*.

He was the Author of several Treatises.—The principal of them, and that for which he was prosecuted, was entitled, “A true Testimony for God and his sacred Law; being a plain honest Defence of the First Commandment of God against all the Trinitarians under Heaven; Thou shalt have no other gods but Me.”—When this book was published, the Clergy in the neighbourhood, and especially the Clergy of Wolverhampton were so exasperated, that they did not rest, till they had procured a large indictment against him at Stafford Assizes, for Heresy and Blasphemy.—Here he accordingly took his trial, in the year 1726, and being permitted to plead himself to the indictment, he asserted and vindicated the cause of Truth with a firmness and presence of mind, rarely equalled since the days of the Apostles, and with such success, that he was acquitted.

This affair made a great noise at the time, and many persons being desirous of knowing the particulars of the trial, Mr. Elwall published an Account of it; in order, (as he observes) “to encourage all honest men, who have the Eternal Law of GOD on their side, not to fear the faces of Priests, who are generally the grand adversaries of liberty and truth, and the bastions and bulwarks of all ceremonies, superstitions, and absurd doctrines that are in the world. I do this” (he proceeds) “for the glory of the Most High God, and for the honour of his sacred law, and for the good of all my fellow-creatures; that they may obey GOD, and not Man; Christ, and not the Pope; the Prophets and Apostles, and not Pre-

lates and Priests: And God knoweth this is my sincere desire, that all religion and spiritual things may be perfectly free, neither forced nor hindered; this being the true liberty of the Gospel of Jesus Christ.”

Mr. Elwall’s Account of his Trial, says the excellent Dr. Priestley, “is written with so much true simplicity, perspicuity, and strength of evidence, that it is impossible for an unprejudiced person to read it, without feeling the greatest veneration for the Writer, the fullest conviction and love of the Truth, and a proportionable zeal in maintaining it. I should even think it impossible” (he continues) “for the most prejudiced person to read it attentively, but, if he use no violence with his own mind, he will receive some favourable impressions both of the Author, and of that Cause, which he supports with such becoming dignity, and with a temper and disposition of mind, in every respect worthy of a true Christian.”—With a view therefore, to make it more generally useful, especially to the lower class of people, who have but little money to spare for the purchase of books, but who have as good natural understandings, and are as capable of judging concerning important truths as the most opulent, and even the most learned of their neighbours, Dr. Priestley published a very large and cheap impression of this famous Trial, from the Author’s second edition, even without altering such phrases as are peculiar to that denomination of Christians with whom he generally associated, and whose style he adopted: “and certainly,” says he, “the Quakers ought to think themselves honoured even by this kind of relation to Mr. Elwall.”—See *The Triumph of Truth*; being an Account of the Trial

* In the Sequel to Mr. Lindsey’s Apology, Mr. Elwall is styled ‘One of the Christian People called Quakers;’ but this a mistake: For though he conformed

the support of what he esteemed the true dignity of Human Nature. But though he at all times expressed a becoming concern for the just rights of that reason and understanding which the gracious Author of our being hath been pleased to bestow upon us, yet he did not intend, by any thing he advanced, to exclude the use of Divine Revelation. So far from it, that (as we have before observed) he not only allowed the high expediency, and acknowledged the inestimable benefits of Revelation in general, but he spoke of Christianity, in particular, with a devout regard.

Indeed he seems, at this time, to have had the interests of our holy Religion very much at heart, if we may judge from his earnest desire to see it, in all respects, fairly exhibited to the world, in its original purity.—This is the only state in which the Christian Dispensation ought to be considered; and in this state, our Author was desirous of submitting it to the examination of his readers, by separating from the Gospel whatever, in his opinion, did not strictly and properly belong to that Institution, however it might have been annexed to, or blended with it.

This he had, in part, attempted more than once, from a conviction of the rectitude of his intention, and the importance of the undertaking; notwithstanding he was aware of the obloquy to which such an attempt would expose him (*1*). He had also occasionally observed, that he intended to pursue this design, and to offer his thoughts freely and fully to publick consideration; which accordingly he did, in the year 1738, in a Treatise, entitled, “The True Gospel of Jesus Christ asserted: Wherein is shewn,

“ what

Trial of Mr. Elwall for Heresy and Blasphemy, &c. Printed for J. Johnson. London. Price ONE PENNY.—N. B. An Account of some other Pieces of Mr. Elwall is given by the Editor.—See also The Sequel to Mr. Lindsey's Apology, &c. P. 10.

(*1*) ‘The annexing to, and blending any thing with the Christian Revelation,’ says he, ‘which does not strictly and properly belong to it, may be highly injurious to the cause of Christianity; because by this means, whatever is weak and defenceless in the former becomes chargeable upon the latter.—And as the cause of Christianity has suffered very much in this way; so the distinguishing and separating from it what has been thus hurtful

to it, by being blended with it, is doing it a real service, as it takes off the force of those arguments, objections, and difficulties which are frequently though groundlessly urged against it. And as this is what I am endeavouring to do, so I verily think I am doing real service to the cause of Christianity by it. And yet notwithstanding, I may possibly (through the weakness of some, and the evil-mindedness of others) be deemed and represented as a Sceptick and Unbeliever, and as an Enemy to the Christian religion; though I have not given the least colour or ground for it.’—Preface to Some Observations, occasioned by the Opposition made to Dr. Rundle's Election, &c. P. 10.

ed to some of the peculiarities of the Quakers, and occasionally attended their meetings, (his sentiments in several respects coinciding with theirs,) yet he was not one of that Society.—From private Information,

" what is and what is not that Gospel ; what was the great and good End it was intended to serve ; how it is excellently suited to answer that Purpose ; and how, or by what Means that End has in a great measure been frustrated. Humbly offered to publick consideration, and in particular to all those who esteem themselves, or are esteemed by others, to be Ministers of *Jesus Christ*, and Preachers of his Gospel ; and more especially to all those who have obtained the Reputation of being the great Defenders of Christianity. To which is added A short Dissertation on Providence."

The principal points which fall under Mr. Chubb's examination, in this performance, are evidently of the greatest importance to mankind ; and accordingly, he protests, in the most solemn manner, that he had pursued his subject with all possible fairness and freedom, with a strict adherence to truth, whithersoever it might lead him, or whomsoever he might oppose by it, and with a serious regard to a future judgment and retribution ; which dispositions he wished to see prevailing in such as should think fit to examine his Work ; not doubting but what he had offered would then appear in a different light, and have a different effect upon their minds than otherwise it would have (*u*).—He was also of opinion,

(*u*) In this famous Treatise, Mr. Chubb first shews, ' that the great end and the professed design of our Lord *Jesus Christ*, as to his coming into the world, and with respect to what he has revealed to it, performed in it, and suffered from it, and for it, is manifestly this, viz. to *save mens souls*, that is, to prepare men for, and to insure to them the favour of God, and their happiness in another world, and to prevent them from bringing great and lasting misery upon themselves : ' He then proceeds to observe, that ' this was an End most excellent in itself, and most worthy of Him who undertook the prosecution of it ; and consequently, that our Lord *Jesus Christ* is, under God, the greatest benefactor to our species, provided the Means made use of by him are suitable and proper to obtain the End proposed.'

This leads him to inquire ' how or in what way, our Lord *Jesus Christ* proposes to save mens souls ; that is, what method he hath taken to prepare men for, and to insure to them the favour of God, and their happiness in another world,

' and to prevent them from bringing great and lasting misery upon themselves.'—In the course of this inquiry, having, as he supposes, clearly ascertained what is the True Gospel of *Jesus Christ*, he points out, by the way, in one or two instances, what is *not* that Gospel ; and then considering further the steps which *Jesus* took, in order to render the Gospel effectual for the gracious purpose which it was intended to serve, he fully shews that the means made use of were all suitable and proper to obtain the end proposed.—Hence he is naturally led to examine, how it came to pass, that when the Gospel was first published to the world, it was not universally received ; and also how it happens, that where it is received, it does not generally have its proper effect upon the minds and lives of men. — He concludes the whole with recommending to his readers the serious consideration of a future judgment and retribution ; earnestly desiring them not barely to entertain it as a speculation which in point of argument they are capable of defending, but that they would pay such a serious

nion, that he had rendered the Gospel of Christ defensible upon rational principles, by separating from it those things which have been blended with it, and which thereby have laid a foundation for most of the difficulties and objections which have been urged against it. But whatever may be thought of his labours in this or any other respect, it can hardly be denied, that his Treatise abounds with just remarks, and admirable reflections; particularly, on the genuine spirit of our holy Religion; the nature of Christ's Kingdom, in which He alone is King; and the various Corruptions of Christianity, by which the great end of our Saviour's coming hath been subverted, and the persuasive influence of the Gospel too generally lost upon mankind (*v*).

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rious regard to it, as to make it a principle of action to themselves; that is, that they would so regard it, as to live suitably to such a persuasion, and as those that must give an account of themselves to God; with a view to promote which good end, he lays before them the principles upon which the Certainty of a Future Judgment is founded.

The reason of our Author's particularly recommending this Treatise to the serious consideration of all those who esteem themselves, or are esteemed by others, to be Ministers of Jesus Christ, and preachers of his Gospel, was, he tells us, because the subject of it is what they are particularly interested in, and if it should appear to be erroneous, are particularly concerned to refute.—And he more especially recommended it to the consideration of all those who had obtained the reputation of being the great Defenders of Christianity, because he thought they were more especially concerned to examine it, in order to see whether it had been real and true Christianity they had been engaged in the defence of, or not.

(*v*) In the "Dissertation on Providence" subjoined to this Treatise, our Author having observed that Providence is usually distinguished into General and Particular, and having at the same time explained what he understood by each, proceeds to remark, that a particular Providence comes under a twofold consideration, as it is considered to

be more or less extensive. For, by a particular Providence, says he, some persons mean, that God upon some extraordinary occasions, and to answer great and good ends, does immediately interpose, and by his power produce, or cause to be produced, such effects as would not be produced, in the course of his general Providence; or he prevents such effects as otherwise would be produced by the settled laws of nature, were they left to take their course: Others, again, by a particular Providence mean, that God does not only upon some extraordinary occasions, in a particular and special manner, interpose as aforesaid; but also that he very frequently, and almost perpetually, does so in the affairs of the world; insomuch that a man cannot escape any danger, especially if it be considerable, nor partake of any considerable good, without the immediate and special interposition of the Deity.

Now it is not the Former of these Considerations of a particular Providence, but the Latter only, that admits of a dispute with regard to our Author.—That God, upon some 'extraordinary occasions,' says he, 'to answer some great and good ends, should immediately interpose to bring about such events as are necessary to answer those purposes; which events would not have been brought about in the course of his general Providence, is a supposition that does not appear unreasonable to me; and therefore,

The “True Gospel” no sooner made its appearance, than, as our Author tells us, “it drew forth many opposers, who employed their abilities in perplexing and distressing a subject which either they did not, or would not, or could not understand;” and some of them so far forgot what is due to the character of professed advocates in the cause of Religion, as to descend to the lowest and most disingenuous arts of controversy.—He had other opponents, however, who were more intelligent and more candid; and by these (as he observes) he was not charged with any error of excess, in making the Gospel of Christ too extensive; but, on the contrary, it was alledged against him, that he had erred in defect, by contracting and lessening the Gospel, and bringing it into a much narrower compass than he ought to have done.—To these, therefore, he thought fit to reply without delay; and accordingly he published a Piece, entitled, “The true Gospel of Jesus Christ vindicated. And also A Vindication of the Author’s short Dissertation on Providence (w).”

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“ therefore I have no objection against it. But that God should be frequently and almost perpetually, immediately interposing as aforesaid, is a supposition that is greatly unlikely in itself, is void of proof, and is grounded only on mere presumption, and therefore may justly be disputed.”—This therefore he contests with much zeal, and with an apparent regard for the honour of the SUPREME BEING; which seems to have been a leading idea in all his disquisitions.

(w) In the former part of this “Vindication,” having recapitulated what he had advanced in his “True Gospel,” and shewn the reasons on which it was founded, Mr. Chubb replies to various observations and objections of his opponents, with candour and simplicity; professing the most sincere attachment to Truth, and earnestly disclaiming every thought and intention of misleading the reader in a matter of such vast importance.—“As these are points,” says he, “in which the present and future well-being of mankind are greatly concerned, so, if I have erred herein, I think it will be kind and good for any man to shew that to be the case. Truth is what I value and pursue, and Error is what I am not interested in; and therefore I ought

to esteem him a friend, who leads me to the former, and from the latter. And whereas my Opponents have not entered into the merits of this cause, but only have attacked me in a part, in which, I suppose, they thought me to be weak and unguarded; for this I do not think myself greatly obliged to them; neither I think is the world.—If I am guilty of that great Error of Defect I am charged with, then, I think, my Opponents ought, in justice to the subject, and to mankind, to have supplied that defect, by giving a full, and a complete account of the matter. And, forasmuch as what I have written on the subject has not given general satisfaction, I therefore desire, and intreat, some or other of those who dislike my performance, to undertake the same work, and to give a plainer, fuller, and truer account of the matter than I have done. Only, I beg leave to caution them, to take heed, that they do not point out to men any other way to God’s favour, and life eternal, than what Christ, in his Gospel, has pointed out unto them, because this may mislead men in an affair of the last importance to them.”

The principal point, upon which the “Vindication of his Dissertation on Providence” turns, is, whether

This Publication, however, being soon found insufficient to suppress the clamour which had been raised against the "True Gospel," Mr. Chubb resumed his examination of some of the most important points which he had discussed in that Treatise; and as he thought it would not be of much use or benefit to his readers, for him to shew the weakness and impertinence of the several books and pamphlets which had been published and called "Answers" to the "True Gospel," he rather chose to represent to them the solid grounds upon which true religion is founded, than to call their attention to a wrangling controversy.—This was the design of a Tract which he forthwith published, under the Title of "An Enquiry into the Ground and Foundation of Religion. " Wherein is shewn, that Religion is founded in Nature. That is, that there is a right and wrong, a true and false Religion in Nature: And that Nature or Reason affords plain, obvious, certain Principles, by which a Man may distinguish these, and form a proper judgment in the Case; and which an honest upright Man may safely and securely stay his Mind upon, amidst the various and contrary Opinions that prevail in the World, with Regard to this Subject. To which are added, I. A Postscript, occasioned by the Publication of Dr. Stebbing's Visitation-Charge, delivered to the Clergy of the Archdeaconry of Wilts. II. A short Dissertation on *Matthew xix. 21.* Occasioned by Dr. Stebbing's unjust and groundless Reflexion on the Author, with Regard to this Text, in the aforesaid Charge. III. An Answer to a private Letter from a Stranger to the Author, on the Subject of God's Foreknowledge."

The Title of this Performance is, without all doubt, sufficiently copious; but at the same time it does not clearly explain the intention of the Author. It may not be improper therefore to observe, that this Enquiry is divided into Three Parts: for, "as the word, *Religion*, is sometimes used in a restrained sense, and is made to signify All those acts of piety and devotion by which men pay their publick or their private acknowledgments to God, and as it is also sometimes used in a more extensive sense, and is made to signify either All those things by which men, as men, propose to obtain the Divine favour, or else all those things by which men, as sinners, propose to obtain God's mercy, and the happiness of another world, the Enquiry is Threecold, *wiz.* First, whether Piety has any foundation in Nature, and what it is that Nature points out to men with respect to it: Secondly, whether the Grounds of Mens Acceptance with God are also founded in Nature: Thirdly, when men by their misbehaviour have

whether such a particular Providence as our Author disputes, is proved by any thing that our Lord Jesus Christ has said concerning this matter; the discussion of which leads him to consider the nature and design of Prayer in general, and of the Lord's Prayer, in particular.

" have rendered themselves greatly displeasing to the Deity, then,
" whether there is any thing in Nature which can render them
" the proper objects of God's mercy and kindness, and which
" consequently will be the ground of the Divine mercy to
" them (x)."

As it is a matter of great importance, that men should have just notions of Religion, considered in all these respects, our Author enters upon the subject with becoming circumspection; and that he might be both clear and full upon questions of such magnitude, he begins with stating and illustrating those principles which he esteemed the foundation of argument, in all questions of moral consideration. And here he had little else to do than to transcribe what he had already written upon the subject, in several of his former Tracts; which he accordingly quotes at large, that his readers might at once have a full view of the case, without having recourse to those writings, and that they might see those objections obviated, which might lie against it.—He then applies these principles to the points in question, and the result of his Inquiry is, that Religion, considered in the three respects before-mentioned, is founded in Nature; or, in other words, that Nature points out the reasonableness of piety and devotion, makes known the true grounds of mens acceptance with God, and ascertains the means by which they may render themselves the proper objects of his mercy and kindness (y).

In the Tract which our Author had published, many years before, entitled, "The Case of Abraham, with Regard to his offering up Isaac in Sacrifice, re-examined," he had signified his intention of entering, some time or other, on the subject of Miracles, and treating it at large; in consequence of which, he had been frequently called upon to gratify the expectation of his readers: But this he was not prepared to do, 'till the year 1741, when he published "A Discourse on Miracles, considered as Evidences to prove the Divine Original of a Revelation. Wherein is shewn, what Kind and Degree of Evidence arises from them; and in which the various Reasonings on those Questions that relate to the Subject are fairly represented. To which is added An Appendix, containing An Enquiry into this Question, viz. Whether the Doctrines of a future State of Existence to Men, and a future Retribution, were plainly and clearly taught by Moses

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(x) Chubb's Works, Vol. IV. P. 19.

(y) The first "Postscript" to this "Enquiry" contains some judicious strictures on Dr. Stebbing, who, in the fury of his zeal, seems to have expressed himself in a very improper and unguarded manner.—In the second Postscript, the Author vindicates himself from some unjust

insinuations of the same staunch Polemick; but, it must be confessed, that, in the course of his argument, he throws out such personal reflections as had been better avoided.

The "Answer to a Letter" is designed to remove some perplexity, which had embarrassed his inquisitive correspondent.

" and the Prophets. Humbly offered to the Consideration of the
 " Rev. Dr. Warburton, and all others that particularly interest
 " themselves in this Question."

In this " Discourse" Mr. Chubb does not enter into these questions, whether God has ever given a Divine Revelation to the world; or whether ever any Miracles have been wrought in favour of the Divinity of a Revelation; but admitting the supposition that a Divine Revelation has been, or may be given to Mankind, and that Miracles have been, or may be wrought in favour of the Divinity of a Revelation, then his Inquiry is, what kind and degree of evidence arises from them. And as he thus professes to take a view of the subject considered simply in itself, without regard to any particular Revelation, or to any particular Miracle, wrought, or supposed to be wrought, in favour of the Divinity of any Revelation; so he declares, that he has introduced the various reasonings upon the several questions with which the subject is concerned, not intending, hereby, to raise difficulties, and make objections (these, as he says, being raised and made already); but only to give a fair representation of what may be said upon both sides of those questions, without making himself a party, or being interested in what is offered on either side, that so, if any difficulty should arise from such a view of the case, it might give occasion and opportunity to some person or other of superior abilities to remove it.—These are our Author's professions, with respect to the design of this Inquiry, the conclusion of which is, that in the course of the argument he thinks it plainly appears, that Miracles, under the most advantageous circumstances, cannot, in the nature of the thing, afford *certain*, but only *probable* proof, that a Revelation is Divine (2).

In the year 1743, Mr. Chubb published " An Enquiry concerning Redemption. Wherein the Christian Redemption is particularly considered. To which is prefixed a Preface; wherein is shewn, That if Christianity be not founded on Argument, but on those Divine Impressions that are made on Mens Minds concerning it, (as a late ingenious Author has attempted to prove;) then it is most uncertain and precarious, and cannot be reduced to any Standard. And in which is also shewn, that Christ's Kingdom has been so far from being supported, and established by the interposition of Civil Power,
 " that

(2) " To this noted Treatise," says the learned Dr. Leland, " there was a solid and full answer returned by Mr. Abraham Le Moine, which was published at London: 8vo. 1747. —View of the Deistical Writers. Vol. I. Lett. xii.

In the " Appendix" to this " Discourse" Mr. Chubb does not take upon him to support either the affirmative, or the negative side of the question; but only to shew, that our Lord Jesus Christ has declared for the former.

"that on the contrary it has rather been annihilated there-
" by (a)."

The Tracts which our Author had printed since the publication of his first Collection, in Quarto, being now become pretty numerous, he had, for some time past, been preparing to collect them into a Second Volume, which he intended to close with a Discourse, entitled, "The Author's Farewell to his Readers;" wherein he proposed to take his leave of the world, as a writer; but his friends dissuading him from the latter part of this design, he now intended to conclude the Collection with this "Enquiry concerning Re-
" demption." Here, however, his intentions were again frustrated; and this Collection was never made.

About two years after the publication of his "Enquiry," the appearance of *An Essay on Morality*, by the Rev. Mr. (afterwards Dr.) Rutherford, of Cambridge, induced Mr. Chubb to publish a short Treatise, entitled, "The Ground and Foundation of "Morality considered. Wherein is shewn, that disinterested Be-
" nevolence is a proper and a worthy Principle of Action to intel-
" ligent Beings: And in which is also shewn, what some of those
" absurd and bad Consequences are, which naturally and obviously
" follow the Doctrine of absolute Selfishness; or, that Self-Good
" is the sole and universal Principle of Action in Nature."—To
this Piece he also added "The First Section of the Author's
" Farewell to his Readers;" which was no more than an Intro-
duction to what he designed to publish, under that Title.

The point which Mr. Chubb had principally aimed at, in all his writings, was, he tells us, both to evince, and to impress deeply upon the minds of his readers a just sense of those truths which he esteemed of the highest importance to them; not barely as matters of speculation, but ultimately that they might be a foundation for the rightly directing and governing of their affections and actions. This, it must be confessed, was a very laudable design; and in the prosecution of it, he had offered his thoughts to the world on a

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variety

(a) The principal points insisted upon, in this "Enquiry," are these;—That Penitence is the only Ground of God's Mercy to Sinners;—and That this Doctrine is true Christianity, so far as the Evangelical dispensation is concerned with the grounds of men's acceptance with God, and of sinners obtaining the Divine mercy.

The First of these points, the Author observes, is what mankind at large are concerned with; at least it is what all vicious persons are immediately interested in, of what denomination or profession soever, supposing man to be an accountable

creature, who will answer for his present behaviour in futurity.—The Second is what Christians are more particularly interested in; and as an error with respect to it might prove fatal to them, he thought the question ought to be fairly and fully discussed, that, if possible, it might be brought to an issue. He therefore undertook to treat this subject with plainness, fairness, and freedom; and though he has gone out of the common road, yet he seems to think, that he has dealt out more truth to his readers than they are usually entertained with, on subjects of this nature.

variety of subjects, with the greatest freedom ; the consequence of which was no other than might have been expected ; for hereby he not only drew upon himself the imputation of infidelity, but such was the misguided zeal of his adversaries, that some of them proceeded to insult and revile him, with little or no regard to truth, justice, or charity (*b*). His Works were decried, as some of the most pernicious compositions that ever disgraced the Press ; and they were even spoken of, as the productions of a needy scribbler who wrote for bread.

Such calumnies as these could not but appear contemptible in the eyes of a man conscious of his own integrity, and who constantly employed his time and talents in promoting (as he believed) the true interests of virtue and religion.—Leaving therefore his Writings to the judgment of others, he modestly observes, as to the charge of having written for bread, that he had been under no necessity of doing it ; for notwithstanding he had, for some time past, lived independent of labour, yet this was owing principally to the bounty of his friends, whose kindness, he tells us, had enabled him, without it, to procure those necessaries of life, which were suitable to that rank in the world, in which God had placed him (*c*).

In the list of these generous benefactors, Mr. Chubb had the honour to reckon several very eminent persons. For, soon after his first appearance in the world, as a writer, being introduced into the favour and family of Sir Joseph Jekyl (*d*), who made him his companion, at his intervals of leisure, he had hereby an opportunity of becoming known to many of that gentleman's acquaintance, by whom he was treated with the respect which was due to his genius and his virtues, and whose liberality he experienced upon many occasions.—He did not, however, continue any long time with his beneficent patron ; for being strongly inclined by nature to retirement and contemplation, he soon grew weary of his situation amongst the Great ; and though tempted to remain in Town by the offer of a genteel settlement for life, he chose rather to return to his native place.—The generosity of his friends followed him into his retreat ; and their number increasing, as his reputation was extended, he employed the leisure which their beneficence afforded him in the pursuit of his favourite studies, being no longer under a necessity of having recourse to his former occupation for a subsistence (*e*).

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(*b*) See *The True Gospel vindicated*. P. 35. Chubb's Works, Vol. III.

(*c*) See the First Section of the Author's Farewell to his Readers.

(*d*) Mr. Whiston tells us, that he was the Person who introduced him ; and that Sir Joseph allowed him an annual salary.—See Whiston's Mc-

moirs of his own Life. P. 236. Edit. 1753.

(*e*) We are told, however, that though he lived wholly independent of labour, yet he always delighted in giving assistance in the trade, which, by Mr. Lawrence's death devolved on a nephew ; and that he was, to the last period of his life, a coadjutor

It was to one of these liberal benefactors (*f*), that, in the year 1746, he dedicated the last work, published by himself, entitled, "Four Dissertations, viz. I. On the History of Melchizedek. " From which it appears, that Abraham did not give Tithes to Melchizedek, but Melchizedek to Abraham. II. On the Temper and Behaviour of *Esau* and *Jacob*, the two Sons of the Patriarch *Isaac*. Whereby it appears, that *Esau* was much the better Man. III. On the Conduct of Balaam. In which that Prophet's Character is cleared of those Reproaches and Imputations wherewith it has been stained. IV. On Dr. Sherlock, Lord Bishop of Salisbury's Assertion, *viz.* *Thus far all is well;* as grounded upon, or as an Inference or Conclusion drawn from the following Premises, namely, *And the People (of Israel) served the Lord all the Days of Joshua, and all the days of the Elders that outlived Joshua, who had seen all the great works of the Lord that he did for Israel; which Premises are the Text to his Lordship's Sermon, lately published.*"

This Publication seems to have given great and general offence; but it was particularly exceptionable in the eyes of the Clergy, who considered it as an irreverent attack upon the Sacred Writings, which could serve only to excite doubts and suspicions, with respect to the Divine authority of those inestimable records. And certain it is, that, in some instances, the Author has laid himself open to a censure of this sort; whilst, in others, the captious pertinacity of his remarks can only be equalled by the ignorance which gave them birth.—In these Dissertations, however, as in all his former works, he declares, that Truth is the only point he aimed at; and it is but justice to observe, that the grounds of his inquiry into several points which he has here discussed, and of the remarks which he has offered upon them, seem evidently to have been a profound veneration of the SUPREME BEING, and an ardent desire, as he himself expresses it, "to take off those groundless imputations, wherewith men have stained the beautiful and spotless character of God most high (*g*)."

This, as we have already said, was the last work that Mr. Chubb published; though, as it made a great noise, and was so ill received by many, he employed his pen in preparing a vindication of his sentiments, and of the manner in which he had proposed them: But his health was now declining, and he did not live to commit what he had written to the Press. By too intense an application

tor in it.—A short account of Mr. Chubb, &c. London: 1747.

(*f*) Mr. Samuel Dicker, of Walton in Surrey; a gentleman of considerable property, who offered Mr. Chubb an annuity for his life, which he declined, as, at that time, he did not spend the income of his little fortune.—This is the liberal offer

alluded to, in the "Short Account of Mr. Chubb," [P. 10.]; where it is represented as having been made to him, not long before his death, and on condition of his removing from Salisbury.—From private information.

(*g*) Chubb's Works, Vol. IV. Four Dissertations, &c. P. 121.

cation to study, he had not only impaired his sight, which was always weak ; but, as he advanced in years, he brought on frequent complaints in his head ; and, at the same time, by a disuse of his accustomed exercise, which was much-walking, and by an imprudent indulgence of milk-diet, at an improper season, he hastened the decay of a constitution which was naturally vigorous. His life, however, was prolonged to his sixty-eighth year, and he was happily exempted from many of those evils, which too often aggravate the bitterness of death ; for, on the eighth of February, 1746-7, after a short complaint of an unusual pain in his stomach, he suddenly breathed his last, as he sat in his chair, having been so well, the same day, as to dine abroad with his friends (*b*).—Agreeably to his own direction, he was buried in St. Edmond's Church-yard, in Salisbury, next the remains of his friend, Mr. Lawrence ; the inscription on his tomb recording only the dates of his birth and death.—He was never married ; and as he died intestate, his whole fortune, amounting to about eleven hundred pounds, descended to his brother (*i*).

Mr. CHUBB is generally allowed to have been a man of eminent intellectual abilities. Even his enemies did not deny him this praise (*k*) ; though they reproached him, with such extreme virulence, for the use which he made of his talents. He was also a man of the greatest sobriety, integrity, and simplicity of manners.—He was of a low stature, and inclined to corpulency. His deportment was grave (*l*), and his aspect thoughtful ; but his conversation was extremely affable and engaging.—As a Writer, he has been much talked of ; but perhaps it may be questioned, whether his real character in this respect is commonly known. We have therefore been induced to give a detail of his works ; which, we hope, will not be unpleasing to the reader who is desirous of forming a true judgment of this extraordinary person.

This judgment, however, cannot be properly formed, without taking into the account his celebrated “*Postrhumous Works*,” which were published, the year after his decease.—These works have this advantage over most other Posthumous Publications, that they appear to have been deliberately finished, transcribed, and,

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(*h*) It is remarkable, that his death was of that kind which he wished, being prepared to receive it ; for he had often declared, that ‘as he entertained no disagreeable apprehensions of futurity, but was in constant expectation of his dissolution, he hoped it would be in the most short and easy conveyance to his appointed change, unattended with bodily pains, or the sight of anxious friends, to disturb his lat-

ter moments.’—A short Account of Mr. Chubb, &c. P. 13.

(*i*) From private information.

(*k*) See Memoirs of Mr. Chubb, &c. P. 51. A pamphlet, printed in

1747.

(*l*) We are told, that, in his dress, he affected the plainness of the Quakers ; whence he was often mistaken for one by strangers.—Memoirs, &c. P. 58.

for the most part, corrected for the Press, by the Author's own hand, a little before his death. Indeed, he seems to have expected that they might have been published, in his life-time; and accordingly he represents them as containing his last and most mature thoughts on the various points which come under his examination; observing, at the same time, that he should not enter into any farther controversy, with respect to what he now offered, or what he had at any time past submitted to the world; and therefore, if he should be called upon, no answer, reply, or rejoinder, was to be expected from him: "For," says he, "as I am in the decline of life, and perhaps not far from the conclusion of it; so, under these circumstances, before my discerning faculty is impaired, I take my leave of the world as a writer; hoping that what I have offered to publick consideration, has had, and may have, some good effect upon the minds and lives of men (*m.*)."

The First of these Posthumous Volumes begins with a short Tract, entitled, "Remarks on the Scriptures" (*n*); but the far greater part of this, and the entire Second Volume is taken up with what is called "The Author's Farewell to his Readers; comprehending a Variety of Tracts on the most important Subjects of Religion."—These are divided into Eleven large Sections (*o*); and as they are very comprehensive, it is not easy to give a general idea of their contents; more especially, as the Author is justly chargeable with frequent inconsistency, and self-contradiction.—But notwithstanding their evident defects, Mr. Chubb's Posthumous Works were much extolled by many of his readers (*p*); and it must be confessed, that, in some respects, the applauses bestowed upon them were not altogether groundless. For he not only discovers, throughout the whole, a very serious concern for the present and future happiness of mankind, but he treats several important points, with equal force and propriety, expressing himself in a manner that would not disgrace the finest writer.—At the same time, however, by labouring to shew, that we cannot arrive at any certainty with regard to the Divine original of any external revelation; by arraigning the wisdom and equity of the Jewish Dispensation; and, though he allows it probable that *Christ's* Mission

(*m.*) See Posthumous Works, Vol. II. P. 356.

(*n.*) These "Remarks" were designed to obviate the objections that had been made to his "Four Dissertations."

(*o*) The First Section had been printed, in his life-time, and subjoined to the Tract, entitled, "The Ground and Foundation of Morality considered;" but it was now republished, that the whole might appear together.

(*p.*) "In favour of these his last productions," says one of our Author's anonymous Panegyrists, "I will venture to observe, that they seem to me to be the result of his last and best judgment of things; expressed with great freedom, in a plain and nervous way of reasoning, as clear as the light; with a coolness like the evening of that day wherein God walked in Eden."

Mission was Divine (*q*), yet by endeavouring to invalidate both the external and internal evidence of Christianity, he has done what in him lay to unsettle the minds of his readers, in the most important points, and to reduce them to that almost universal Scepticism, in which he himself was involved (*r*).—We shall only add, that although he sets up for an uncommon degree of openness and candour, yet nothing can possibly be more unfair and disingenuous than his conduct in many instances; insomuch that his gross perversions of Scripture, in general, and the particular pleasure which he seems to take in expositing the writings of St. Paul, (against whom he every where discovers a most inveterate prejudice and rancour,) may well incline every impartial reader to regard him, in these respects, as little better than a rude and impertinent cavalier (*s*).

(*q*) See his Posthumous Works, Vol. II. Sc. 6;—where he observes, that, from a general view of the Christian Revelation, he thinks ‘this conclusion follows, viz. it is probable Christ’s Mission was Divine; by which, says he, I mean, it is probable that Jesus Christ was sent of God to be an Instructor to mankind.—Thus far then, he proceeds, I am a Believer, and a Christian; but whether it will be allowed that these appellations are properly applied to me, I know not, nor am I at all solicitous about

it.—And as to Discipleship to Christ, I think myself concerned to imitate that excellent example he has set me, and to follow those wholesome counsels or precepts he has given, or recommended to me; these being the truest and surest marks of Discipleship to Christ, according to his own account of this matter.’

(*r*) See Bishop Law’s *Reflections on the Life and Character of Christ*. Note (*q*).

(*s*) See Leland’s *View of Deistical Writers*, Lett. XII. and XIII.



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EDWARD YOUNG D.L.C.

The Life of Dr. EDWARD YOUNG.

EDWARD YOUNG, the celebrated Author of the “Night Thoughts,” was born, in the year 1684, at Upham in Hampshire; of which place his father, the Rev. Dr. Edward Young, Dean of Sarum, was then Rector (*a*).

Being sent, at a proper age, to Winchester school, he became a Scholar upon that foundation; whence he was removed to Oxford, and according to the statutes of each foundation, admitted of New College, in the year 1703; but being superannuated, and there being no Fellowship vacant, he removed, before the expiration of the year, to Corpus Christi College, where he entered himself a Gentleman Commoner. In 1708, he was honoured with a Law Fellowship at All Souls, by Archbishop Tennison, into whose hands the appointment devolved; in consequence of which preferment, he proceeded to take the degree of Bachelor of Laws, and, in the year 1719, he commenced Doctor (*b*).

In the mean time, he had applied himself to the study of Poetry with such success, that he produced, the same year, a Tragedy called “Bufiris,” which was acted with great applause; and, in 1721, this play was followed by another, entitled, “The Revenge,” which is esteemed his best dramatick performance, and which met with the reception it deserved.—He afterwards brought a third Tragedy upon the stage, entitled, “The Brothers,” which was also acted with applause (*c*).

(*a*) Of this worthy Divine, we have the following account in the *Athenæ Oxonienses*:—That he was the son of Jo. Young, of Woodhay, in Berkshire, gentleman; was born at Brampton in Yorkshire, educated at Wykeham school near Winchester, and elected probationer fellow of New College, in 1661; that he took his first Degree in Law, in 1668; that some time after he had entered into holy orders, he became Chaplain to the Earl of Offory, and Fellow of Winchester-College; that he obtained a Prebend in the Church of Salisbury, in 1682, and was after-

wards Chaplain in ordinary to their Majesties King William and Queen Mary.—A Collection of his Sermons in two volumes, 8vo. was printed a little before his death, which happened on the 9th of August, 1705, at Salisbury, where he was buried, in the Cathedral Church.—*Athen. Oxon. Vol. II. Col. 991, 992.*—*Biograph. Britan. Appendix to the Supplement.*

(*b*) *Biograph. Britan.*

(*c*) ‘There is one particular circumstance relating to this play,’ says an anonymous writer, ‘which does as much honour to the heart,

as

About the year 1723, our Author published “A Poem on the “Last Day, in Three Books;” which coming from the Pen of a Layman was honoured with peculiar applause.—This production was soon followed by another, entitled, “The Force of Religion; “or Vanquished Love; A Poem, in Two Books;” which was well received by the publick in general, and was particularly pleasing to the noble family, who were more immediately interested in the subject of his verie (d).

As a Poet, Dr. Young has other and far better claims upon posterity for reputation than what arise from these performances; but whatever may be their intrinsick merit, they served to introduce him to the notice of several of the nobility; and the turn of his mind leading him to Divinity, he quitted the study of the Law, and entering into Holy Orders was appointed Chaplain in ordinary to King George the Second, in the year 1728 (e).—The same year, he distinguished himself, as a Prose-Writer, by publishing “A Vindication of Providence: Or, A True Estimate of Human “Life: in which the Passions are considered in a new Light.”—The occasion which first suggested this subject to him was, as he himself

as the play itself does to the abilities of the Author, which is, his having not only given up the entire profits of three benefits arising from it, but also even made up the amount of them to the sum of 1000l, and generously bestowed it to the noblest of all purposes, viz. the Propagation of the Gospel in foreign Parts.—Companion to the Playhoule, Vol. I.—1764.

(d) The Poem is founded on the tragical story of Lady Jane Grey.

(e) Mr. Ruffhead, in his Life of Pope, having taken occasion to applaud some beautiful passages in Dr. Young’s works, proceeds to deliver Pope’s sentiments of Dr. Young, as they were expressed to his friend, the late Bishop of Gloucester.—Mr. Pope, says he, ‘thought Dr. Young had much of a sublime genius, though without common sense; so that his genius, having no guide, was perpetually liable to degenerate into bombast. This made him pass a foolish youth, the sport of peers and poets. But his having a very good heart, enabled him to support the clerical character when he assumed it, first with decency, and afterward with honour.

The want of reasonable ideas in this ingenious writer, so pregnant with imagination, (he continues) occasioned the same absence and distraction in company, which has frequently been observed to beset philosophic men, through the abundance of theirs. But his absence being on that account attended with much absurdity, it was not only excused, but enjoyed. He gave, throughout his life, many wonderful examples of this turn, or rather debility, of mind; of which, one will suffice. When he had determined to go into orders, he addressed himself, like an honest man, for the best directions in the study of theology. But to whom did he apply? It may, perhaps, be thought, to Sherlock or Atterbury; to Burnet or Hare. No! to Mr. POPE: who, in a youthful frolic, recommended Thomas Aquinas to him. With this treasure he retired, in order to be free from interruption, to an obscure place in the suburbs. His director hearing no more of him in six months, and apprehending he might have carried the jest too far, sought after him, and found him out just in time to prevent an irretrievable derangement.

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himself informs us, the death of the King, (George the First); an event which led him into a variety of reflections that are, in general, extremely just; and as they are by no means drawn from books, but from the life, they have also an air of originality which renders them the more striking (*f*).

In the year 1730, Dr. Young was presented by his College to the valuable Rectory of Welwyn in Hertfordshire; and his Fellowship being vacated by this Preferment, he entered, soon after, into a marriage with the Lady Betty Lee, widow of Colonel Lee, and daughter to the Earl of Litchfield; a lady of excellent endowments, and great sweetnes of temper.—In the mean time, the duties of the Clerical Profession had not entirely withdrawn his attention from those elegant pursuits to which he was attached by nature and education. Polite literature still attracted his regard; and, amidst his severer studies, he continued to cultivate his poetical talents. The effects of this application were various, and very unequal; his inclination leading him to attempts for which his genius was by no means formed. Of this his Lyric Poems are a striking example; for though he frequently exercised himself in this species of composition, yet he was not sufficiently skilled in numbers to sustain the variety of the Ode, nor was his taste adapted to the dignity of the Lyre (*g*).—He was more successful in that branch of the art which has an immediate reference to Life and Manners; and his sprightly Satires, entitled, “The Love of “Fame, or the Universal Passion,” were very favourably received at home and abroad.

Dr. Young’s lady had two children by her former husband, a son and a daughter, whose amiable qualities so entirely engaged his affections, that he loved them with all a father’s fondness; and as she had also brought him a son, his domestick felicity was complete; but, in the year 1741, it was suddenly and irretrievably interrupted, by the death of his wife, her son and daughter, who were all taken from him, within a short time of each other.—This was an affliction which called for every consolation that reason and religion could inspire; and how deeply he was affected by his loss, and what painful struggles he underwent, before he could regain any

(*f*) The design of this Treatise, Author tells us, was, to remove prevailing and inveterate mistake, &c. opinion, which contains the self reflection on Providence, by supposing, ‘ That this world is, in its own nature, that is, by God’s appointment, a world of sorrow, scene of misery, a vale of tears; and that, to be in it, is to be wretched unavoidably.’ — With a view, he endeavours to make it manifest, that Providence is not only bountiful in the composition, studious

of the accommodation, preventive of the accidents, corrective of the mistakes, and liberal to the wants, but lavish also to the luxuries, of man; and that God does not only permit, but enable us, and not only enable, but enjoin us, to be happy; happy, to a much greater degree than we are, that is, than we chuse to be.—See the Dedication to the Queen.

(*g*) See Monthly Review, Vol. XLIV. P. 490.

tolerable tranquillity of mind, is evident from the “Night Thoughts,” that celebrated Poem which was occasioned by this calamity.

Notwithstanding the blemishes and defects of this performance, which are numerous and striking, there was something in it so peculiarly noble and august, that, at its first appearance, it was received with unbounded applause; and, without doubt, its various and transcendent beauties will be contemplated with admiration and delight by a very remote posterity (*b*).—The Poem, as we have seen, was written under the recent pressure of his sorrow for the loss of his Wife, her Son, and Daughter. The Son is said to be characterized by the name of *Philander*: It is certain, that the Daughter is described under the poetical name of *Narcissa*: His Wife, though nameless, is frequently alluded to; and he thus laments the loss of all three, in an Apostrophe to death:—

“ Infatiate archer! could not one suffice?
 “ Thy shaft flew thrice; and thrice my peace was slain:
 “ And thrice, e’re thrice yon moon had fill’d her horn.”

The composing of this poem (*i*) seems to have engaged our Author’s attention, and to have soothed his sorrows, through a course

(*b*) ‘A correct Taste,’ says a most elegant and judicious writer, ‘is very much offended with Dr. Young’s *Night Thoughts*; it observes that the representation there given of Human Life is false and gloomy; that the Poetry sometimes sinks into childish conceits or prosaic flatness, but oftener rises into the turgid or false sublime; that it is perplexed and obscure; that the reasoning is often weak; and that the general plan of the work is ill laid, and not happily conducted. — Yet this work may be read with very different sentiments. It may be found to contain many touches of the most sublime Poetry that any language has produced, and to be full of those pathetic strokes of Nature and Passion, which touch the heart in the most tender and affecting manner.—Besides, the mind is sometimes in a disposition to be pleased only with dark views of Human Life.—There are afflictions too deep to bear either reasoning or amusement. They may be soothed, but cannot be diverted.

• The gloom of the *Night Thoughts* perfectly corresponds with this state of mind. It indulges and flatters the present passion, and at the same time presents those motives of consolation which alone can render certain griefs supportable.’—See Dr. Gregory’s Comparative View of the State and Faculties of Man with those of the Animal World. Vol. II. P. 134. Edit. 1774.

(*i*) In the year 1769, a French Translation of the *Night Thoughts* was published, at Paris, in two volumes 8vo.; and it has been observed, that although the genius of the French language renders such an undertaking peculiarly difficult, yet the Translator, *M. Le Tourneur*, has executed it with great ability.—In a preliminary discourse, he gives a very just character of the Author and his Works; he acknowledges that the *Night Thoughts* abound with faults, but affirms, at the same time, that a more sublime Elegy was never composed on the miseries of mortality, nor a monument erected where the principal

of several years ; but it did not so entirely engross his thoughts, as to prevent him from gratifying the publick with other productions ; one of which was a considerable performance in prose, entitled, "The Centaur not Fabulous. In Six Letters to a Friend, on the Life in Vogue."

An explanation of this singular Title will throw some light on the nature of the work ; and the Author himself has thus given it to his readers :—"The men of Pleasure," says he, "the licentious, and profligate are the subject of these Letters ; and in such, as in the fabled Centaur, *the Brute runs away with the Man* : therefore I call them *Centaurs*. And further I call them *Centaurs not fabulous*, because by their scarce half-human conduct and character, that enigmatical, and purely ideal figure of the antients, is not unriddled only, but realized (*k*)."—In the first four Letters, he attempts to make the Infidel and the Voluptuary sensible of their error, and to recommend Belief and Virtue, in the room of Doubt and Diffolutenes. In the Fifth and Sixth, he treats these five points ;—*Life's Review : The General Cause of Security in Sin : Thoughts for Age : The Dignity of Man : The Centaur's Restoration to Humanity*.—The three first of these points, he tells his Correspondent, were naturally suggested to him by the world's wickednes, and their own ; and by their advanced time of life. The fourth, *viz. The Dignity of Man*, says he, is naturally suggested by the notoriety of its reverse in those, for whose sake these letters are principally written. And the fifth point, *viz. The Centaur's Restoration to Humanity* is forcibly imposed on me by the transporting thought, that such an event is possible (*l*).

The general strain of these Letters is strongly characteristick of the Author of the *Night Thoughts*, notwithstanding an air of gayety and even levity which is occasionally assumed (*m*) ; and they

principal beauties of Poetry, and the sublimest truths of Religion and Morality appear with so much lustre.—See Monthly Review, Vol. XLI.

P. 562.

(*k*) See the Dedication.

(*l*) Letter V.

(*m*) The Author's motives for assuming it he himself thus explains :—"They who can take on them to read lectures in this laughing age," says he to his Correspondent, "if they wish an audience but moderately large, must have weight enough to make impression on the serious, and Levity enough to catch those wanton ears, which, unless tickled by that feather, would continue shut as close, as their silly

hearts are to virtue, though an angel should take the chair.—I know" (he adds) "you are so kindly concerned for your friend's reputation, that the mixture of Levity with Solemnity, in these Letters, makes you apprehensive of its exposing the writer to censure or ridicule. Yet, how is it possible to write on so dreadfully mixed a subject, as the ways of man, without being agitated by the most contradictory emotions ? His follies so fantastically wrong, so ludicrously absurd : his capacities for virtue and happiness so noble : his vices so shocking : their consequences so deplorable !—So earnestly desirous I am of waking him from

they are, in many instances, distinguished by a striking originality of sentiment, and peculiar brilliancy of expression.

Dr. Young was now far advanced in years ; but, amidst the languors of age, he continued to seek, in the pleasures of the pen, a solace of his grief, and that respite from care, which literary pursuits, as he himself observes, are so well fitted to procure (*n*). Accordingly, in the year 1759, he surprised the publick with a Piece, entitled, " Conjectures on Original Composition : In a Letter to the Author of Sir Charles Grandison ;" which, though written in a loose, irregular manner, sufficiently proves, that age had not yet extinguished the fire of his genius. The style is exceedingly animated ; and many of his observations on the merit of original writers, and their imitators, are equally new, striking, and just (*o*). The " Conjectures" were therefore very favourably received ; and it would have been more happy for the Author's fame, if he had here closed his publications ; which perhaps he intended : For, by an Advertisement prefixed to the only Performance which he published after this, it appears, that it was not designed for the publick eye, there being many strong reasons against it ;

" from that dream, in which he nods
" upon the brink of eternal ruin,
" that if nothing can do it but my
" own disgrace, my own buffoonery
" (as perhaps he will think it) I re-
" joice to fall so low. If he will but
" laugh with me, at himself, he is
" freely welcome to laugh at me,
" as much as he sees cause. It is
" not his applause, but his welfare,
" that is sought. Amendment is the
" point in view." — See the Post-
script.

(*n*) " To men of letters and leis-
" ure," says he, " Composition is
" not only a noble amusement, but
" a sweet refuge : It improves their
" parts, and promotes their peace :
" It opens a back-door out of the
" bustle of this busy and idle world
" into a delicious garden of moral
" and intellectual fruits and flowers ;
" the key of which is denied to the
" rest of mankind. When flung
" with idle anxieties, or teased with
" fruitless impertinence, or yawning
" over insipid diversions, then we
" perceive the blessing of a Letter-
" ed Receipt. With what a gust do
" we retire to our disinterested and
" immortal friends in our closet ;
" and find our minds, when applied
" to some favourite theme, as natu-
" rally and as easily quieted and re-

" freshed, as a peevish child (and
" peevish children are we all till we
" fall asleep) when laid to the breast !
" Our happiness no longer lives on
" charity ; nor bids fair for a fall, by
" leaning on that most precarious
" and thorny pillow ; another's
" pleasure, for our repose. How in-
" dependent of the world is he, who
" can daily find new acquaintance,
" that at once entertain and improve
" him, in the little world, the mi-
" nute but fruitful creation of his
" own mind ! — These advantages
" Composition affords us, whether
" we write ourselves, or in more
" humble amusement peruse the
" works of others. While we bustle
" through the thronged walks of pub-
" lic life, it gives us a respite, at
" least, from care ; a pleasing pause
" of refreshing recollection ; and if
" the country is our choice or fate,
" there it rescues us from sloth and
" sensuality, which, like obscene
" vermin, are apt gradually to creep
" unperceived into the delightful
" bowers of our retirement, and to
" poison all its sweets." — See his
" Conjectures on Original Composi-
" tion.

(*o*) See Monthly Review, Vol.
XX. P. 501.

it ; but a few copies having been printed and given to his friends, some extracts of it soon got abroad ; and upon this account, it was thought necessary to publish the whole, in its imperfect state, lest a copy still more imperfect should fall into the press.—This Performance was a Poetical one, entitled, “ Resignation : in two parts ; and a Postscript to Mrs. B.”—It is addressed to a Lady, to teach her resignation, when under a very severe affliction, caused by the death of a beloved husband ; but though the design is good, the manner in which that design is executed affords (as a judicious Critick has well observed) “ a striking instance of the senescence of genius.—The sentiments indeed,” he adds, “ are still characteristic of their Author, but most of them are to be found in his *Night Thoughts* ; and very little has been advanced on the doctrine of Resignation that is not to be met with in the different works of Divines and Moralists. The style also is like that of Dr. Young, but the resemblance is rather in its blemishes than its beauties. Here is the same fondness for Antitheses and pointed expression, the same hunting down of figures, and lowness of metaphors, that are to be found in his other poetical works ; but little of their strength or harmony remains. He has also been unhappy in the choice of his Metre. The Lyric Muse has always been unfavourable to him ; and to tempt her easy measures at this time of life, was an unfortunate determination. If he thought the dignity of Blank Verse too much for his years, he ought to have considered that the easy harmony of Lyric Poetry is not more readily caught by the unbraced ear of age, than the swelling grandeur of Miltonic numbers (*p.*).”

For some years before the death of Frederick, Prince of Wales, [Father of his present Majesty], Dr. Young, who was in great favour with his Royal Highness, attended the Court pretty constantly ; but upon the Prince’s decease, in the year 1751, all his hopes of Church-Preferment vanished ; and, towards the latter end of his life, his desires of advancement seem to have entirely forsaken him. His fortune, indeed, was more than equal to his wants ; and in his retirement, at Welwyn, “ the residence of virtue and literature (*q.*),” he enjoyed what the favour of Princes cannot bestow.—In the year 1761, however, his former attendance at Court was so far remembered and rewarded, as that, upon the death of Dr. Stephen Hales, he was appointed to succeed that excellent person, as Clerk of the Closet to her Royal Highness, the Prince’s Dowager of Wales. But this mark of distinction came too late to afford him any lasting satisfaction, for his life was now drawing to an end ; a life spent with honour to himself, and advantage to others, and which he closed in a manner becoming

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(*p.*) Monthly Review, Vol. XXVI. P. 462.

(*q.*) See the Dedication of an Essay on the Genius and Writings of Pope.

the dignity of his character ; for (to use an expression of his own) his unsteady pen vibrated to the last in the cause of learning, virtue, and religion (*r*).—He died, at Welwyn, on the 12th of April, 1765, and was buried under the Altar-Piece (*s*) of that Parish-Church, by the side of his wife.—In the latter part of his life, he had been but little talked of ; and he fell unweped by the Muses ; passing as silently to the grave as piety or modesty could wish ; for the bell did not toll, till the Corpse was brought out of the House, and though he was both Founder and Endower of a Charity-school in his Parish, yet neither the Master nor the Children attended his funeral (*t*).

As a Christian and a Divine, Dr. Young was a fine example of primeval piety (*u*). The turn of his mind was naturally solemn ; and, during his residence in the country, he commonly spent many hours in a day, amongst the tombs in his own church-yard. His conversation, as well as his writings, generally had a reference to the life after this ; and the same disposition discovered itself even in the improvements of his rural abode (*v*). And yet, notwithstanding this natural gloominess of temper, he was so fond of innocent amusements, that he instituted an Assembly, and a Bowling-Green, in his Parish, which he frequently honoured with his presence.—In the earlier part of his life, he had been intimately acquainted with some of the first persons in the polite and learned world ; but he survived almost all of them, many years.

After the death of his wife, our venerable Divine, knowing his own incapacity for domestick affairs, to which he had never given any attention, thought fit to commit the whole management of his family to his house-keeper, whom he rewarded with a handsome legacy ; and having given a few other legacies to some of his friends,

(*r*) See Conjectures on Original Composition.

(*s*) This is said to be one of the most curious in the kingdom ; being adorned with an elegant piece of needle-work wrought by the Lady Betty Young, his wife. In the middle is inscribed, in capital letters, the following sentence, *I am the Bread of Life*. On the North-Side of the Chancel is this Inscription (placed, as it is supposed, by the Doctor's order) *VIRGINIBUS.—Increase in Understanding and Wisdom ; and on the South Side, Puerisque, —And in Favour with God and Man.* —Biograph. Britan. Appendix to the Supplement. First Edit.

(*t*) Biograph. Britan.

(*u*) The following circumstance

sets his disposition, in this respect, in the most amiable light :—Preaching, one Sunday, in his turn at St. James's, he found that though he strove to make his audience attentive, yet he could not prevail ; whereupon his pity for their folly getting the better of all decorum, he sat back in the pulpit, and burst into a flood of tears.—Universal Museum, for June, 1765.

(*v*) He had, in his garden, for instance, an alcove with a bench so painted, that, at a distance, it seemed a real one ; but, upon a nearer approach, the deception was perceived, and this Motto appeared, “ *Invisibilis non decipiunt ; The Things unseen do not deceive us.* ”—Biograph. Britan.

friends, he bequeathed the whole of his fortune, which was very considerable, to his only son ; whose irregular conduct, which had been the source of great affliction to him, he was, at length, induced to forgive.

In the year 1762, Dr. Young published a collection of such as he thought the best of his works, in Four Volumes, 12mo ; and, not long before his death, he ordered all his Manuscripts to be committed to the flames (*w*).

(*w*) *Biograph. Britan.*



The Life of Dr. PAR NELL.

THOMAS PARNELL, D. D. Archdeacon of Clogher, in Ireland, was descended from an ancient family, that had, for some centuries, been settled at Congleton in Cheshire. His father, Thomas Parnell, who had been attached to the Common-wealth party, went over to Ireland, upon the Restoration, and carried with him a large personal fortune, which he laid out in lands in that kingdom. The estates which he purchased there, and that of which he was possessed in Cheshire, descended to this his eldest son, who, in the year 1679, was born in Dublin ; in which city he received the first rudiments of his education, at a school of good repute ; where he made so extraordinary a progress, that he was admitted a Member of the College of Dublin, at the age of thirteen ; which is much sooner than usual, as at that University they are a great deal stricter in their examination, than either at Cambridge or Oxford (*a*).

How he waded through the established College-course of study, we are not informed ; but it is certain, that as a Classical scholar, few could equal him.—He took the degree of Master of Arts, on the ninth of July, 1700 ; and in the same year he was ordained a Deacon, by the Bishop of Derry, having procured a Dispensation from the Primate, as being under the canonical age. He was admitted into Priest's Orders, about three years after, by the Archbishop of Dublin ; and in 1705, he was collated to the Archdeaconry of Clogher.

In the mean time, our Divine, following the bent of his genius, had pursued his Classical studies with great success ; and he had also given some occasional specimens of his talent for Poetical composition. But these were rather his amusements, than his pleasures ; for his ruling passion led him to the enjoyments of social life, in the polite and learned world ; and in order to gratify his taste, in this respect, he began to make excursions to England, where, even before he had distinguished himself in the republick of letters, his friendship was sought by persons of every rank and party.

His

(*a*) The Life of Dr. Parnell. By Fugitive Pieces, Vol. III. London : Dr. Goldsmith.—Miscellaneous and Printed for T. Davies. 1774.

His conversation is said to have been extremely pleasing ; but in what its peculiar excellence consisted is now unknown. Certain it is, that his company was much desired ; and the letters which were written to him by his friends (some of which are inserted by Dr. Goldsmith, in his Life of our Author) are full of compliments upon his talents as a companion, and his good nature as a man (*b*). Indeed he took care that his friends should always see him to the best advantage ; for when he found his fits of spleen and uneasiness, which sometimes lasted for weeks together, returning, he fled with all expedition to the remote parts of Ireland, and there made out a gloomy kind of satisfaction in giving hideous descriptions of the solitude to which he retired (*c*).

But though this method of quarrelling with his situation, in his Poems, served to relieve himself, yet it was not so easily endured by the gentlemen of the neighbourhood, who did not care to confess themselves his fellow-sufferers ; and he received many mortifications from them, upon this account ; for being naturally fond of company, he could not be easy without even theirs, which however, amongst his *English* friends, he pretended to despise.—Of these friends, the principal were Lord Oxford, Swift, Pope, Arbuthnot, Gay, and Jervas, in whose company he was particularly happy ; and accordingly, as soon as he had collected his annual revenues, he immediately set out for England, to enjoy their conversation.

In the society of such men as these, he had the best opportunity of improving his talents ; and as Mr. Pope, in particular, was excessively fond of his company, so the intercourse between them was carried on to the common advantage of both. For our Author now beginning to make a figure in the literary world, when Pope had a Miscellany to publish, he applied to him for Poetical assistance ;

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(*b*) Parnell,' says Dr. Goldsmith, ' by what I have been able to collect from my father and uncle, who knew him, was the most capable man in the world to make the happinesses of those he conversed with, and the least able to secure his own. He wanted that evenness of disposition which bears disappointment with phlegm, and joy with indifference. He was ever very much elated or depressed ; and his whole life was spent in agony or rapture. But the turbulence of these passions only affected himself, and never those about him. He knew the ridicule of his own character, and very effectually raised the mirth of his companions, as well at his vexations, as at his triumphs.'

(*c*) ' It is related of a famous punter,' says Dr. Goldsmith, ' that being confined in prison for debt, his whole delight consisted in drawing the faces of his creditors in caricatura. It was just so with Parnell. From many of his unpublished pieces which I have seen, and from others that have appeared, it would seem, that scarce a bog in his neighbourhood was left without reproach, and scarce a mountain reared its head unfung. These descriptions of the imagined distresses of his situation served to give him a temporary relief : They threw off the blame from himself, and laid upon fortune and accident a wretchedness of his own creating.'

tance ; and Parnell implicitly submitted to him, for correction. Thus they mutually advanced each others interest or reputation.—Nor was Mr. Pope the only person to whom our Poet had recourse for assistance. We learn from Swift's Letters to Stella, that he submitted his pieces to all his friends, and readily adopted their alterations. Amongst the rest, Swift himself was very useful to him, in this respect.

Mr. Pope was likewise under several literary obligations to our Author, for his assistance in the translation of Homer.—The Life of Homer also, prefixed to the translation of the *Iliad*, was written by Parnell, and corrected by Pope ; though as that great poet assures us, this correction was not effected without great labour. “ It is still stiff,” says he, “ and was written still stiffer : As it is, “ I verily think it cost me more pains in the correcting, than the “ writing of it would have done (*d*).”

It is well known that the distinguished wits, with whom our Author chiefly associated, had formed themselves into a Society, called the *Scriblerus Club*, which was productive of a great variety of whimsical conceits ; nor was Parnell by any means an inactive member. Of those productions in which he had a principal share, that of the Origin of the Sciences from the Monkies in Ethiopia is particularly mentioned by Pope, in some manuscript anecdotes which he left behind him ; and the “ Life of Zoilus” was written at the request of his friends, and designed as a satire upon Dennis and Theobald, with whom his Club had long been at variance.

In this manner our Author passed his time in England, with friends in whose company he could give a loose to every harmless levity that came uppermost ; and as his fortune was easy, he does not seem to have been ambitious of preferment. His connexions, however, were very flattering in this respect also ; but if he made any attempt to advance himself in the Church (*e*), his endeavours were not so successful on this side of the water, as in his native country. For, in the year 1716, he was presented, by his friend and

(*d*) ‘ All this,’ says Dr. Goldsmith, ‘ may be easily credited ; for every thing of Parnell’s, that has appeared in prose, is written in a very awkward inelegant manner. It is true, his productions teem with imagination, and shew great learning, but they want that ease and sweetnes for which his poetry is so much admired, and the language is also most shamefully incorrect. Yet, though all this must be allowed, Pope should have taken care not to leave his errors upon record against him.’

(*e*) In Mr. Ruffhead’s Life of Pope, it is said, that when Parnell had been introduced by Swift to Lord Oxford, and had been established in his favour by the assistance of Pope, he soon began to entertain ambitious views ; that the walk he chose to shine in was popular preaching ; that he had talents for it, and began to be distinguished, when the Queen’s death destroyed all his prospects, at a juncture when famed preaching was the readiest road to preferment.

—P. 492.

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and patron, Archbishop King, to the Vicarage of Finglas, in the diocese of Dublin ; a benefice worth about four hundred pounds a year ; which, however, he enjoyed but a very short time : For he died at Chester, in the following year, on his way to Ireland, and was buried in Trinity Church, in that town, without any monument to mark the place of his interment.

About the time that Dr. Parnell (*f*) was collated to the Archdeaconry of Clogher, he married Miss Anne Minchin, a young Lady of great merit and beauty, by whom he had two sons, who died young, and one daughter, who survived him. His wife died some time before him, and her death is said to have made so great an impression on his spirits, that it served to hasten his own.—From that time he could never venture to court the Muse in solitude, where he was sure to find the image of her who first inspired his attempts (*g*). He began therefore to throw himself into every company, and to seek from wine, if not relief, at least insensibility. Those helps that sorrow first called in for his assistance, habit soon rendered necessary, and he died before his fortieth year, in some measure a Martyr to Conjugal Fidelity.—As he died without male issue, his estate devolved to his only nephew, Sir John Parnell, Baronet, whose father was younger brother to the Archdeacon, and one of the Justices of the King's Bench in Ireland.

" Thus," says the ingenious Biographer, to whom we are indebted for the substance of this Article, " in the space of a very few years, Parnell attained a share of fame, equal to what most of his contemporaries were a long life in acquiring. He is only to be considered as a Poet; and the universal esteem in which his Poems are held, and the reiterated pleasure they give in the perusal, are a sufficient test of their merit. He appears to me to be the last of that great school that had modelled itself upon the Ancients, and taught English Poetry to resemble what the generality of mankind have allowed to excel.—He is ever happy in the selection of his images, and scrupulously careful in the choice of his subjects. He gives out his beauties with a sparing hand; he is still carrying his reader forward, and just gives him refreshment sufficient to support him to his journey's end. At the end of his course, the reader regrets that his way has been so short; he wonders that it gave him so little trouble, and so resolves to go the journey over again.—His poetical language is not less correct than his subjects are pleasing; he has considered

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(*f*) Where, and at what time, he took the degree of Doctor in Divinity, we are not informed.

(*g*) Two of the Songs that appear in the Collection of his Poems were

written, Dr. Goldsmith tells us, on this lady. ' They were the genuine dictates of his passion,' says he, ' but are not excellent in their kind.'

" the language of poetry as the language of life, and he conveys
" the warmest thoughts in the simplest expression (*b*)."

Some time after the death of our Author, his Poems were collected, and published in one volume, by Mr. Pope, with an inimitable Dedication to the Earl of Oxford.—He had written several besides these, and some of them have been made publick with very little advantage to his reputation. " There are still many
" more," says Dr. Goldsmith, " that have not yet seen the
" light, in the possession of Sir John Parnell, his nephew, who
" from that laudable zeal which he has for his uncle's reputation,
" will probably be slow in publishing what he may even suspect will
" do it an injury (*i*)."

(*h*) ' Those compositions,' says Mr. HUME, ' which we read the oftener, and which every man of taste has got by heart, have the recommendation of simplicity, and have nothing surprising in the thought, when divested of that elegance of expression, and harmony of numbers, with which it is cloathed. If the merit of the composition lies in a point of wit, it may strike at first; but the mind anticipates the thought in the second perusal, and is no longer affected by it. When I read an epigram of

' Martial, the first line recalls the whole; and I have no pleasure in repeating to myself what I know already. But each line, each word in *Catullus* has its merit; and I am never tired with the perusal of him. It is sufficient to run over *Cowley* once; but *Parnell*, after the fiftieth reading, is as fresh as at the first.'—Essay on Simplicity and Refinement in Writing. Vol. I. Essay XXIII. 12mo. Edit. 1760.

(*i*) Life of Dr. Parnell, prefixed to a new Edition of his Poems: London. Davies. MDCCCLXX.



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T H E

The Life of EUSTACE BUDGELL.

EUSTACE BUDGELL, the relation and friend of Addison, was the son of Gilbert Budgell, D. D. of St. Thomas, near Exeter, where he was born about the year 1685. In the course of his grammatical education, he made so speedy a progress in classical learning, that he was removed, at an early age, to Christ-Church, in Oxford; of which College he became a Gentleman Commoner.—He continued at the University some years; and from thence he went to London, where he was entered of the Inner Temple; his father intending to educate him for the Bar. But instead of applying himself, with proper diligence, to the study of the Law, our young Tempiar devoted himself to polite literature, and to the cultivating of an acquaintance with persons of taste and fashion; a conduct by no means pleasing to his father, who became very uneasy when he found that his son was neither called to the Bar, nor had acquired a sufficient stock of professional knowledge (*a*).

In one respect, Mr. Budgell's behaviour was exceedingly discreet; for he took care to form a strict intimacy and friendship with his relation, Mr. Addison, who, in the year 1709, being appointed Secretary to the Earl of Wharton, Lord Lieutenant of Ireland, made his young friend an offer of taking him with him, as one of the Clerks in his Office. This proposal, as Mr. Budgell was on ill terms with his father, and was absolutely unqualified for the practice of the Law, was too pleasing and advantageous not to be readily accepted; but being fearful that his father might not approve of the scheme, he did not acquaint him with his resolution, till the very night on which he set out for Ireland.—This was in April, 1710, when Mr. Budgell was nearly twenty-five years of age, and was become a very accomplished person. He had read the Clasicks, the most celebrated Historians, and the best English, French, and Italian writers. He had likewise a quick apprehension, a lively imagination, and a strong memory; and his talents were set off to the greatest advantage by a genteel address, a ready wit, and a fine elocution. But these shining qualities were not a little tarnished by a vanity which led him to think, that

(*a*) Biograph. Britan. Second Edition.—Cibber's Lives of the Poets, Vol. V.

that no undertaking was above his capacity, and no favour or pre-ferment superior to his merit. He behaved, however, in such a manner as to preserve the esteem and affection of Mr. Addison, who introduced him into the best and most ingenious company in both kingdoms.

Thus connected, it was not long before Mr. Budgell commenced Author. He is said to have been concerned with Sir Richard Steele and Mr. Addison in writing the “*Tatler*;” but the fact seems doubtful; for we meet with no acknowledgments of this kind, either in the conclusion or the preface to that work. It is certain that he sustained an honourable part in the “*Spectator*;” all the papers in the first seven Volumes marked X. being written by him; and besides this, the Eighth Volume was conducted by Mr. Addison and himself, without the assistance of Sir Richard Steele (*b*).

In the year 1711, Mr. Budgell succeeded, by the death of his father, to the estates of his family, which amounted to upwards of nine hundred pounds a year, though somewhat encumbered with debts. But notwithstanding this accession of fortune, he did not alter his mode of living; and though he was ranked amongst the wits of the time, and pretty generally noticed and caressed in the polite world, yet he adhered closely to business, and gave general satisfaction in the discharge of his office.

When, in the interval between the conclusion of the first seven Volumes of the “*Spectator*,” and the resumption of that work, the “*Guardian*” was set on foot, our Author took a part in it with Mr. Addison and Sir Richard Steele. The papers which he wrote were originally distinguished by an asterisk; but that mark not being preferred in the subsequent editions of the work, we are not able to specify them.—In the year 1714, he gave another proof of his abilities, in a Translation of Theophrastus’s Characters, from the Greek; which Mr. Addison has spoken of in terms of high applause, in the thirty-ninth number of the “*Lover*;” pointing out particularly several instances of the Translator’s ingenuity and address:—This work was dedicated to the Earl of Halifax, who honoured our Author with his friendship, and was his principal patron.

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(*b*) Whilst Mr. Budgell was concerned in the *Spectator*, he wrote an humorous Epilogue to Mr. Ambrose Philips’s “Distressed Mother,” which was received with such uncommon applause, that it was called for by the audience during the whole run of that Tragedy, and continued to be spoken many years after.—The propriety of this Epilogue, and of Epilogues of the like kind, was at-

tacked by a writer in the *Spectator*; but the defence of it was undertaken, in the same Paper, by our Author himself, who was by no means sparing in the praises of his own production *§*. Indeed he was not ashamed, during the representation of the “Distressed Mother,” to sit in the pit and call for the Epilogue.—Biograph. Britan.

These literary engagements, however, not preventing Mr. Budgell from attending with diligence to his official business, he had risen gradually in his employment, till upon Mr. Addison's being appointed principal Secretary to the Earl of Sunderland, Lord Lieutenant of Ireland, in this same year, 1714, he was promoted to be Under-Secretary. He was also made chief Secretary to the Lords Justices of Ireland, and Deputy Clerk of the Council in that kingdom.—These preferments, of which he took possession in the latter end of the year 1714, brought him into such notice, that he was elected a Member of the Irish Parliament, where he became an able speaker; and at a publick entertainment, in the same year, at the Inns of Court in Dublin, he was made, together with many persons of distinction, an honorary Bencher.

When Mr. Budgell first entered on the Secretary's place, he lay under no small difficulties, from the obstinacy of some Tory Clerks in the office, who refused to serve under him, and, secreting the books, endeavoured to throw every thing into confusion; but he surmounted these embarrassments with a resolution, assiduity, and ability, which gained him great honour and applause (*c*).—In this station he continued till the year 1717, when Mr. Addison becoming one of the principal Secretaries of State, procured for him the place of Accomptant and Comptroller General of Ireland, which was worth four hundred pounds a year.—There were some thoughts, at that time, of making him Under-Secretary to his relation and friend; but it was deemed more expedient for his Majesty's service, that he should continue to be employed in the Irish affairs (*d*).

Hitherto Mr. Budgell appears to have lived in honour and prosperity; but an event soon took place, which, in its consequences, was very fatal to his fortune, and peace of mind.—In the year 1717, Charles, Duke of Bolton, was declared Lord Lieutenant of Ireland; and when his Grace went over to that Kingdom, he carried with him one Mr. Edward Webster, who had been an Under-Clerk in the Treasury in England, and made him a Privy Counsellor and his Principal Secretary. This gentleman, it is said, in-

(*c*) When the rebellion broke out, in 1715, a great additional weight of business devolved upon Mr. Budgell. As no Transport-Office, at that time, subsisted in Ireland, he was charged with the care of the embarkation, and the providing of shipping, for all the troops that were to be sent to Scotland. This is usually the department of a Field-Officer; but though it was so much out of the ordinary line of business, Mr. Budgell went through it with ability and exactness. His conduct was also singularly disinterested; for he took no extraordinary service-money, nor would he receive any gratuity or fees for the commissions which passed through his office for the colonels and officers of militia then raising in Ireland. The Lords Justices were desirous that a handsome present should be made him for his distinguished zeal and labour in this affair; but he generously and firmly refused to draw up a warrant for that purpose.

(*d*) Cibber, as before.

fisted upon quartering a friend upon our Under-Secretary, who had too high an opinion of his own talents and importance to endure, with patience, such unworthy treatment ; and accordingly he not only declared, that he would never submit to any such condition, but he treated Mr. Webster himself, his family, education, and abilities, with the utmost contempt. He was even so indiscreet as to write a lampoon, in which the Lord Lieutenant was not spared ; and he completed his indiscretion by suffering it to be published, in opposition to Mr. Addison's opinion, who observed, that it would certainly be prejudicial both to his interest and reputation.—These discontents and quarrels rose, at length, to such a height, that the Duke of Bolton, in support of his Secretary, superseded Mr. Budgell, and soon after got him removed from the place of Accomptant-General.

It had been insinuated to Mr. Budgell, that it might not be safe for him to continue any longer in Ireland ; and therefore having intrusted his papers and private concerns to his brother William, who was then a Clerk in his Office, he set out for England.—One of the first things he did, after his arrival in this kingdom, was to wait upon Mr. Addison, who had resigned the Seals, and was retired into the country, on account of his health : But this gentleman found it impossible to stem the tide of opposition, which, through the influence and power of the Duke of Bolton, was every where running against his friend ; who determined to appeal to the publick, by printing his Case ; a resolution from which Mr. Addison dissuaded him, in the strongest manner, but without success. This was matter of great concern to that excellent person ; but his anxiety was in some degree relieved by a promise which he obtained from the Earl of Sunderland, that something should be done for Mr. Budgell, when the clamour against him was abated (*e*).

Upon the publication of his “ Case,” which appeared, in the year 1718, under the title of “ A Letter to Lord ****,” “ from Euſtace Budgell, Esq; Accomptant-General of Ireland, ” and late Secretary to the Lords Justices of that Kingdom,” eleven hundred copies were sold off in one day. He published, likewise, in the Post-Boy of January 17, 1718-19, an Advertisement to justify his character against a report which had been spread to his disadvantage ; and he did not scruple to declare in all companies, that the reaſon why he did not attend his duty in the Irish Parliament was, that his life was attempted by his enemies. Indeed his paſſions, about this time, had gained ſuch an ascendency

(e) Mr. Budgell’s old patron, the Earl of Halifax, was now dead ; and the Earl of Orrery, who had a high esteem for him, being deſtitute of Court-favour, could procure him no redrefs.

over him, that he was judged by many of his friends, to be nearly delirious (*f*).

In the beginning of the year 1719, Mr. Budgell wrote a Pamphlet against the famous Peerage Bill, which was well received by the publick ; but by this means he highly offended the Earl of Sunderland. In the same year, he sustained an irreparable loss, by the death of Mr. Addison ; an event which gave a decisive blow to his success at Court, where he still continued to make attempts, and was as constantly kept down by the weight of the Duke of Bolton.

Though Mr. Budgell was disappointed in his various attempts to obtain some employment under the Crown, yet as he was possessed of a considerable fortune, he had it in his power to have lived, if the restlessness of his own disposition would have permitted it, in ease, independence, and dignity. But in the year 1720, being seized with the astonishing infatuation which then prevailed, he lost twenty thousand pounds in the South-Sea scheme ; an event which brought him to the verge of ruin.—The only relief which he found, under this calamity, was his entering, with uncommon activity, into the concerns and debates of the general courts of the Company, where he made a very distinguished figure. One of his speeches, in particular, was so well received, that it was afterwards printed both in French and English, and ran to a third edition.—In the following year, also, he published, with success, a Pamphlet, relating to the same subject ; and soon after this, “A Letter to Mr. Law, on his Arrival in England ;” which speedily passed through seven editions.

This activity and ready elocution in the transactions and debates of the general Courts of the South-Sea Company, exciting the notice of the Duke of Portland, whose fortune had likewise been destroyed ; when, with a view of repairing his loss, in some

3 G 2 degree,

(f) ‘Whatever faults,’ says the judicious and candid Dr. Kippis, ‘Mr. Budgell might be carried into, by the excesses of his vanity, suspicion, and resentment, he seems to have been hardly treated. During the four years in which he held the places of Under-Secretary to the Lord-Lieutenant, and Secretary to the Lords Justices, he had never been absent four days from his office, or ten miles from Dublin. His application was indefatigable, and the strength of his natural spirits enabled him to go through any difficulties. It was not right that so ingenious, able, and useful a servant of the public should be deprived of his former emolu-

ments, and exposed to the insolence of an upstart in power.—Our Author’s private conduct,’ he adds, ‘had likewise been discreet, whilst he resided at Dublin. Though he lived in a genteel manner, he was, at the same time, so frugal as to save a considerable sum of money. He employed himself, also, during his abode in Ireland, in collecting materials for the history of that kingdom ; in doing which, the early access that he had to all the public offices gave him considerable advantages. It is uncertain what progress he made in the execution of this design.—Biograph. Britan.

degree, that Nobleman was appointed Governor of Jamaica, he made Mr. Budgell an offer of going with him, as his Secretary ; assuring him, at the same time, that his house and table should be as if they were his own, and that he resolved to live with him, not as his master, but as his friend and brother.—Mr. Budgell received this generous offer, with suitable gratitude. He told the Duke, that he would follow his fortunes, wherever he went, and devote himself entirely to his service. Accordingly, he proceeded without delay, to acquire the knowledge, and to make the preparations, requisite for his new post. But whilst he was thus engaged, he became an unhappy instance of the implacability of Court resentment ; for a Secretary of State was sent to the Duke of Portland, to acquaint him, that he might take *any* man in England for his Secretary, excepting Mr. Budgell, but that he must not take *him*.

It is not surprising, that this unmanly and cruel treatment irritated a person of Mr. Budgell's temper in the highest degree. Amongst other expedients to bring himself into notice, and to make himself of consequence, he tried, at several places, to get into Parliament ; and he completed his ruin, by spending nearly five thousand pounds in unsuccessful attempts of this kind.—From the date of these misfortunes, his character and conduct took a very unhappy turn. He continually employed himself in writing virulent pamphlets against Sir Robert Walpole and the Ministry ; he did, it is said, many unjust things with respect to his relations ; and he involved himself in a vast number of law-suits, which brought him into distresses that attended him to the end of his life.

In the year 1727, Mr. Budgell had a thousand pounds given him by the Duchess Dowager of Marlborough, to enable him to get into Parliament. He was related to the Duke by the mother's side ; and the Duchess knew that he had a talent for speaking ; that he was acquainted with business ; and that he would probably run any lengths against the Ministry. This scheme, however, failed of success.

In 1730, he united himself with the writers of the “ Craftsman,” and became a frequent contributor to that celebrated Paper. About the same time, likewise, he printed a Pamphlet, entitled, “ A Letter to the Craftsman, from E. Budgell, Esq; occasioned by his late presenting a humble Complaint against the Right Honourable Sir Robert Walpole ; with a Postscript ;” which went through the ninth edition.—This was soon followed by “ A Letter to Cleomenes, King of Sparta ; being an Answer, “ Paragraph by Paragraph, to his Spartan Majesty's Royal “ Epistle, published some Time since in the Daily Courant ; “ with some Account of the Manners and Government of “ the ancient Greeks and Romans, and Political Reflections “ thereon.”

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Not long after this, Mr. Budgell printed "A State of the Author's Case before the House of Lords; which relates to a Law-suit between him and Mr. William Piers, a Clergyman." He likewise published, on the same occasion, another Pamphlet, entitled, "Liberty and Property;" in which he complains of the seizure and loss of many valuable papers; and particularly of a Collection of Letters from Mr. Addison, the Earl of Halifax, Sir Richard Steele, and other eminent persons, which were intended by him for publication; and it is to be lamented, that the world was hereby not only deprived of an elegant entertainment, but of what, might, perhaps, have added to the stock of historical knowledge.—In 1732, he published the Second Part of "Liberty and Property;" wherein he gives an account of his having been arrested, by a Bailiff, upon an unjust action, and of the cruel manner in which he had been confined and ill-treated, for more than two days, at a spunging-house; in consequence of which abuse, he prosecuted the Bailiff, pleaded his own cause as a Barrister, and obtained a verdict, by which the Bailiff was committed to the King's Bench prison, ordered to pay full costs of suit, and five pounds damages.

About the same time, our Author published an occasional Poem or two, of a political tendency; and these various publications, though now scarcely known, were so well received, that most of them passed through many editions.—It was in the year 1732, likewise, that he favoured the publick with his "Memoirs of the Lives and Characters of the illustrious family of the Boyles;" particularly of the late eminently learned Charles, Earl of Orrery;" a book which, as it is of an historical nature, still continues to be read.

In the latter end of the same year, he began a Weekly Pamphlet, called, "The Bee," which was extracted in a great measure from the news-papers; comprehending, likewise, the purposes of a magazine. This was carried on, till it amounted to about an hundred numbers (*g*); but, at length, in consequence of quarrelling with his booksellers, and filling the pamphlet with his own personal disputes and concerns, he was obliged to drop the undertaking (*h*).

From

(*g*) This work is usually bound up in Eight Volumes, 8vo.

(*h*) It was during the progress of this work, that his friend Dr. Matthew Tindal died; by whose Will two thousand one hundred pounds were left to Mr. Budgell. A bequest so extraordinary, so disproportionate to Dr. Tindal's circumstances, so injurious to his nephew, [the Rev. Mr. Nicholas Tindal, the Translator

of Rapin], and so contrary to his known intentions and conduct, surprised the world, and excited an opinion that there had been some unfair dealing in the making of the will. In the contest that ensued between Mr. Nicholas Tindal and our Author, many causes of suspicion appeared; and, in the end, the Will was set aside.—It is thought that Mr. Budgell had some concern in publishing Dr.

From this time, Mr. Budgell became so involved in law-suits, and so incapable of living in the manner he wished, and which he still endeavoured to support, (for he kept, to the very last, a Chariot, and a House in London,) that he was brought into a most unhappy situation. The various methods, by which he had endeavoured to retrieve his affairs, had failed of success (*i*) ; and, at length, his law-suits having gone against him, and being reduced to great difficulties, he determined to put an end to his life ; a resolution which was strengthened by the pride of his temper, and a disbelief of Revelation. Accordingly, on the fourth of May, 1737, taking a boat at Somerset-stairs, he ordered the waterman to shoot the bridge ; and, whilst this was doing, he threw himself into the river. His body was found some days after, considerably bruised and disfigured. In his pockets, which had been filled with stones, for the purpose of sinking the more readily, he had a bank note, a gold watch, several guineas, and a protection from Lord Orrery, as Secretary to that Nobleman (*k*).

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Dr. Tindal's " Christianity as old as the Creation ;" and it was the Doctor's request, in his last Testament, that the second part of that performance, and his other pieces, collected into a volume, should be given to the publick, by our Author ; who frequently talked of doing it, and of adding a Life of his deceased friend ; but this design was never executed.

Whilst the " Bee" was carried on, there appeared a finart Pamphlet, entitled " A short History of Prime Ministers," which was generally ascribed to our Author. He also published " A Letter to the Merchants and Tradesmen of London and Bristol, upon their glorious Behaviour against the Excise Law."—Biograph. Britan.

(*i*) Amongst other expedients, he got himself called to the Bar, and attended some time in the Courts of Law ; but, it being too late in life for him to succeed in that profession, he soon quitted it.

(*k*) Mr. Budgell left a slip of paper upon his bureau, in which were written these words :

" What Cato did, and Addison ap-
provd,
" Cannot be wrong."

But the assertion that Mr. Addison gave his approbation to self-mur-

der, is (it has been justly observed) wholly groundless. ' No such conclusion' (says the judicious Biographer, who has furnished us with the chief materials for this Article) ' can be drawn from his representation of the character of Cato in his Tragedy of that name. In the support of this character, it was necessary that the Poet should make Cato speak and act in the manner which was suitable to his known principles and conduct. Besides, Mr. Addison has endeavoured to obviate the ill effects that might be supposed to arise from Cato's example, by putting into his mouth (whether with dramatic propriety or not, we do not determine) the following words, just as he was dying :

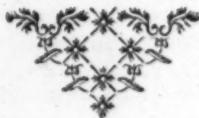
' —And yet methinks a beam of light breaks in
' On my departing soul. Alas, I fear
' I've been too hasty. O ye powers that search
' The heart of man, and weigh his inmost thoughts,
' If I have done amiss, impute it not—
' The best may err, but you are good, and—Oh !'

Such was the end of EUSTACE BUDGELL, whose character, as a Man, we cannot (says his Biographer, Dr. Kippis) contemplate without painful sensations. " But," as the same writer well observes, " though the latter part of his life is unpleasant to read, it is not destitute of moral instruction. It affords a striking instance to what fatal lengths any one may be carried by extravagant self-opinion, violent resentment, ungoverned passions in general, and the want of a steady principle of virtue. Otherwife, it might have been in Mr. Budgell's power, notwithstanding the disappointments of his ambition, and the ill-treatment he had met with, to have chosen an elegant private station, to have employed his abilities to valuable purposes, to have formed the most agreeable literary connections, and to have led a life honourable, useful, and happy. (*I*)."—As a Writer, Mr. Budgell has considerble merit. Though he is not argumentative or deep, he is ingenious and entertaining; and the elegance of his style is worthy of the Addisonian school, in which he was formed (*m*).

Mr. Budgell was never married; but he had one natural daughter, whom he would have persuaded, the morning before he destroyed himself, to have accompanied him in that action. The young lady, however, had no inclination to put an end to her existence. She afterwards assumed her father's name, and became an actress at Drury-lane Theatre.

(*I*) *Biograph. Britan.*

(*m*) Notwithstanding Mr. Budgell's talents as a Writer, Mr. Pope has given him a place in the Dunciad, and has also satirized him in several parts of his works.



The Life of Lord BATHURST.

ALLEN BATHURST, Earl BATHURST, a Nobleman of distinguished abilities, the son of Sir Benjamin Bathurst, of Pauler's Perry, in Northamptonshire, was born in St. James's square, Westminster, on the 16th of November, 1684 (*a*).—After having gone through a proper course of grammatical education, he was removed, at the age of fifteen, to Trinity-College, in Oxford, of which Society his uncle, the celebrated Dean Bathurst (*b*), was President; and here he laid the foundation of that elegance of taste which accompanied him through all his future life. Nor were his studies confined merely to subjects of classical literature: He applied himself, likewise, to those parts of knowledge which were calculated to make him appear with great advantage, in the world, as a Senator and a Statesman (*c*).

Thus accomplished, Mr. Bathurst was early called out to the service of his country.—In the year 1705, when he was but just come of age, he was chosen Representative for the borough of Cirencester, in Gloucestershire, which he served, with integrity and reputation, during two parliaments; and though he entered so young into the House of Commons, yet he particularly distinguished himself in the struggles and debates relative to the Union between the two kingdoms; firmly supporting a measure which was so well calculated to strengthen the vigour of government, by uniting its force. In the great opposition, likewise, planned by his intimate friends, Mr. Harley and Mr. St. John, to sap the credit of the Duke of Marlborough and his adherents, though he was contented to appear in a subordinate character, yet he was of infinite service to his party, by arraigning, with spirit and eloquence, the conduct of the General, and the Earl of Godolphin.

At the same time, our young Senator's zeal for his political principles did not render him insensible to the merit of those who were of opposite sentiments. He maintained, in particular, an high and invariable personal regard for Lord Somers; and when

that

(*a*) Biograph. Britan. Second given in the Seventh Volume of this Edition. Work.

(*b*) Some account of this eminent and polite scholar has been (*c*) Annual Register, for the year 1775.

that great man was divested of his office, he behaved with such tenderness and delicacy towards him, that he preserved his Lordship's esteem and friendship.—As a proof of Mr. Bathurst's having acted from conviction, and not from interested views, it is observable, that, amidst the numerous changes which were made after the dissolution of the Whig Ministry, he accepted of no place from Government; though, considering his abilities, his activity, and his intimate connexions with the principal Tories, it is highly probable that he might, if he had chosen it, have been raised to some advantageous and honourable post. His merit, however, did not go unrewarded; for her Majesty [Queen Anne] was pleased, by letters patent, dated the 3rd of December, 1711, to advance him to the dignity of a Peer of Great Britain, by the style and title of Lord Bathurst, Baron Bathurst of Battlesden, in the county of Bedford (*d*).

Upon the accession of King George the First, when Lord Bathurst's political friends were in disgrace, and some of them exposed to the prosecution of Government, his attachment to them continued firm and unchangeable. As he was one of those who thought that the proceedings against them were severe and vindictive, he expressed his disapprobation of these proceedings, with indignant eloquence; and he observed that the King of a Faction was only the Sovereign of half his subjects.—Though none of the speeches which he made, at this period, are recorded, we find, from his uniting in the Protests against the acts of the attainder of Lord Bellingbroke and the Duke of Ormond, that he was zealous in the defence of his noble friends. It is scarcely necessary to add, that he opposed the prosecution of the Earl of Oxford, and that he joined in the unanimous acquittal of that eminent Statesman.

The first instance we meet with, in the common accounts of the transactions of those times, of his Lordship's speaking in the Parliamentary debates, occurs with regard to the bill for punishing mutiny and desertion. This was on the 2nd of February, 1717-18, and from that period, for the space of five and twenty years, we shall find that he took an active and distinguished part in every important matter which came before the Upper House; and that he was one of the most eminent leaders in that House of the warm, vigorous, and persevering opposition which was carried on against the measures of the Court, and especially against Sir Robert Walpole's administration.

(d) This was at that memorable period, in which the Administration, to obtain a majority in the Upper House, brought twelve new Lords into that house, in one day. But whatever might be the particular views of Government, it cannot be

denied that the antiquity and loyalty of Mr. Bathurst's family, the long services of his father, his own large fortune, and his eminent talents, rendered him a proper object of the Peerage.—*Biograph. Brit.*

Besides the vast variety of his speeches in parliament, Lord Bathurst joined likewise in most of the Protests, which, for a series of years, were entered in the Journals of the House of Peers; with what views, and from what motives, may be collected from the following character, which was given of him, in respect to his parliamentary conduct, at the time in which his political and oratorical talents were in their full exertion:—“Lord Bathurst, in all “he says, carries along with him that conviction which arises “from a warm sense of liberty and virtue, directed by great abili-“ties, and a most exquisite discernment. He was called to the “House of Lords by means of the Tory interest, upon a particular “exigence of State; and therefore it might have been presumed “that he was entirely devoted to that party. Yet he has chosen “his principles of Government so happily, from what is com-“mendable in both parties, that, upon which soever side “he speaks, he is always observed to lean to the extremes of nei-“ther (*e.*).”

We shall now take a view of the private circumstances of his Lordship's life.—In the year 1704, he married his Cousin German, Catharine, daughter and heiress of Sir Peter Apsley; and by this lady he had four sons and five daughters.—As his Lordship's abilities and integrity, in publick life, procured him the esteem even of his political opponents, so, in private life, his humanity and benevolence excited the affection of all who were honoured with his more intimate acquaintance. To these amiable virtues he added all the good breeding, politeness, and elegance of social intercourse, which could adorn a person of his rank and character.—The improvements which he made round his seat at Cirencester were worthy of his fortune, and shewed the grandeur of his taste; and in this respect Mr. Pope paid him a just and fine compliment:—

“Who then shall grace, or who improve the soil ?
“Who plants like Bathurst, or who builds like Boyle” (*f.*)

It is remarkable, that his Lordship did not begin his beautiful and noble plantations, till after he had reached his fortieth year; and he had the happiness not only of living to see them in a state of perfection, but of preserving such a degree of health and vigour, at an age to which few advance, as enabled him to enjoy the delightful scenes, which he may, in a manner, be said to have created (*g.*).—How completely he understood, in general, the right application of a large fortune is well expressed by the great poet already

(e) Gentleman's Magazine. Vol. X. P. 103.
(f) Epistle to the Earl of Burlington.
(g) Supplement to Swift's Works.

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ready quoted, in the Epistle which he addressed to his Lordship, on the Use of Riches :

“ The sense to value riches, with the art
“ T’ enjoy them, and the virtue to impart,
“ Not meanly, nor ambitiously pursu’d,
“ Not sunk by sloth, nor rais’d by servitude ;
“ To balance fortune by a just expence,
“ Join with economy, magnificence ;
“ With splendour, charity ; with plenty, health ;
“ O teach us, BATHURST ; yet unspoil’d by wealth !
“ That secret rare, between th’ extremes to move
“ Of mad good-nature, and of mean self-love.”

In the year 1742, his Lordship was sworn, at Kensington, one of the Privy-Council, and appointed Captain of his Majesty’s Band of Gentlemen Pensioners. But this office he resigned, in 1744 ; from which time he was in no publick employment, till the year 1757, when, upon a change in the Ministry, he was constituted Treasurer to the present King, then Prince of Wales ; in which capacity he continued to act till the death of George the Second.—At his Majesty’s accession to the throne, in 1760, Lord Bathurst was continued in the list of Privy-Councillors ; but, on account of his great age, he declined accepting of any employment. However, in consideration of his eminent merit, he had a pension on the Irish establishment, of two thousand pounds a year.

Lord Bathurst’s wit, taste, and learning, led him to seek the acquaintance of men of genius ; and he was intimately connected with the illustrious persons of this order who adorned the beginning of the present century. Bishop Atterbury, Dr. Freind, Mr. Congreve, Sir John Vanbrugh, Dr. Swift, Mr. Prior, Mr. Rowe, Mr. Addison, Mr. Pope, Dr. Arbuthnot, Mr. Gay, and others, cultivated his friendship, and were proud of his correspondence. Indeed, from the few of his Lordship’s Letters that have been published, it appears that his correspondence was a real honour and pleasure to those by whom it was enjoyed (*b*).—To the last moment of his life, he delighted in the conversation of men of abilities ; nor were his friendships confined to persons of peculiar parties or professions. Mr. Parry, the Dissenting Minister of Cirencester, who was a gentleman of considerable learning and taste, and who joined with the decorum of his character, a liberality

(*b*) These Letters are inserted in the collections published by Dr. Hawkelworth, and Deane Swift, Esq; and they are distinguished by a vivacity and wit which will make

every reader of taste regret that more of them have not been preserved. The whole number is only nine.—Biograph. Britan.

of sentiment and manners, and a sprightly and amiable temper, was honoured with his Lordship's particular regard (*i*).

Lord Bathurst preserved, to the close of his life, his natural cheerfulness and vivacity, and was always accessible, hospitable, and beneficent. He delighted, latterly, in rural amusements, and enjoyed, with a philosophical calmness, the shade of those lofty groves which he himself had planted. Till within a month of his death, he constantly rode out, on horseback, two hours in the morning, and drank his bottle of wine after dinner (*k*).

In the year 1772, his Lordship was advanced to the dignity of Earl Bathurst ; and on the 16th of September, 1775, he died at his seat near Cirencester, after a few days illness, in the 91st year of his age. He was buried with due funeral honours, in the same vault with his Lady, in the Parish-Church of Cirencester ; where a monument is erected to their memory.

His Lordship was succeeded in title and estate by his eldest surviving son, whom he had lived to see for several years Lord High Chancellor of Great Britain, and promoted to the Peerage, by the title of Baron Aspley.

(*i*) The late extraordinary genius Mr. Sterne has given a very agreeable account of the attention which was paid to him by his Lordship. ‘ This nobleman,’ says he, ‘ is an old friend of mine. He was always the protector of men of wit and genius, and has had those of the last century always at his table. The manner in which his notice began of me was as singular as it was polite. He came up to me one day, as I was at the Prince’s of Wales’s court; “ I want to know you Mr. Sterne; but it is fit you should know also who it is that wishes this pleasure. You have heard, continued he, of an old Lord Bathurst, of whom your Popes and Swifts have sung and spoken so much; I have lived my life with geniuses of that cast, but have survived them; and despairing ever to find their equals, it is some years since I have cleared my accounts, and shut up my books, with thoughts of never opening them again. But you have kindled a desire in me of opening them once more before I die, which now I do; so go home and dine with me.” This Nobleman, I say, is a pro-

digy; for at eighty-five he has all the wit and promptness of a man of thirty, a disposition to be pleased, and a power to please others beyond whatever I knew; added to which, a man of learning, courtesy, and feeling.’—Sterne’s Letters to Eliza.

(*k*) His Lordship used jocosely to declare, that he never could think of adopting Dr. Cadogan’s regimen, as Dr. Cheyne had assured him, fifty years before, that he would not live seven years longer, unless he abridged himself of his wine.—The following anecdote is also related of him:—Having, about two years before his death, invited several of his friends to spend a few cheerful days with him, at his seat at Cirencester; and being one evening very loth to part with them; on his son, the Chancellor’s objecting to their fitting up any longer, and adding that health and long life were best secured by regularity, he suffered him to retire. But as soon as he was gone, the cheerful father said, Come, my good friends, since the old gentleman is gone to bed, I think we may venture to crack another bottle.—Annual Register, for the year 1775.

The Life of Dr. WATERLAND.

DANIEL WATERLAND, a learned and eminent Divine, was born, in the year 1683, at Walsley, in the Lindsay-Division of Lincolnshire, of which place his father was Rector. Having been instructed, at home, in the first rudiments of grammar, he was afterwards sent to the free-school, at Lincoln; where he distinguished himself by his uncommon diligence and application. Here he remained till the year 1699, when he was removed to Cambridge, and admitted of Magdalen College; where he obtained a Scholarship, in the latter end of the year 1702. He proceeded to take his Degree of Bachelor of Arts, in Lent Term following; and, on the 15th of February, 1703-4, he was elected Fellow of the College; whereupon he commenced Tutor; and, in 1706, he took the Degree of Master of Arts (*a*).

The Master of Magdalen College dying, in the year 1713, the Earl of Suffolk, in whose family the right is vested, conferred the Mastership upon Mr. Waterland; who having taken Holy Orders, was also presented by that Nobleman to the Rectory of Ellingham in Norfolk: But this last Preferment made little or no addition to his finances; for as the income was but small, he gave almost the whole of it to his Curate.

His advancement to the Mastership of the College did not interfere with Mr. Waterland's office, as a Tutor; and he paid a very particular attention to his pupils; for whose use he drew up a short Tract, entitled, "Advice to a young Student, with a Method of Study for the first four Years;" which has gone through several editions.—The year after his taking possession of his Collegiate Preferment, he proceeded to the Degree of Bachelor in Divinity; having performed the exercise for it with the greatest applause (*b*).—Some time after this, he was appointed

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(*a*) Biograph. Britan.

(*b*) His first Question was, "Whether Arian Subscription be lawful?" And when Dr. James, the Professor, had endeavoured to answer his Thesis, and to embarrass the question with the dexterity of a person long practised in all the arts of a subtle disputant, he immediately replied in an extempore discourse of above half an hour long, with such an easy flow of proper and significant words, and such an undisturbed presence of mind, as if he had been reading what he afterwards printed, "The Case of the Arian Subscription considered;

one of the Chaplains in Ordinary to his Majesty, [King George the First], who on a visit to the University, in the year 1717, honoured him with the Degree of Doctor in Divinity, without his application; and he was afterwards incorporated in this Degree at Oxford, being presented, with a large encomium, by Dr. De laune, President of St. John's College, in that University.

In the year 1719, Dr. Waterland gave the world a specimen of his abilities in his profession, by publishing the first " Defence of his Querries," in vindication of the Divinity of Christ; which engaged him in a controversy on that subject, with the celebrated Dr. Clarke.—The " Querries" which he thus defended were originally drawn up for the use of Mr. Jackson, Rector of Rosfington, in Yorkshire; and it was intended that the debate should be carried on, in the way of a private correspondence only. But Mr. Jackson having sent an Answer to the " Querries," and received our Author's Reply, acquainted him, that he had put the " Querries," together with his Answer, to the Press; signifying, at the same time, that our Author must follow him thither, if he intended any thing further. Hereupon Dr. Waterland thought fit to publish his Reply, under the title of " A Vindication of Christ's Divinity; being a Defence of some Querries, &c. in Answer to a Clergyman in the Country."

This Treatise being soon animadverted upon, our Author published a Reply, in the year 1723, entitled, " A second Vindication of Christ's Divinity: Or, a second Defence of some Querries relating to Dr. Clarke's Scheme of the Holy Trinity, in Answer to the Country Clergyman's Reply. Wherein the learned Doctor's Scheme, as it now stands, after the latest Correction, Alteration, and Explanation, is distinctly and fully considered (c)." —In answer to this performance, Dr. Clarke published, in the following year, " Observations on the second Defence," &c. to which Dr. Waterland replied, the same year, in a Piece, entitled, " A farther Defence of Christ's Divinity (d)." In

" considered; and the *Supplement* to it." —He unravelled the Professor's fallacies, reinforced his own reasoning, and shewed himself to perfect master of the language, the subject, and himself, that all agreed no one ever appeared to greater advantage.—He was happy in having for his first Opponent one of the brightest ornaments of the Church, and finest writers of the age, Dr. Thomas Sherlock, afterwards Bishop of London, who gave full play to his abilities.—See A Sermon preached in Twickenham-Chapel, the Sun-

day after Dr. Waterland's Interment; in the Posthumous Works of Jeremiah Seed, M. A. Vol. II. P. 119. Note.

(c) This, which is the longest, has always been esteemed his most accurate performance upon the subject; and yet we are assured that it was finished, and sent to the press, in two months.—Seed's Posthumous Works, Vol. II. P. 107.

(d) A little before the commencement of this controversy, Dr. Waterland had attacked a position in Dr. Whitby's " Disquisitions mod-

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In consequence of the reputation which Dr. Waterland had acquired by his first Publication on this subject, he was appointed by Dr. Robinson, Bishop of London, to preach the first Course of Sermons, at the Lecture founded by Lady Moyer; which he did, in the year 1720; and as soon as he had completed the Course, he committed his Sermons to the press, under the title of "Eight Sermons, preached at the Cathedral Church of St. Paul, in Defense of the Divinity of our Lord Jesus Christ; upon the Encouragement given by the Lady Moyer, and at the appointment of the Lord Bishop of London." 8vo. (e).

In the following year, Dr. Waterland was presented by the Dean and Chapter of St. Paul's, London, to the Rectory of St. Austin's and St. Faith, in that city; and in 1723, he was promoted to the Chancellorship of the Church of York, by Sir William Dawes, Archbishop of that Province.—This same year, he published his "History of the Athanazian Creed;" a work which he undertook, in order to rescue this Form of Faith from the Disparagements thrown upon it by Dr. Clarke, who had with some earnestness applied to the Governors of the Church to have it laid aside.

In 1727, upon the application of Lord Townshend, Secretary of State, and Dr. Gibson, at that time Bishop of London, his Majesty collated him to a Canonry in the Church of Windsor; and in 1730, he was presented by the Dean and Chapter to the Vicarage of Twickenham in Middlesex; whereupon he resigned the Rectory of St. Austin and St. Faith, being unwilling to hold two Benefices, at once, with the Cure of Souls: But as this principle

"destæ in Bulli Defensionem Fidei Nicenæ," a book published in the year 1718; and that learned Divine publishing, the same year, "A Reply to Dr. Waterland's Objections against Dr. Whitby's Disquisitions," our Author immediately drew up "An Answer to Dr. Whitby's Reply; being a Vindication of the Charge of Fallacies, Misquotations, Misconstructions, Misrepresentations, &c. respecting his book intitled, *Disquisitions Modæla*, in a Letter to Dr. Whitby," which was printed, the same year, in octavo.

With respect to the whole controversy between Dr. Waterland and Dr. Clarke, the Writer of our Author's Article, in the *Biographia Britannica*, has this remark:—"The main difference between these two very learned antagonists lies, if I mistake not, in this: Dr. Clarke is allowed to have collected faithfully all the Texts relating to the Tri-

nity; and he interprets them by the universally received Maxims and Rules of RIGHT REASONING upon all subjects: Dr. Waterland rejecting that way of reasoning; as not applicable to the Trinity, a subject above reason, takes the Texts in their literal grammatical sense, which he confirms by the suffrage of the Fathers."

(e) These Sermons, the Author tells us in the Preface, are to be looked upon as a Supplement to his Vindication of Christ's Divinity. 'I intended them as such,' says he, 'avoiding repetition of the same things, as much as I well could: 'Or, where I could not avoid bringing up again the same arguments, I have endeavoured to give them some further light or strength; for the most part, enlarging upon what had been before but briefly hinted.'

ciple was not thought to operate against his holding the Archdeaconry of Middlesex, he accepted that preferment, this year, on the collation of his Diocesan, Dr. Gibson.

Dr. Clarke's Exposition of the Church Catechism being published, the same year, our Author immediately printed some "Remarks" upon it; with a view to point out what he esteemed to be dangerous Passages in that Exposition, and to counteract their influence (f). In the prosecution of this design, he advanced a position concerning the comparative value of Positive and Moral duties, which drew him into a controversy with Dr. Sykes. For that acute and learned Divine having published an Answer to his "Remarks," our Author replied, in a Piece, entitled, "The Nature, Obligation, and Efficacy of the Christian Sacraments considered: As also the comparative Value of Moral and Positive Duties distinctly stated and cleared. By the Author of the Remarks."—This produced a second Pamphlet from Dr. Sykes, entitled, "A Defence of the Answer to the Remarks upon Dr. Clarke's Exposition of the Church Catechism; wherein the Difference between Moral and Positive Duties is fully stated: Being a Reply to a Pamphlet, entitled, The Nature, Obligation, &c." (g). Hereupon Dr. Waterland published "A Supplement to the Nature, Obligation, and Efficacy of the Christian Sacraments; wherein the Nature and Value of Positive Institutions is more particularly examined, and Objections answered."—To this his Antagonist replied, in a Treatise, entitled, "The true Foundation of Natural and Revealed Religion asserted; being a Reply to the Supplement," &c. and our Author did not think fit to continue the debate, by publishing a distinct rejoinder (h). Indeed, at this time his attention was called to a subject of much greater importance: For Dr. Tindal publishing, this same year, his famous Treatise, entitled, "Christianity

(f) The chief of these, he observes, lie in the Doctor's having dropt the worship of the Son and Holy Ghost; and as he had also in "The Model Plea continued," (published in 1719,) contended for the manner of worshipping the Father through Christ, in opposition to every other mode of worship, or in opposition to the direct worship of any Person besides the Father only, our Author examines all that had been there urged on that head.

(g) An anonymous writer also published, upon this occasion, a Piece, entitled, "The comparative Excellence and Obligation of Moral and Positive Duties fully stated and considered, in Answer

"to a Pamphlet, entitled, The Nature, Obligation, &c."

(h) The controversy, however, did not end here. For our Author printing some strictures upon this last performance of Dr. Sykes, in a Postscript to his "Scripture vindicated. Part II." that Divine thought fit to publish "An Answer to the Postscript of the Second Part of Scripture vindicated; wherein is shewn, That if Reason be not a sufficient Guide in Matters of Religion, the Bulk of Mankind, for four thousand years had no sufficient Guide at all in Matters of Religion." — Biograph. Britan.

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"tianity as old as the Creation," our Author made it his immediate busines to vindicate the Christian Religion from the aspersions of Infidelity; in which cause he exerted himself, during the space of two or three years (*i.*).

Not long after the controversy relating to the Trinity was opened between Dr. Waterland and the Country Clergyman, [Mr. Jackson], another debate arose between them on account of Dr. Clarke's celebrated "Demonstration of the Being and Attributes of God;" our Author undertaking to shew the weakness of the argument *a priori*, which that great Divine had thought fit to employ upon this occasion.—In the "Second Defence of his Queries," Dr. Waterland had dropped some hints in disparagement of this Argument; but he did not, at that time, enter into the subject; nor were his objections committed to the Pres^s, till the year 1734, when the substance of what he had written upon the subject, in some Letters to a Gentleman, was communicated to the publick by Mr. (now Bishop) Law, partly in his Notes on Archbishop King's "Origin of Evil," and partly in his "Enquiry into the Ideas of Space, &c.; to which is added "A Dissertation on the Argument *a priori* by a learned Hand;" that is, by Dr. Waterland (*k.*).—The Dissertation was designed to

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(*i.*) The Pieces which Dr. Waterland published on this occasion were these:—1. "Scripture vindicated; in Anwerp to Christianity as old as the Creation. Part I." 1730. 2. "Scripture vindicated, &c. Part II." 1731. 3. "Scripture vindicated. Part III. 1732. 4. "Christianity vindicated against Infidelity. A Charge to the Clergy of the Archdeaconry of Middlesex." 5. "Christianity vindicated against Infidelity. A Charge. Part II."

The manner in which he conducted this Vindication has been taken notice of in a former Article.—See the Life of Dr. Middleton, P. 314.

(*k.*) See'd's Posthumous Works, Vol. II. P. 104.

The Origin and Progress of this Debate are thus related by Mr. Jackson, in his "Memoirs of the Life and Writings of Dr. Waterland;"—Dr. Waterland first suggested, and soon took upon him to shew the Country Clergyman, that Dr. Clarke had failed in his proof of the Being and Attributes of God

from arguments drawn *a priori*. The Country Clergyman desired his reasons against Dr. Clarke's proof, which he was ready to attend to and consider, and to return a reply to them, if they were not satisfactory to him. Dr. Waterland, like a true friend and well-wisher to the Country Clergyman, at that time, did send him his reasons in a private manner, and wrote with great candour and ingenuity; but ordered the Country Clergyman not to communicate them to any one; and it was agreed, that neither side should print without mutual consent; and this the Country Clergyman, on his part, punctually observed. On this great subject many sheets passed between the Doctor and the Country Clergyman, answers, replies, and rejoinders, till both sides had said as much as they had to say. After the debate was ended between them in a friendly manner, neither side being able to convince the other; the Country Clergyman proposed to the Doctor to have their papers printed, that Dr.

first, that the Argument *a priori* is very loose and precarious, standing upon little else but an ill use of equivocal terms or phrases; *secondly*, that, moreover, when fully understood, it is palpably wrong and absurd; *thirdly*, that the several pleas or excuses invented for it are fallacious, and of no real weight; and it concludes with a brief intimation of the hurtful tendency of insisting so much upon this pretended Argument, both with regard to religion and science.—Such was the design of what he wrote upon this occasion; and the publication of his objections renewed the controversy between Mr. Law, himself, and Mr. Jackson (1).

This same year (1734) Dr. Waterland recalled the attention of the publick to the Trinitarian Controversy, by presenting it with a Treatise, entitled, “The Importance of the Doctrine of the ‘Holy Trinity asserted;’” a Work, in which he is said to have divested himself of the Scholar, the Gentleman, and the Christian, and to have given the greatest wound to his own doctrine, by pleading for the Antichristian and Atheistical method of enforcing

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Dr. Clarke, who was principally concerned in the argument which had been canvassed between them, without his having any part at all in it, might see what had been objected to his arguments and proofs, and what also had been said in defence of them; and so, if he pleased, might take his own cause into his own hands, which the Country Clergyman was sensible could not be so well defended by any other, and much less by himself. Dr. Waterland, though fully satisfied that he had overthrown all Dr. Clarke’s reasonings, would not consent to print his papers; but nevertheless took care they should be sufficiently made known both in the university of Cambridge, and elsewhere, and had even delivered a copy of them out of his hands. So that by this management the debate, which was to have been kept private, was generally known amongst the learned in the university, and other places; and it was pretended by Dr. Waterland’s friends, that he had confuted Dr. Clarke, whilst all the while Dr. Clarke had no opportunity allowed him of defending himself. This conduct of Dr. Waterland’s was looked upon by Dr. Clarke’s friends to be ungenerous and unfair; and

a complaint was made of it to Dr. Waterland, who at first alledged, that no copy of his papers had been suffered to be taken, or go abroad by his means; and that if any such appeared, the Country Clergyman to whom he had entrusted them, must have been the copier and publisher of his papers; which was very untrue and very unlikely; the Country Clergyman having too great a respect for Dr. Clarke to use him in this manner. But afterward Dr. Waterland owned to the Country Clergyman, that he had permitted one copy of his papers to be taken, which was sufficient for the dispersing of them.

In this state that debate continued during Dr. Clarke’s life; but within a year or two after his death, the principal objections which Dr. Waterland had made to Dr. Clarke’s proofs *a priori*, of the Divine Being and Attributes, were published in the ingenious and learned Mr. Law’s translation of Archbishop King’s book of the Origin of Evil, and have been since owned to be Dr. Waterland’s.

(1) Memoirs of the Life and Writings of Dr. Waterland, &c. P. 32.

and propagating what cannot be maintained by reason or argument (*m*).—In this Treatise, he had taken occasion to deliver his sentiments concerning the Fundamentals of Christianity; and he pursued this subject in two “Charges” delivered to the Clergy of his Archdeaconry, in this and the following year (*n*).

Not long after this, the Doctrine of the Eucharist began to engage the particular attention of our Divine. He made it the constant subject of his Archidiaconal Charges; and in the year 1737, he published a large Volume, in Octavo, entitled “A Review of the ‘Doctrine of the Eucharist, as laid down in Scripture and Anti-‘quity.’”—His design, in this work, he tells us, was to treat of the Sacrament of the Holy Communion, according to the light which Scripture and right reason afford, making use of such helps and means for the interpreting of Scripture, as God’s good Providence, in former or later ages, has furnished us with; endeavouring, all the way, to maintain the dignity of a venerable Sacrament against unreasonable attempts to depreciate or undervalue it.

This was the last of Dr. Waterland’s works that was published in his life-time. His health was now considerably impaired; and, in the summer of the year 1740, a complaint which he had long neglected (*o*) obliged him to call in the assistance of a surgeon at Cambridge; whose endeavours to relieve him proving ineffectual, he removed to London, and put himself under the care of the celebrated Mr. Cheffelen. But it was now too late: for a bad habit of body, contracted by too intense an application to his studies, rendered his case desperate; and after undergoing several painful operations, with an exemplary patience, every thing tending to a mortification, he expired on the 23d of December. Agreeably to his own request, he was interred in one of the small Chapels on the south side of the Collegiate Church of Windsor, under a plain stone, with this inscription:—*Daniel Waterland, S. T. P. hujus Ecclesiae Canonicus, obiit Decemb. 23, 1740. Aetatis 58.*

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(*m*) Memoirs, &c. P. 6.

The reader may form some idea of the spirit which dictated this performance, and which breathes through the whole, from the Author’s uncharitable and unchristian treatment of his adversaries, whom he represents as being worse than Thieves and Murderers; declaring, at the same time, that they ought to undergo all the censures of the Church due to such miscreants; and suggesting that they would deserve the highest animadversions of the Civil Power too, but that it is not so necessary to the

peace of the State to punish Heretics capitally, as it is to the peace of the Church, to punish them with the highest Ecclesiastical censures.—Memoirs, &c. P. 26.

‘Dr. Waterland’s *Importance of the Doctrine of the Trinity*,’ says Dr. Middleton, ‘is a surprising Piece of Nonsense and Irreligion.—Letter to Lord Hervey. M.S. late in the possession of Dr. Harris, (n) Biograph. Britan.

(*o*) The nail growing into one of his great toes.

Dr. Waterland married, about the year 1719, a lady of good family and fortune, who survived him; but he left no child.—The Preferments which he enjoyed were bestowed upon him without any application from himself directly or indirectly; and he might, if he pleased, have been advanced much higher by the recommendation and interest of Archbishop Potter. But he was so far from being ambitious, that though the Bishoprick of Llandaff was offered to him, he declined it.

Our learned Divine had published several Sermons, in his lifetime (*p*); and after his death there came out (in the year 1742) two Volumes more, on several subjects (*q*); to which were added two Tracts, 1. “A Summary View of the Doctrine of Justification (*r*).” 2. “An Enquiry concerning the Antiquity of the Practice of Infant-Communion, as founded on the Notion of its Necessity; published from the Originals, in Pursuance of the Request of the Author, by Joseph Clarke, M. A. (*s*).”

The Character of Dr. WATERLAND hath been drawn at length, by the celebrated Mr. Jeremiah Seed (*t*), who was, for many years,

(*p*) In 1721, he published “A Sermon preached before the Sons of the Clergy.”—In 1723, “A Sermon before the Lord Mayor, at St. Paul’s, on the Restoration;”—“A familiar Discourse upon the Doctrine of the Holy Trinity, and the Use and Importance of it;”—and A Discourse, entitled, “The Religious Education of Children,” &c. preached at St. Sepulchre’s, on Thursday, in Whitsun-Week.

(*q*) ‘His sermons,’ says Mr. Seed, ‘adapted to the level of common capacities, yet instructive to the highest, were composed with plainness and simplicity.—Free from that obscure diligence, which sometimes embarrasses the writings of great scholars, he states each point of duty judiciously and accurately, explains it happily, and always goes to the bottom of his subject.’—Seed’s Posthumous Works, Vol. II. P. 108.

(*r*) The Editor gives the following account of this Piece.—He observes, that the subject of *Justification* was the occasion of great controversy during twenty years of great confusion in the last century; and that Bishop Bull had exhausted the

subject, in his “Harmonia Apostolica;” his “Examen Censure;” and his “Apologia pro Harmonia;”—But Mr. Whitefield, in answer to the Bishop of London’s Pastoral Letter, having maintained the *Solifidian Doctrine*, asserting Good Works to be only Fruits and Consequences of Justification, there seemed to be wanting a Discourse upon it in English, which was the occasion of publishing this Tract; whereina the Author shews, 1. What the Name imports. 2. What the Thing contains. 3. How it stands distinguished from Renovation and Regeneration. 4. What are the concurring Causes on God’s Part and Man’s, to produce and preserve it. 5. What are the common Extremes run into on this Head, and how they may be avoided.

(*s*) To this Gentleman, who had been his pupil, Dr. Waterland committed the care of his Manuscripts, desiring him to select and revise for the press such of them as should be thought most useful and proper for the publick view.—Biograph. Britan.

(*t*) JEREMIAH SEED was born at Clifton, near Penrith in Cumberland, of which place his father was Rector.—He received his school-education

years, his Curate at Twickenham ; but, upon this occasion, the pen of that ingenious Divine was evidently governed by the influence of private friendship. We shall therefore pass over that part of his panegyrick, wherein he sets forth his patron's character, as a Writer, and shall content ourselves with selecting a few passages from his Account of the Doctor's Life and Conversation ; which he had the best opportunity of observing.

" Dr.

education at Lowther, and his academical at Queen's college in Oxford ; of which Society he was chosen Fellow, in the year 1732. — The greatest part of his life was spent at Twickenham, where he was Curate to Dr. Waterland.

In the year 1741, he was presented by his College to the Living of Enham, in Hampshire ; at which place he died, in the year 1747, without ever having obtained any higher preferment, though he amply deserved it.—He was exemplary in his morals, and orthodox in his opinions ; a man of the clearest head, and the most amiable heart.

A late ingenious and learned, though romantic writer against the Athanasian doctrines thus speaks of him :—“ In respect of the Reverend Mr. Jeremiah Seed, who is lately dead, and who preached Dr. Waterland's funeral sermon, (in which sermon he tells a most notorious untruth, in saying that Waterland had stript the strong man, as he calls Clarke, of his armour) I must, in justice, let you know, that notwithstanding this gentleman's being a contender for the Heresy of Three Gods, yet he was a benevolent man, an upright Christian, and a beautiful writer. Exclusive of his zeal for Tritheism, which made him in this article as mad as the hero of *La Mancha*, he was in every thing else an excellent Clergyman, and an admirable scholar. I knew him well, and on account of his amiable qualities, very highly honour his memory ; though no two ever differed more in religious sentiments.—Mr. Seed was for the doctrines of his Church, as they were

handed down from fathers to fathers, and as they are illuminated by modern commentators. He would seriously and earnestly tell me, that our future happiness depended on believing the Orthodox tenets of the Church. I, on the contrary, used to laugh at them, and declare for the Scripture doctrine and rule of worshipping God, as it lay in my Bible, in direct opposition to the minds of his fathers, and the reasonings of his pretended orthodox theologers.—In this respect we never could agree. But he was too good a man to be unfriendly to me, because I would have no Master but Christ, and no Father but him who is in Heaven §.”

Mr. Seed published in his lifetime, “ Discourses on several important Subjects,” in two Volumes, Octavo ; and his “ Posthumous Works, consisting of Sermons, Letters, Essays, &c.” were published, in two Volumes of the same size, from his Manuscripts, by Joseph Hall, M. A. Fellow of Queen's College, Oxford, in the year 1750*.

These writings are well known, and their merit is universally allowed. — Of all the late Sermon-writers, says an ingenious Author, ‘ Seed is the most popular. With a rich and sportive fancy he combined a solid judgment. Unlike the generality of those writers who affect to be flowery, he abounds in sound argument and in just remarks on human life. A severe critic would condemn him for a profusion of embellishment ; but I know not how it is, he had the skill to give repeated pleasure without safety ‡.’

§ Memoirs of Ladies of Great Britain. Vol. II. P. 252. 12mo-edit. Printed for Johnson and Payne. 1760.

* Supplement to the New and Gen. Biog. Dict.

‡ Essays Moral and Literary. By the Rev. Mr. Knox. Vol. II. Essay 15.—1779.

" Dr. Waterland's great abilities," says he, " were endeared by his humanity, affability, and condescension. He was always easy of access; his carriage free and familiar; his heart, and his countenance, (the index of his heart,) open to you, without a shy and reserved manner, without stateliness and solemnity; cautious, but not artful; honest, but not unguarded; glad to communicate, though not ambitious to display his great knowledge.

" He knew not what it was to be idle; the time never lay upon his hands; and therefore he was a stranger to the spleen, melancholy, and imaginary uneasinesses, which are often as vexatious as real ones. He was a remarkable instance, that hard study does not always sour a man's temper, though idleness most certainly does, being the parent of fretfulness, peevishness, and an acrimony of spirit. In health he was always easy, because never idle; always employed in, but never encumbered with busines. —His head and heart were constantly at work upon points worthy of him. And yet, if any company came in, he would be immediately free and disengaged, forget the hard student in the easy companion, listen to any innocent conversation, without any seeming absence of thought, and join in it with life and vivacity.

" But though he would bear a part in any innocent discourse, he had an aversion to the reigning vices of conversation: He was very tender of mens characters: He guided his words, as well as regulated his actions, with discretion; and at the same time that his sagacity enabled him to discover, his charity prompted him to conceal, a multitude of faults.—The conversation in which he chiefly delighted was with learned men, who came to consult him; in which, instead of fetching a wide compass round about the meaning, he entered at once into the heart of a question, with that quicknes of apprehension and perspicuity of expression which were confessed parts of his character: He saw, at one glance, where the main stress of it lay, omitted no material difficulties, and dwelt upon none but what were such: He struck light into perplexed and uncommon subjects; and placed even common ones in a clearer and more advantageous point of view.

" He had an excellent turn for busines. For his clearnes of reasoning was not confined to learned subjects; it extended almost to all. He would talk and write upon things quite foreign to the common track of his studies, with such penetration, that one would imagine the main bent of them had been applied that way.

" He hated all Party, as such, and would never have gone the length of any.—He weighed a thing long, and considered it on every side before he formed a resolution; but when he had once formed it, he was ever afterwards determined and unmoveable.

" He saw things truly, because he saw them coolly and dispassionately

" nately. He was not one of those narrow-spirited men, who confine all merit within their own pale ; he thought candidly, and spoke advantageously of many who thought very differently from him.

" When any virulent pamphlet was wrote (as scarce any person had more wrote) against him, it did not disconcert or ruffle his temper ; he did not detest the Author as a malicious enemy, he pitied him as an unhappy man. He had nothing violent in his nature ; he abhorred all thoughts of persecution ; cool and prudential measures entirely suited his frame of mind. Controversy had not at all embittered or set an edge upon his spirits. The meek and candid Christian was not lost in *the disputer of this world.*—I never saw him in a different humour ; no, not even in his last illness : The same unaffected cheerfulness, the same evenness and sedateness, which was his distinguishing character, appeared from the first commencement of our acquaintance to the last.—The same sound principles, from which he never swerved, and of which he never expressed the least diffidence, which he had unanswerably defended in his health, supported and invigorated his spirits during his sickness ; and he died with the same composure with which he lived (*u*)."

(*u*) Seed's Posthumous Works, Vol. II. A Sermon preached in Twickenham-Chapel, the Sunday after Dr. Waterland's Interment.



The Life of THOMAS HERRING, Archbishop of Canterbury.

THOMAS HERRING, Archbishop of Canterbury, was the son of the Reverend Mr. John Herring, Rector of Walsoken in Norfolk, at which place he was born, in the year 1693. He received his grammatical education at the school of Wisbech, in the isle of Ely; and, in the year 1710, he was admitted into Jesus College, in Cambridge, where he continued till he took the Degree of Bachelor of Arts; but seeing no prospect of obtaining a Fellowship there, he removed to Bennet College, of which he was chosen a Fellow, in 1716, and in the following year he was created Master of Arts.—Upon his election to a Fellowship, in this Society, Mr. Herring undertook the office of a Tutor in the Clasicks, which he discharged, with reputation, for more than seven years. He likewise entered into Holy Orders, and became successively Minister of Great Shelford, Stow cum qui, and Trinity in Cambridge (*a*).

In the year 1722, Dr. Fleetwood, then Bishop of Ely, made him his Chaplain; and, before the expiration of the year, his Lordship presented him to the Rectory of Rettingdon in Essex, and to that of Barley in Hertfordshire.—In 1724, he took the Degree of Bachelor of Divinity; and about the same time he was presented by his Majesty to the Rectory of All-hallows the Great, in London; which, however, he gave up before Institution.—In 1726, he was chosen Preacher to the Honourable Society of Lincoln's-Inn, soon after which, he was appointed Chaplain in Ordinary to his Majesty; and, in the year 1728, he took the Degree of Doctor in Divinity, at Cambridge.

These preferments rendered his merit the more conspicuous.—His patron, Bishop Fleetwood, had generally preached himself in the Chapel belonging to Ely House, during the winter season; but, in the decline of life, when his health was greatly impaired, our Divine preached for him; and this excellent Prelate declared to his friends, that he never heard a sermon from his Chaplain, but what he should have been proud to have been the author of himself.

—Dr.

(*a*) Anecdotes of Dr. Thomas Herring, Archbishop of Canterbury.—Annual Register, for the year 1763.—Biograph. Britan. Supplement.

—Dr. Herring's sermons at Lincoln's-Inn Chapel were also received with the highest approbation by that learned and judicious Society. They abounded with manly sense, were animated by the most benevolent principles, and adorned by his happy elocution and unaffected delivery. He seldom entered into the disputes canvassed amongst Christians, having observed, that these more frequently exasperate, than convince; but he explained and enforced, with the utmost perspicuity, and a becoming warmth, the fundamental duties of Christianity (*b*).

In the year 1731, Dr. Herring was presented by Sir William Clayton to the Rectory of Blechingly in Surrey (*c*); and towards the close of the same year his Majesty promoted him to the Deanery of Rochester. He therefore resided alternately at these places, till the year 1737, when he was advanced to the Bishopric of Bangor, with which he held his Deanery in Commendam (*d*).

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(*b*) During his continuance in the station of Preacher at Lincoln's-Inn, Dr. Herring took occasion to allude to that very popular entertainment, "The Beggar's Opera," then exhibited at the neighbouring Theatre, and to condemn it, as of pernicious consequence to the practice of morality and Christian virtue; whereupon a violent clamour was raised against him. But he was not singular in this opinion; and experience confirmed the truth of his observation, by the many robberies committed daily in the streets, during the representation of that Piece, beyond the example of former times; and several thieves and robbers afterwards confessed in Newgate, that they raised their courage at the Playhouse, by the songs of their hero Macheath, before they fell forth on their desperate nocturnal exploits.—Whatever ridicule therefore this Discourse drew upon the Preacher, his zeal was truly commendable; and it has been observed by a writer who appeared, at the time, in justification of the doctrine maintained in this Sermon, that the clear reasoning, good sense, and manly rhetorick with which it was filled must needs command the approbation of all persons of virtue and sobriety, who have so much thought and consideration as to attend to the consequences of things. 'It has been objected,' says he, 'that the subject was beneath the Preacher's notice;

' to which it may be replied, that nothing which has a direct tendency to promote a general depravity of manners, can be thought unworthy the rebuke of a Christian Divine.'—See Appendix to Letters from Archbiishop Herring to William Duncombe, Esq.

(*c*) The Doctor thus speaks of this preferment, in a letter to his friend, Mr. Duncombe:—' I thank you most heartily for your very kind congratulation upon my promotion to this good Living; I am, I own, pleased with it, and hope I may say, I am sure I ought to say, contented. I bless Providence for so ample a provision for me, and leave it entirely to his goodness as to the future enjoyment of it; but though I am contented myself, you, I find, with the solicitude of a friend, will be extending your care for me still farther, and prophesying I know not what promotions: If you have a Divinity in you, and things should happen so, I hope I shall have the grace to consider every such accession, as only an opportunity of doing good, and, if I am in that temper, I am sure you would stand in the foremost rank of those I should be happy to oblige; and, if I am not, I give you liberty to contemn me, as much as I shall one day abhor myself.'—Herring's Letters to Mr. Duncombe. Lett. IV.

(*d*) The reader will not be displeased to see with what sentiments our

On the death of Dr. Blackburne, in the year 1743, his Lordship was translated to the Archiepiscopal See of York; and he had not been any long time in possession of this high dignity, before he had occasion to display, in a particular manner, that noble ardour in the cause of civil and religious liberty which reflected equal honour on himself, and on those who had been the instruments of his advancement.—This was in the year 1745, when the rebellion broke out in Scotland, and the progress which the rebels had made was so artfully concealed by their friends in England, that it was scarcely known or believed that the Highlanders were up in arms, before certain advice came that they had actually defeated the King's troops at Preston Pans. Amidst the general consternation that ensued, our Archbishop was the first that roused the nation to an exertion of its powers. An association was entered into at York, and a subscription proposed, to raise troops for the defence of that County; in consequence of which, the neighbouring nobility, gentry, and clergy assembled at the castle of York, on the 24th of September, 1745; where his Grace addressed them in a Speech which had the desired effect, and forty thousand pounds were immediately subscribed for the purpose (*e*).

Our excellent Prelate now stood deservedly high in the publick esteem; and upon the decease of Archbishop Potter, in the year 1747, he was advanced to the metropolitical See of Canterbury, to the general satisfaction of the nation. He himself, however,

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our worthy Divine entered upon this high station:—‘ You are extremely kind,’ says he in a Letter to Mr. Duncombe, ‘ in your congratulations upon the King’s favour to me. It is generally looked upon as a point of happiness, and is, to be sure, an honour; yet, to say the plain truth, I am in no sort of raptures about it, nay, indeed, not without my apprehensions, that I am making work for repentance, and that my friends may hear me repeating ere long, *Vita me redde prior!* I have thought much of the affair, and can form to myself no new felicities it can bring me, unless it be the opportunities it may possibly be attended with, of living more among such friends as you are, and, some time or other, doing them some good. If that ever be the case, I shall then think some amends is made me for the incumbrance of title and distinction; for quieting the sweet calms of retirement, and venturing abroad into a trou- bled ocean.’—Letter X.

When Dr. Herring had taken possession of this Bishoprick, he determined to see every part of his Diocese; and accordingly he made a progres, in the year of his primary visitation, through North Wales; of which very romantick and perilous journey he has given a particular and most entertaining description, in a letter to Mr. Duncombe.—See “Herring’s Letters,” or “Letters by eminent Persons,” published by Mr. Duncombe. Vol. II. Lett. 110.

(*e*) This Speech, together with a Sermon which the Archbishop preached at the Cathedral Church of York, on the same occasion, was afterwards printed; and on the Duke of Cumberland’s return to York, after the decisive victory of Culloden, his Grace, at the head of the Dean, Chapter, and Clergy, addressed his Royal Highness in a congratulatory speech, which is preserved in the Biographia Britannica.

was so far from being pleased with this advancement, that he entered upon it with reluctance. For, like Cranmer, he had a true and primitive sense of so great a charge, and, instead of aspiring to it, he was afraid of it (*f*). And this known reluctance to accept the first station in the Church is justly mentioned by Dr. Birch, as one of the instances in which he resembled Archbishop Tillotson, with this peculiar circumstance of having before shewn the highest qualifications for it, by a conduct in the second, from which the publick safety received its earliest support at its most dangerous crisis (*g*). But the earnest entreaties of his great and good friend Lord Hardwicke were irresistible (*b*) ; and he entered on his arduous office with a temper and disposition of mind which did honour to himself, and to human nature (*i*).

In the year 1753, his Grace was seized with a pleuritick fever, at Lambeth-House, which brought him to the brink of the grave ; and by the great quantity of blood which he lost, (fourscore ounces), his strength and spirits were so impaired, that though he did in

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(*f*) See Burnet's abridged History of the Reformation. Vol. I. P. 90.

(*g*) Dedication of Archbishop Tillotson's Life, P. 6.

(*h*) It will ever be remembered, to the honour of this illustrious person, that the dignities conferred on Dr. Herring were owing to his unsolicited recommendation.—Biograph. Britan.

(*i*) This temper and disposition is well displayed, in two letters, written soon after his elevation.—The first was in answer to a letter from Mr. Whiston, complaining, with Apostolical boldness, of the mean composition of the Forms of Prayer for the days of fasting, in Archbishop Potter's time, and beginning, with primitive simplicity, that better forms might be provided for the time to come, &c.—The other letter was in return for a Volume of Sermons, presented to his Grace, with congratulations on his advancement, by the learned and pious Difenting Minister, Dr. George Benson, which has been inserted in the Memoirs of the Life of that Divine, prefixed to his “Life of Christ,” by the Editor Mr. (afterwards Dr.) Amory ; who, as a friend to liberty and mankind, thought it his duty to make it publick, because it breathes so strongly that Christian spirit, which, did it generally prevail in

the governors of the Christian church, would produce most extensive good effects, in regard to the present, as well as final happiness of mankind.

In the former of these letters, his Grace says, ‘I will do the best I can in this station, to which, indeed, I have been forced. And as neither pride, nor ambition, nor covetousness tempted me to desire it, so it is my daily prayer to God, that in the use and exercise of this great office, I may keep my heart and my hands free from those sad temptations.’—In the latter, he observes, that the subject on which his friends congratulated him, was, in truth, matter of constant anxiety to him. ‘I hope,’ says he, ‘I have an honest intention, and, for the rest, I must rely on the grace of God, and the counsels and assistance of my friends. —I think it happy,’ (he adds) ‘that I am called up to this high station, at a time, when spite, and rancour, and narrowness of spirit are out of countenance ; when we breathe the benign and comfortable air of liberty and toleration ; and the teachers of our common religion make it their business to extend its essential influence, and join in supporting its true interest and honour.’—See Archbishop Herring's Letters to Mr. Duncombe, P. 105.

some measure recover, yet from that time he might rather be said to languish than to live. In this situation he retired to Croydon, declining, as far as possible, all publick busines, and seeing little other company than his relations and particular friends. This way of life soon produced some favourable symptoms. He mended gradually in his health, and his friends began to entertain hopes of his recovery (*k*) ; but, in the year 1756, his infirmities increased upon him (*l*), and his case became desperate. His distemper, however, did not finally prevail, till the 13th of March, 1757, when he expired in peace.—Agreeably to the express direction of his will, he was buried, in a private manner, in the vault of Croydon church ; and on a plain black stone, in the same church, there is a short inscription, recording only the date of his death, and his age ; for he absolutely forbade the erecting of any monument to his memory (*m*).

The late Dr. Jortin having, in his “Life of Erasmus,” set before his readers that great man’s admirable portrait of William Warham, Archbishop of Canterbury, takes occasion from thence to sketch the following just picture of his own excellent friend and patron Archbishop HERRING :—“ It is with a melancholy kind of pleasure,” says he, “ that I transcribe these passages, and shall, in other parts of this work, insert other testimonies to the honour of the Archbishop ; whilst in the character of this amiable Prelate, drawn by so masterly a hand, I contemplate that of my late patron, Thomas Herring, Archbishop of Canterbury, who, besides the good qualities in which he resembled Warham, had piety without superstition (*n*), and moderation without meanness, an open and a liberal way of thinking, and a constant

(*k*) His Grace, likewise, seems, at this time, to have thought his disorder not incurable ; for in a letter to Mr. Duncombe he says,—‘ I bless God, I am easy, and much the more so, for abiding here. If a perfect cure is to be effected upon me, it must be done by air and exercise, caution as to what I eat, and quiet, the great balm of life.’—Herring’s Letters, &c. Lett. 37.

(*l*) He thus describes his situation, in a letter to Mr. Duncombe ;—‘ I continue extremely out of order ; I think in a confirmed dropfy ; and though, I am sure, Dr. Wilmot has done all that art and friendship can do for me, I rather lose ground. I have now been near half a year in this dismal way, worse than the acutest pain, because of its duration ; and every thing I take feeds

the distemper, at the same time it prolongs life ; for

‘ Ready oft the port t’obtain,
I’m shipwreck’d into life again.

‘ I know who sent me hither, and how much it is my duty to attend his summons for a removal ; but life is over with me ; and I sometimes, in my airings, repeat two pretty lines of Parnell,

‘ But what are fields, or flow’rs, or
air to me ?
Ah ! tasteless all, if not enjoyed
with thee,
O HEALTH !

Lett. 49.

(*m*) Biograph. Britan.

(*n*) ‘ His religion,’ says Mr. Duncombe,

" constant attachment to the cause of sober and rational liberty,
" both civil and religious. Thus he lived and died ; and few
" great men ever passed through this malevolent world better be-
" loved, and less censured, than he.—He told me once," Dr. Jortin further observes, " with an obliging condescension which I
" can never forget, that he would be to me what Warham was to
" Erasmus ; and what he promised, he performed : only less for-
" tunate in the choice of his humble friend, who could not be to
" him, what Erasmus was to Warham. But if these pages should
" live, protected by the subject which they treat, and the mate-
" rials of which they are composed, they may perhaps assist in
" doing justice to his memory.

" His mihi dilectum Nomen, Manesque verendos,
" His saltem accumulem donis, et fungar amico
" Munere ! Non totus, raptus licet, optime Praeful,
" Eriperis : reddit os placidum, moresque benigni,
" Et venit ante oculos, et pectore vivit Imago (o)."

Such is the tribute of gratitude which Dr. Jortin has paid to the memory of his illustrious Patron ;—" a Prelate of uncommon virtues, a man of extraordinary accomplishments, a candid Divine, a polite scholar (*p*), a warm lover of his country, a true friend to liberty, religious as well as civil ; and of course, a most sincere hater of persecution (*q*).”—His memory indeed can never

Duncombe, ‘ was of that purest and noblest kind which true Christianity inspires ; it was piety without superstition, devotion without hypocrisy, and faith which worketh by love.’—The sentiments which Bishop Burnet tells us Archbishop Tillotson entertained of the chief end of the Christian religion are no less applicable to those of our Prelate. He judged that the great design of Christianity was to reform men’s natures, to govern their actions, to restrain their appetites and passions, to sweeten their tempers, compose their affections, and raise their minds above the interests and follies of this present world, to the hope and pursuit of endless felicity : and he considered the whole Christian doctrine as a system of principles all tending to this end.—Preface to Archbishop Herring’s Sermons.

(*o*) Jortin’s Life of Erasmus, Vol. II. P. 42.

(*p*) His Grace is said to have

owned very frankly that he never had any relish for Metaphysical studies. He thought the arguments *a posteriori* (as they are called) drawn from the beauty, harmony, and variety of the visible creation, and the mutual coincidence, if we may so speak, and subfervency of one thing to support another, the most convincing and best suited to the capacities of all men, to prove the natural and moral attributes of the Deity.—In consequence of this opinion, he was much pleased with Mr. Abernethy’s “ Discourses concerning the ‘ Being and Perfections of God,’ in which, avoiding all metaphysical niceties, that ingenious and worthy Divine has adopted this method of proving the Existence and Attributes of the Deity ; and he recommended them to the careful perusal of young Clergymen.—Biograph. Britan.

(*q*) Monthly Review, Vol. XXVIII. P. 297.

The following is no unpleasing specimen of the liberality of his

never cease to be revered. "He was," says the Earl of Corke,
 "what a Bishop ought to be, and is, I doubt not, where all Bishops
 ought to be. Honour and reverence will attend his name,
 while this world lasts: Happiness and glory will remain with his
 spirit for ever (r)."

In his person, the Archbishop was tall and comely; his constitution, from his youth, was weak and delicate (s); and he was eminently distinguished by the unaffected ease and engaging politeness of his manners.—When he was advanced to the highest dignity in the Church, his exaltation produced no change, in this respect; he treated his friends with the same courtesy as before; for he knew how to condescend, without detracting from the reverence due to his character.—His way of life was perfectly consistent with his station: He was generous without prodigality, and magnificent without profusion. In his domestick character he was particularly amiable. "No master," says Mr. Duncombe, "was ever more carefully obeyed, or more cordially lamented than he was by all his servants; and indeed he deserved it. He shewed himself a sort of father to them, by making in his will a very handsome provision for all those who had lived any time with him." (t).—His Grace was never married.

Whilst he was Archbishop of York, he greatly improved the gardens at Bishopthorpe, and gave a new clock to the turret; and after his advancement to the metropolitical See of Canterbury, he laid out above six thousand pounds in repairing and adorning the houses and gardens at Lambeth and Croydon.—By his last will his Grace left to the incorporated society for the relief of the widows and sons of poor clergymen, the sum of one thousand pounds; and to the Master and Fellows of Corpus Christi College, in Cambridge, for the time being, the sum of one thousand pounds, old South-sea annuity stock, intending it (to use his own words) as his acknowledgment for favours conferred on his relations, and as his contribution towards rebuilding the said College (u).

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his sentiments:—"Your friend, Dr. Carter †," says his Grace, in a letter to Mr. Duncombe, "is grievously teased by folks, who call themselves the Orthodox. I abhor every tendency to the Trinity controversy. The manner in which it is always managed is the disgrace and ruin of Christianity."—Lett. 37.

(r) See *Archbishop Herring's Letters to Mr. Duncombe*, P. 178. Note.

(s) The Archbishop imputed the weakness of his constitution, and an althmatick complaint, which prevented his sleeping in London, to his being put into damp sheets in his youth at College.—Letters to Mr. Duncombe, P. 44. Note.

(t) Preface to *Archbishop Herring's Sermons*.

(u) Three of the Archbishop's relations had been Fellows of the College.—To this last bequest his

Grace

† Minister of St. George's Chapel, Deal, who had been presented, the year before, by one of the Chapel-wardens, at the infliction, as it appeared, of the Rector, for not reading the Athanasiian Creed. This gave rise to a controversy with that gentleman, which, as usual, was attended with much personal scandal.

We have already taken notice of the merit of the Archbishop's Discourses from the pulpit. A few of them he was constrained to publish, in his life-time (*v*) ; and after his death, they were collected by his friend Mr. Duncombe, and reprinted, in one volume, octavo, under the title of " Seven Sermons on public occasions ;" with a Preface, containing some Memoirs of his Life.—The same ingenious and worthy friend had requested the Archbishop to commit to the press some of the sermons which he had preached at Lincoln's-Inn, but he could not prevail ; and his Grace, in a languid moment, condemned them all to the flames.—In the year 1777, the publick were presented with " Letters from the late Most Reverend Dr. Thomas, Herring, Lord Archbishop of Canterbury, to William Duncombe, Esq; deceased, from the year 1728, to 1757 ; with Notes and an Appendix ;" the Editor of which remarks, in his Preface, that " all who cherith the memory, and revere the name of HERRING, for his public and private virtues, for his steady support of our happy establishment, of freedom civil and religious, for his unaffected piety, moderation, and universal benevolence, will rejoice to see him in a point of view hitherto perhaps unknown to them ; and, as the slightest sketches bespeak the master, while they admire the cordiality, the judgment, and taste of the Friend, the Divine, and the Scholar, here flowing with elegance in the most common and easy touches of his pen, convinced that his Pulpit Discourses, like those of his first patron and model, Fleetwood, had a merit much more intrinsic, much less transient, than delivery only, will lament that no Augustus interposed to save them from the flames, to reverse the sentence of disease and diffidence, and to transmit them, like the *Aeneid*, to latest posterity."

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Grace added the following restriction : ' As to the application of this legacy, it is my farther meaning, that if, after the lapse of a competent number of years, no prospect arises of rebuilding the said College, that then the dividends and savings on the above-said stock be disposed of at the direction of the Master, in the necessary repairs of the Old House, or in acts of charity, such as helping poor scholars or decayed servants ; and that the Master do give account, not subject to controul, at every annual audit, of the dispo-

sal of the dividends in the preceding year ; so that, except in the case of rebuilding the said College, the above-said stock, or an estate purchased therewith, at the discretion of the said Master and Fellows, be reserved and kept entire for ever. §'

(*v*) His Grace declares, that he never printed a sermon but upon compulsion, except one ; which was that preached at York, on occasion of the rebellion.—Archbishop Herring's Letters to Mr. Duncombe, Lett. 42.

§ ' It has been kept entire,' says the Editor of the Archbishop's Letters to Mr. Duncombe, ' and being now much increased, will soon be applied, together with other benefactions and savings, towards the rebuilding of the College, on an elegant plan, drawn by Mr. Essex, of Cambridge.'—Archbishop Herring's Letters, P. 200. Note.

These Letters of the Archbishop, as they feature out the liberal mind, the ingenuous heart, may be looked upon as moral pictures of no small value (*w*). The Appendix consists of various detached Pieces, the principal of which are some Letters between the French poet, M. de la Motte, and the Archbishop of Cambray; —Letters that, as the Editor observes, like those to which they are subjoined, may be considered as a happy model for a polite correspondence between men of learning. ‘And,’ says he, ‘in the amiable sweetness and simplicity of their manners, as well as in their taste and accomplishments, it might be easy to trace a resemblance between Fenelon and Herring (*x*).’

(*w*) Monthly Review, Vol. LVII. P. 491.

(*x*) ‘Never,’ says an anonymous writer, ‘was any man more esteemed and loved, than the amiable and excellent Archbishop Herring. Ra-

tional in his religion, social in his piety, liberal in his sentiments, he was the Ganganielli of his time without superstition, the Fenelon, without enthusiasm.’ — Monthly Review, as before.



THE

The Life of Dr. BRADLEY.

JAMES BRADLEY, a very eminent Astronomer, was born at Shireborn, in Gloucestershire, in the year 1692. He received his grammatical education at Northleach, in the same county; whence he was sent to the University of Oxford, and admitted a Commoner of Balliol College, on the 15th of March, 1710-11. Having taken the Degrees of Bachelor and Master of Arts, in regular Course, he was ordained a Deacon, by the Bishop of London, on the 24th of May, 1719; and on the 25th of July, in the same year, he was admitted to Priest's Orders, by the Bishop of Hereford. This Prelate having a great esteem for him made him his Chaplain, and immediately bestowed upon him the Vicarage of Bridstow, in Herefordshire; and soon after he had taken possession of this Living, the Honourable Mr. Molyneux, then Secretary to the Prince of Wales, (afterwards King George the Second) procured him the Rectory or Sincure of Landewy Welfry, in the County of Pembroke, and Diocese of St. David's (*a*).

These were the only preferments Mr. Bradley ever enjoyed in the Church; though the connexions he had formed in early life afforded him the fairest prospect of rising to some eminence in it, if his inclinations had not led him to prefer other studies to those of Divinity. His favourite pursuit was Astronomy; and it was this propensity which seems to have first brought him acquainted with Mr. Molyneux, who was much attached to the same science. He was also encouraged in his mathematical studies by his uncle, Dr. James Pound (*b*), who then resided at his Living of Wan-

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(*a*) Supplement to the New and Gen. Biog. Dict.—Annual Register for the year 1765.—Biograph. Britan. Second Edition.

(*b*) This gentleman was eminent as a Divine, a Physician, and a Mathematician. In the two former capacities, he went to the East Indies, in the Company's service; and he was one of those who had the good fortune to escape from the massacre of the Factory, on the island of Pulo Condore, in Cochin China. The publick suffered much in this cata-

trophe, by the loss of Dr. Pound's papers, and other valuable curiosities, collected by him, which all perished in the conflagration, as he had no time to save any thing but his own life. — An account of this shocking scene remains amongst Dr. Bradley's papers, written by Dr. Pound, together with a journal kept by him on board the Rose sloop, till, after many difficulties and distresses, they arrived at Batavia, the 18th of April, 1705. — Supplement to the New and Gen. Biog. Dict.

stead, in Essex, and with whom Mr. Bradley, who was for some time his Curate, spent all the hours that he could spare from the duties of his function.—It appears, likewise, that at this period of his life he first began to make such astronomical observations as led to those important discoveries which afterwards distinguished him as one of the greatest Astronomers of his age.

Upon the death of Dr. Keill, in the year 1721, Mr. Bradley was chosen Savilian Professor of Astronomy, at Oxford; and this promotion being perfectly agreeable to his taste, he resigned his Preferments in the Church, and henceforward devoted his time and attention almost entirely to Astronomy.—In 1724, he communicated to the Royal Society some Observations which he had made at Wanstead upon a Comet seen towards the close of the preceding year; and, in 1726, some curious astronomical observations having been transmitted to that Society from Lisbon, among which were several Eclipses of the first Satellite of Jupiter, Mr. Bradley examined whether he had made any at Wanstead which tallied with them; and he communicated a Paper on this subject to the Royal Society, of which he was now become a Member.—His former Observations were published in the Philosophical Transactions, No. 382; and the latter in the same Collection, No. 394.

In 1728, he published his “Theory of the Aberration of “the Fixed Stars,” which is acknowledged to be one of the most useful and ingenious discoveries in modern Astronomy (c); and

(c) Of this Theory the following account is given, by an anonymous writer:—“It had been long observed, that the positions of the fixed stars were subject to some variations, which in no sort corresponded with the apparent motion of a degree in seventy-two years, which gives the Precession of the Equinoxes. The late Abbe Picard had remarked these variations in the pole star in 1671, but he did not attempt either to reduce them to any settled rule, or to account for them. Dr. Bradley not only verified Picard’s observations, but discovered many other variations which had never before been thought of: He found that some stars appeared to have, in the space of about a year, a variation of longitude backward and forward, but without any variation of latitude; that others varied in latitude, but not in longitude; and others, by far the greater number, appeared to describe, in the space of a year, a small ellipse of

different degrees of elongation.—The period of a year, in which all these motions, so different from each other, were performed, seemed to prove, that they had a connection with the revolution of the earth in its orbit; but the difficulty was, to discover, in what manner the stars were apparently influenced by that revolution. This was attempted for some time by Mr. Bradley, but without success: At last, however, his sagacity and his diligence surmounted all difficulties, and he found the cause of these seemingly capricious appearances in the successive motion of light co-operating with the motion of the earth round the sun.

Light had long been supposed to move with a velocity physically infinite; but the late Mr. Roemer, of the Royal Academy of Paris, discovered the contrary, and even assigned the time in which it moved through a space of sixty-six millions of leagues, the supposed diameter

and accordingly it was received with great applause by the learned world, and deservedly procured Mr. Bradley a very high reputation. His merit indeed was now become so conspicuous, that it recommended him to the notice and regard of the most eminent mathematicians and astronomers of the age; particularly the Earl of Macclesfield, Sir Isaac Newton, and Dr. Halley, who was his colleague in the Savilian Professorship.

In the year 1730, Mr. Bradley was appointed Lecturer in Astronomy and Experimental Philosophy, in the University of Oxford; an office which he held till within a year or two of his death, and the duties of which he discharged in a manner equally honourable to himself, and beneficial to the university.—In 1737, some Observations which he made upon the Comet that appeared in January, February, and March, that year, were published in the Philosophical Transactions, No. 446; and on the decease of Dr. Edmund Halley, he was appointed Regius Professor of Astronomy at Greenwich (*d*). His appointment bears date, the third of February, 1741-2; and upon this promotion he was honoured with the degree of Doctor in Divinity, by diploma from the University of Oxford, dated in Convocation the twenty-second of the same month.

Dr. Bradley continued to prosecute his studies with equal ardour and success; and, in the year 1747, he communicated to the Royal Society another important astronomical discovery, concerning the Nutrition of the Terrestrial Axis, in a Letter to the Earl of Macclesfield, their President, which was published in the Philosophical Transactions, No. 485, and procured him the honour of their annual prize-dal (*e*).—Our Astronomer was greatly assisted in his inquiries, by

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* diameter of the annual orbit: It followed, therefore, that the velocity of light was not only finite, but measureable.—M. Roemer did not live to see his Theory universally adopted; but it has been since universally agreed, that the motion of light is successive; and upon this successive motion of light Mr. Bradley built his explanation of the irregular variations which he had observed in the stars, and which he called 'their Aberration.'—Annual Register for the year 1765.—See also Biograph. Britan.

(*d*) From Letters found amongst Dr. Bradley's papers, it appears, that Dr. Halley was very desirous (from a personal esteem and knowledge of his abilities) that our Astronomer should succeed him. With this view, in one letter, when he

found himself declining, he desired his leave to make interest for him; and he even offered to resign in his favour, if it should be thought necessary: but before Dr. Halley could bring this kind project to bear, he died. Dr. Bradley therefore owed this new acquisition chiefly to the friendship of that great patron of science, the Earl of Macclesfield, who was afterwards President of the Royal Society.—Supplement to the New and Gen. Biog. Dict.—Annual Register for the year 1765.

(*e*) In the course of his observations, which were innumerable, Dr. Bradley discovered that the inclination of the earth's axis, upon the plane of the ecliptic, was not always the same, but that it varied backwards and forwards some seconds, and that the period of these variations was nine years. This balancing back-ward

the excellency of the instruments which he made use of, and in this respect he expressed the strongest sense of the merit of that able artist, Mr. George Graham, in his Letter to the Earl of Macclesfield; wherein having shewn that it is incumbent upon the practical Astronomer to set out at first with the examination of the correctness of his instruments, and to be assured that they are sufficiently exact for the use he intends to make of them, or, at least, that he should know within what limits their errors are confined, he says; “ A mind intent upon the pursuit of any kind of knowledge will always be agreeably entertained with what can supply the most proper means of attaining it: Such, to the practical Astronomer, are exact and well-contrived instruments; and I reflect with pleasure on the opportunities I have enjoyed of cultivating an acquaintance and friendship with the person that, of all others, has most contributed to their improvement. For I am sensible, that if my own endeavours have, in any respect, been effectual to the advancement of astronomy, it has principally been owing to the advice and assistance given me by Mr. George Graham; whose great skill and judgment in mechanics, joined with a complete and practical knowledge of the uses of astronomical instruments, enable him to contrive and execute them in the most perfect manner (f).”

Dr.

ward and forward he called *The Nutrition of the Terrestrial Axis*; but the period of the variations seemed altogether unaccountable, as it could not be supposed to have any thing in common with the revolution of the earth, which is performed in one year. Dr. Bradley, however, discovered the cause of this phænomenon in the Newtonian system of attraction. — Annual Register, as before.

(f) Abridgment of the Philosophical Transactions. Vol. X. Part i. P. 32.

GEORGE GRAHAM was born at Gratwick, an obscure village in Cumberland, in the year 1675.—In 1688, he came up to London, and was put apprentice to a watchmaker; not to the celebrated Mr. Tompion, as is generally said, but after he had been some time with another master, Mr. Tompion received him into his family purely for his merit, and treated him with kind of parental affection till his death.

That Mr. Graham was, without competition, the most eminent of his profession, is but a small part of

his character; he was the best mechanick of his time, and had a complete knowledge of practical astronomy; so that he not only gave to various movements for the mensuration of time a degree of perfection which had never before been attained, but he invented several astronomical instruments, by which considerable advances have been made in that science; he made great improvements in those which had before been in use, and by a wonderful manual dexterity, constructed them with greater precision and accuracy than any other person in the world.

The great mural arch in the Observatory at Greenwich was made for Dr. Halley, under his immediate inspection, and divided by his own hand, and of this incomparable original, the best instruments of the kind in France, Spain, Italy, and the West Indies, are copies, made by English artists.

The sector, by which Dr. Bradley first discovered two new motions in the fixed stars, was his invention and fabrie. He comprised the whole planetary system within the compass

of

Dr. Bradley's conviction of the essential importance of good instruments led him to consider by what means he might best improve the collection at Greenwich ; and accordingly, at the Royal Society's annual visit to the Observatory, for the purpose of examining the instruments, and receiving the Professor's observations for the year, he took occasion to represent so strongly the necessity of repairing the old instruments, and purchasing some new ones, that the Society thought proper to lay the affair before his Majesty, (King George the Second) who, in the year 1748, was pleased to grant one thousand pounds for that purpose. This sum was laid out, under the direction of Dr. Bradley, who, with the assistance of his friends Mr. Graham, and Mr. Bird, furnished the Royal Observatory with the most complete collection of astronomical instruments that could be procured.

It was in the year 1748, that our Astronomer was elected a foreign member of the Academy of Sciences at Paris ; and about the same time he became entitled to Bishop Crew's benefaction of thirty pounds a year to the Lecturer in Experimental Philosophy, in the University of Oxford.—Some time afterwards, the Living of the parish of Greenwich, which is of considerable value, became vacant, and as it was supposed that it would be particularly convenient to him, on account of his residence there, it was offered to him in the King's name, by Mr. Pelham, in consideration of his great merit. But this preferment he declined, from a very laudable and conscientious motive ; alledging that the duty of a Pastor was incompatible with his other studies and necessary engagements. His Majesty, unwilling that he should be a loser by his integrity, granted

of a small cabinet, from which, as a model all the modern orreries have been constructed : and when the French academicians were sent to the north, to make observations in order to ascertain the figure of the earth, they thought Mr. Graham the fittest person in Europe to furnish them with instruments ; they accordingly succeeded, performing their work in one year, so that by a subsequent observation in France, Sir Isaac Newton's theory was confirmed. But the academicians who went to the South, not taking Mr. Graham's instruments, were very much embarrassed and retarded.

He was many years a member of the royal society, to which he communicated several ingenious and important discoveries, particularly a kind of horary alteration of the magnetic needle ; a quicksilver pendulum, and many curious particulars relating to the true length of the

simple pendulum, upon which he continued to make experiments till a few days before his death.

His temper was not less communicative than his genius was penetrating, and his principal view was not either the accumulation of wealth, or the diffusion of his fame, but the advancement of science, and the benefit of mankind.

On the 24th of November, 1751, he was carried in a hearse, preceded by three mourning coaches, with the gentlemen who were to support the pall, and followed by nine, to Westminster Abbey, and there interred in the same grave with the remains of his predecessor, Mr. Tompion. The pall was supported by Dr. Knight, Mr. Watson, Mr. Canton, Mr. Short, fellows of the royal society, Mr. Catlyn, and Mr. Bird, his intimate friends.—Supplement to New and Gen. Biog. Dict.

granted him a yearly pension of 250l. during pleasure (*g*), “in consideration” (as the sign-manual, dated February 15, 1752, expresses it) “of his great skill and knowledge in the several branches of astronomy, and other parts of the mathematics, which have proved so useful to the trade and navigation of this kingdom.”

The same year, (1752), Dr. Bradley was chosen one of the Council of the Royal Society; and in 1754, he was appointed a Member of the Academy of Sciences at Peterburgh, by diploma from the whole academy. He was likewise chosen a Member of the Royal Prussian Academy of Sciences and Belles Lettres; but at what time does not appear. In 1757, he was chosen a Member of the Academy of Sciences instituted at Boulogne.—The same year some Observations which he made on the Comet that appeared in the months of September and October, were published in the Philosophical Transactions (*h*).

Dr. Bradley continued to prosecute his studies with great assiduity, till about two years before his death, when he is said to have been much afflicted by an oppression upon his spirits, which is attributed to the intemperance of his application. His chief distress is represented to have arisen from an apprehension that he should survive his rational faculties; but this misfortune did not befall him. In the year 1760, he became very infirm, and about the end of June, 1762, he was attacked with a total suppression of urine, caused by an inflammation of the reins (*i*), which put an end to his life at Chalford in Gloucestershire, on the 13th of July following, in the seventieth year of his age.—He was buried at Mitcham Hampton, in that county, in the same grave with his mother and his wife (*k*).

In his private character, Dr. Bradley was extremely amiable. His disposition was gentle and placid; and though his singular modesty and diffidence rendered him somewhat reserved, yet he was always easy of access, and when he was drawn into conversation, no one was more ready, more open, or more clear. He possessed the rare and happy art of expressing his ideas with the utmost precision, and perspicuity; but such was his natural taciturnity, that he seldom spoke, except when he conceived it to be absolutely necessary. He was, however, very willing to communicate useful knowledge to others, and especially in that science which he more particularly

(*g*). This pension was continued till the death of King George the Second, and afterwards renewed by his present Majesty. — Biograph. Britan.

(*h*). Vol. L. Part i. P. 408.

(*i*). An Account of his case, which was thought somewhat singular, was published in the Philosophical Transactions, Vol. LII. Part ii. P. 635,

in a Letter from Daniel Lysons, M. D. to the Earl of Macclesfield. — Biograph. Britan.

(*k*). Dr. Bradley married, in 1744, a daughter of Samuel Peach, Esq; of Chalford, in Gloucestershire; by whom he had one daughter, who survived him. — Supplement to the New and Gen. Biog. Dict.

particularly professed, whenever he thought there was a proper opportunity. He also encouraged those who attended his Lectures to propose questions to him, by the readiness and exactness with which he answered them, and by the care he took to adapt himself to every capacity. He appears to have taken little pains to attract the notice of mankind, and it was his extraordinary merit alone which procured him the general esteem and regard of the friends of learning and science. Amongst his acquaintance he reckoned many of the first persons in this kingdom, both for rank and abilities; and it is said, that there was not an astronomer of any eminence in the world, with whom he had not a literary correspondence.—He was extremely temperate, even to abstinence; and as his constitution was naturally robust, so he enjoyed a great share of health, which enabled him to bear long watchings, and the most tedious application to study, without fatigue, till towards the close of his life.—The remarkable equanimity of his temper did not destroy the finer feelings; for he was compassionate and liberal in the highest degree, and extremely generous to such of his relations as stood in need of his assistance.

Though he was unquestionably one of the greatest astronomers of the age, he published very little; which seems to have arisen from his natural diffidence, and from that anxious accuracy which made him always apprehensive that his works were imperfect. He has, however, left behind him thirteen volumes in folio, and two in quarto, of his astronomical observations, which, it is said, will be published by the Professor of Astronomy at Oxford (1).

(1) Biograph. Britan.—Supplement, and Annual Register, as before.



The Life of Dr. GEORGE BENSON.

GEORGE BENSON, a learned and eminent Nonconformist Divine, was descended from a good family, and born at Great Salkeld in Cumberland, in the year 1699. Being very early distinguished for a remarkable serioufness of temper, and a great attachment to his books, his parents determined to educate him for the Ministry; with which view, when he had passed through a course of grammar-learning, he was sent to an Academy at Whitehaven, where he continued about a year; and from thence he was removed to the University at Glasgow, where he completed his Academical studies (*a*).

In the year 1721, Mr. Benson came to London, and having been examined and approved by several of the most eminent Presbyterian Ministers, he began to preach, first at Chertsey, and afterwards in London, where the learned Dr. Calamy took him into his family, and treated him with great kindness. By the recommendation of this friend, he afterwards went to Abingdon in Berkshire, and was unanimously chosen Pastor of the Congregation of Protestant Dissenters in that town, where he continued seven years, diligently employing that time in the study of the Sacred Writings, and in labouring to instruct and edify the people under his care (*b*).

His first publication was "A Defence of the Reasonableness of Prayer, with a Translation of a Discourse of *Maximus Tyrius*, on the Subject, and Remarks on it (*c*)."
This appeared, during

(*a*) Memoirs of the Life, Character, and Writings of Dr. Benson, prefixed to his History of the Life of Christ.

(*b*) Biograph. Britan. Second Edition.

(*c*) A second Edition of this Treatise, and of a Piece on Predestination, was published, in 1737, under the following title: "Two Letters to a Friend. The First concerning the End and Design of Prayer; or the Reasonableness of praying to an unchangeably wise, powerful, and good God. In Answer

" to the Objections of the late Earl of Rochester, Mr. Blount, and other modern Deists. To which is added, A Dissertation of Maximus Tyrius's, translated from the Greek, concerning the Question, Whether we ought to pray to God or not? with Remarks upon it. The Second, The Doctrine of Predestination reviewed: Or, the Nature of the Counsels and Decrees of God, and the Rise and Occasion of the Scripture Language concerning them."

during his continuance at Abingdon ; whence he removed, in the year 1729, upon an invitation to become Minister to a Congregation in King John's Court, Southwark ; where he performed the duties of the Pastoral Office with great diligence and fidelity for eleven years, and was much beloved by his congregation.

The light which Mr. Locke had thrown upon some of the most obscure and difficult parts of St. Paul's Epistles, by his close attention to the original design with which they were written, and by carefully pursuing the thread of the Author's reasoning, induced and encouraged Mr. Benson to attempt the illustration of the other Epistles of St. Paul, in a similar method. Accordingly, in the year 1731, he published, in quarto, "A Paraphrase and Notes on St. Paul's Epistle to Philemon, attempted in Imitation of Mr. Locke's Manner. With an Appendix ; in which is shewn, That St. Paul could neither be an Enthusiast, nor an Impostor ; and consequently, the Christian Religion must be (as he has represented it) Heavenly and Divine (*d*)."—This publication meeting with a very favourable reception, our Author proceeded, with great diligence, and increasing reputation, to publish Paraphrases and Notes on the two Epistles to the Thessalonians, the first and second Epistle to Timothy, and the Epistle to Titus ; adding some Dissertations on several important subjects.

In 1735, Mr. Benson published, in three thin volumes, quarto, "The History of the first planting of the Christian Religion, taken from the Acts of the Apostles, and their Epistles. Together with the remarkable Facts of the Jewish and Roman History, which affected the Christians, within this Period."—In this work, besides illustrating, throughout, the History of the Acts, and most of the Epistles, by a view of the History of the Times, the occasion of the several Epistles, and the state of the Churches, to which they were addressed, the learned Author hath established the truth of the Christian Religion on a number of facts, the most publick, important, and incontestable ; the relations of which we have from eye-witnesses of unquestionable integrity ; and which produced such great and extensive alterations in the moral and religious state of the world, as cannot be rationally accounted for, without admitting the reality of these facts, and the truth of these relations (*e*).

In 1740, Mr. Benson was chosen Pastor of the Congregation of Protestant Dissenters in Crouched Friars, London, in the room of Dr. William Harris ; and in this situation he continued till his death. He had, for several years, as his assistant, the very eminent and learned Dr. Lardner ; and they constantly lived together in

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(*d*) It is well known that the argument in this appendix hath since been improved and illustrated, with great force and elegance, by Lord Lyttleton.

(*e*) A second Edition of this Work was published, in the year 1756, in three volumes, quarto ; but the whole is often bound up in one large volume.—Biograph. Britan.

the greatest friendship.—In 1743, Mr. Benson published, in octavo, his Treatise on “The Reasonableness of the Christian Religion, as delivered in the Scriptures (*f*) ;” and, the following year, in consideration of his great learning and abilities, the University of Aberdeen conferred on him the degree of Doctor in Divinity.

Dr. Benson having finished those Epistles of St. Paul, on which he intended to write Paraphrases and Notes (*g*), proceeded to explain, after the same manner, the Seven Epistles, commonly called Catholick Epistles ; namely, the Epistle of St. James, the two Epistles of St. Peter, the Epistle of St. Jude, and the three Epistles of St. John (*h*).—These and his other labours in sacred literature met with a very favourable reception in foreign countries, and particularly in Germany, as well as at home, where they procured him the friendship and esteem of many eminent persons in the established Church, as well as amongst the Dissenters (*i*).

In 1747, Dr. Benson published a Volume of Sermons on several Subjects, a copy of which he sent to Archbishop Herring, with congratulations on his elevation to the See of Canterbury ; whereupon his Grace wrote him a letter, of which some account has been given elsewhere (*k*).—At length his indefatigable application to his studies, and his constant preaching, impaired his constitution so much, that he found it necessary to quit the publick exercise of the ministry. But though he was not capable of the fatigues of the Pastoral Charge, it was the general hope of his friends, that he might have been enabled to continue the prosecution of his studies

(*f*) This book was at first published as an answer to “ Christianity not founded on Argument.” But the Author’s design extended farther, and his intention then was to take in a larger compass, and to state the arguments for the truth of the Christian Religion, and answer other difficulties and objections, besides those started in that Treatise. A second edition was published in 1746, to which was added an Appendix, containing a vindication of some things which had been objected against in the work.—A third edition, revised and corrected, with alterations and additions, was published in 1759, in two volumes, 8vo.—Biograph. Britan.

(*g*) Those on which Dr. Benson wrote had not been commented upon either by Mr. Locke, or Mr. Pierce of Exeter, who had pursued the same plan.

(*h*) A second edition of Dr. Benson’s Paraphrase and Notes on these Epistles was published in 1756, in

one Volume, 4to. Several Critical Dissertations were annexed to this Paraphrase.

(*i*) In the number of his friends and correspondents were Lord Chancellor King, Lord Barrington, Bishop Hoadly, Bishop Butler, Bishop Conybeare, Dr. Duchal and Dr. Leeland of Ireland, Dr. Jonathan Mayhew of New England, Professor Michaelis of Gottingen, Dr. Wishart of Edinburgh, Dr. John Taylor of Norwich, and many other learned and ingenious persons. Dr. Edmund Law, the present worthy and learned Bishop of Carlisle, was also his particular friend ; and, as a proof of his friendship, at Dr. Benson’s request, he permitted his Dissertation on Mark ix. 49, 50. to be inserted in the “ Appendix to the ‘Life of Christ,’ ” though not prepared by him for the press.—Biograph. Britan.

(*k*) See the Life of Archbishop Herring, P. 443, of this Volume.

studies for some years : In this, however, they were disappointed ; for, not long after he had quitted his Ministraton, he died, in a very composed and resigned manner, on the 6th of April, 1762, in the sixty-third year of his age.

Dr. BENSON was a man of great piety and learning, intensely studious, and unwearied in his researches after theological truth, which was the principal busness of his life. On all occasions he was a zealous advocate for free inquiry, and the right of private judgment ; but, though his integrity was unquestioned, yet the freedom with which he expressed his sentiments on some points, controverted amongst Christians, exposed him to censures and indecent reflections, from men of little candour, and contracted views.—His temper was naturally serious ; but he was cheerful in the company of his friends, and he loved the conversation of men of letters, especially those whose studies were similar to his own.—He was short-sighted ; which was an inconvenience to him, in the publick delivery of his discourses ; but his appearance was grave and venerable, and there was an air of serioufness and sincrity in his manner, which had a very good effect upon his auditors (*l*).

Dr. Benson married, in the year 1726, a widow lady, with whom he lived very happily, for fourteen years ; and about two years after her death, he married a daughter of one Mr. Kettle, of Birmingham, a lady of a very amiable character, who died in 1754. He had no child by either of them.—He left by his Will one hundred pounds to the fund for the relief of poor Dissenting Ministers and Students ; and the same sum to that for their widows and orphans.

The Doctor left behind him, in manuscript, “ The History of the Life of Jesus Christ, taken from the New Testament, with Observations and Reflections proper to illustrate the Excellence of his Character, and the Divinity of his Mission and Religion.” Several Critical Dissertations were annexed to this performance ; and the whole was published together, in the year 1764, in one volume, quarto ; to which was prefixed a mezzotinto print of the Author.—Dr. Amory, who was the editor of this work, hath also added to it “ Memoirs of the Life, Character, and Writings of Dr. Benson (*m*).”

(*l*) Biograph. Britan.

Dr. Amory informs us, that besides promoting, by his preaching and writings, the cause of Christianity, Dr. Benson endeavoured farther to serve it, by directing and assisting young Divines in the study of the Scriptures ; and for many years he

had one or more living with him, who applied to this study under his eye. Several of thele, by the figure they have since made, have done honour to their tutor.—Memoirs, &c.

(*m*) Biograph. Britan.



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P. 38, Note (c), add at the end, *Biograph. Britan.* P. 183, Note (f), after Vol. II. add *Article, Blackmore.* P. 215, Note, second column, l. 12, for *loss* read *use*. P. 301, Note (o), for *It* read *His fortune*. P. 309, l. 4. for *should* read *would*. P. 318, l. 25, instead of a *semicolon* place a *comma*. P. 319, l. 14, after *flaming* add *and*. P. 373, l. 22, for *productions* read *production's*. P. 375, l. 10, for *were* read *was*. P. 397, l. 13, from the bottom, for *grounds* read *motives*. P. 200, l. 19, for *seems* read *seem*.

E R R A T A, in Vol. VIII.

P. 164, l. 3, from the bottom, for *unmarried* read *a Bachelor*. P. 350, Note (g), after *laments*, add, *was his son Charles, who*. P. 351, l. 4, from the bottom, for *and had several children*. *Of his sons, two survived him, read, and, besides other children, had two sons,*



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